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THE *Henry Pugh*
REVELATION
OF
SAINT IOHN,

Illustrated with ANALYSIS
and SCHOLIONS.

Wherein the sence is opened by the Scripture:
and the Events of things foretold, shewed by Histories.

Together with

A most Comfortable EXPOSITION of the last
and most difficult part of the Prophecy
OF
DANIEL.

Wherein the restoring of the Jewes, and their calling to the faith of Christ,
after the utter overthrow of their three last enemies, is set forth in lively colours.

By THOMAS BRIGHTMAN, sometimes fellow of
Queenes Colledge in Cambridge.

Never before published in one volume in our English tongue, with correction of many faults
in the former English copie.

1. Pet. 1. 19. *We have also a more sure Word of Prophecy, whereunto ye doe well that ye take heed, as unto a light that shineth in a darke place, untill the day dawne and the day-starre arise in your hearts.*
Jerem. 51. 6. *Flee out of the midst of Babylon, and deliver every man his soul; be not cut off with her iniquity: for this is the time of the Lords vengeance; he will render unto her a recompence.*
2 Thessal. 2. 8. *And then shall that wicked one be revealed: whom the Lord shall consume with the Spirit of his mouth; and shall destroy with the brightnesse of his coming.*

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the signe of the Flight of Brabant, upon the Milke-market, over against
the Deventer Wood-marker.

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To the Holy
REFORMED CHVRCHES
O F

BRITANY, GERMANY, and FRANCE,
Grace and peace from God the Father,
and our Lord JESUS CHRIST.



Hou canst not at all marvaile (most Holy Spouse of Christ) that here is offered unto thee a new interpretation of this Booke of the Revelation, seeing in so great variety of interpretations old and new, it is a matter with one consent acknowledged, that the Revelation doth still require necessarily a Revelation, and this voice of the Lord is sounding continually in thine eares : *The Lord hath spoken, who can but Trophecy, Amo. 3. 8.* For the Lord hath not onely spoken by dreames and visions of old, but he speaketh also every day, even as often as he inlighteneth the minds of his servants, that they may be able to search out the hidden truth of his word, and to bring it forth into the open world. Now, he with whom the Lord doth in this manner communicate his counsailes, cannot but see a necessity lying upon him, to declare abroad unto others, what he hath received. For should a candle be lighted to be put under a bushell ? Or should common danger be discovered to any one man in private, for his own cause alone ? and not rather for this end, that he being set, as it were, in a watch-tower, should give warning to all others of avoiding and preventing, with all speed, the evill and destruction, that is rushing in upon them ? *wisely doe the foure Lepers conclude, that they should be culpable, and liable to some punishment, if they should have concealed, but till the morning, that joyfull newes: 2 Kings 7. 9.* Then if one should conceale an imminent destruction, what punishment were he worthy of ? even so much the more grievous, by how much the worfe it is for one to be utterly undone, then to be deprived of joy the space of a few houres. Wherefore when as I had learned out of this Booke of the Revelation, both that a most grievous triall was straightwayes to come upon

the whole Christian world, *so as the sword of the Lord was to be made drunke with blood in the heavens, and all the host of them was to be shaken*, as also, that you the Christian Churches of Germany, France, and Britany, were, by Epistles written by name unto, most mercifully admonished concerning this tēpest; I, that by Gods providence had found these Epistles cast abroad, and understood by the inscriptions to what Churches they were sent, durst not but give them unto you, least by intercepting, and keeping them close to my selfe, I should both treacherously indanger your safety, and also make my selfe worthily guilty of high treason against Gods Majesty. There is no godly man that liveth, or hath lived of a long time, whose minde may not certainly give him, by that contempt of Gods worship, mocking of his Holy word, extreame carelesnesse and ambition of Pastors, and the altogether dissolute and wicked lives of all men, of every order and condition, which are to be seene every where, that some horrible calamity will straightwaies ensue. But these Epistles doe not by a doubtfull conjecture guesse at the matter, but in expresse termes doe teach, that there is an unmeasurable gulfe, as it were, full of miseries already prepared, and that we which live at this day doe stand in the very brinke of it. Thou (*O Spouse*) looke, I pray thee, upon the *seale*, take notice of the *words, hand, and stile* of the writer.

Thou knowest best the voice of thy *husband*, if they be letters sent thee from him as they make open shew to be, it is more then time for thee to cast away all that filth which by too too long security thou hast gathered; least if thou continue to be over negligent herein, thou shouldest be purged presently with the fire of the fonder, to thy great hazard and harme. And yet think not that I bring onely mournfull and weeping matter, behold, withall, I bring thee matter of exceeding joy, and of a most glorious triumph. For after this storme blown over, there shall follow presently glad some dayes, and most greatly to be wished. For what can be more joyfull to a most chaste spouse, that is thrust out of doores by the *whore of Rome*, (which yet boasteth her selfe as if she were Christs true wife) that hath been for so many ages vexed with all manner of injuries and reproaches by her, then to see *this impudent harlot* at length slit in the nostrills, stript of her garments and tires, besmeared with dirt and rotten egges, and at last burnt up and consumed with fire? Hearken therefore diligently a while, and receive out of this Prophecy, not some obscure signes, but most evident arguments, that thy *husband* is about to arise, even now, for the avenging of thy griefe, & that he may give over this whore into thy hands, to poure out upon her the whole rage of thy jealousy. And that thou mayst more fully rejoyce, receive withall, tidings of the final destruction of the *Turkes*, presently after the *subversion of Rome*. For she must first be defaced, as being the onely matter and fowell of their Barbarous Tyranny, whose sinewes shall be quite cutt in peeces, and their power brought to nought, after that the Christian World shall be purged from the wicked abominations of *Rome*, by the last and universall slaughter thereof, as this Revelation declareth. And least any thing should yet be wanting to the full heape of joy, here thou maiest know, that the *calling of the Jewes* to be a Christian Nation, is hereunto joined; and withall, a most happy tranquillity from thence

to the

to the end of the world. Matters indeed exceeding great and admirable, whereof the one part, was after some sort long agoe published to the Christian Church, so farre forth as was behoofull for those times, which were so farre off from the Event of this Prophecy, for whom, as she draweth nearer the same, the more full knowledge is reserved: the other part is so strange and unexpected, that I could never find, no not any probable suspicion thereof, gathered out of this Revelation by any man. All which effects notwithstanding, this new hundred of the ages which we are entered into, shall bring unto us, as our Interpretation, (if I be not deceived,) doth make plaine. For now is the last Act begun of a most long and dolefull Tragedy, which shall wholly overflow with scourges, slaughters, destructions; but after this Theater is once removed, there shall come in roome of it a most delightfull spectacle of perpetuall peace, joined with abundance of all good things. And thou hast (*most deare spouse of Christ*) the whole remainder of the race of thy warfarre; stand now upon the hatches, and after a long tossing up and down, at length behold the land. Hitherto the cloude beheld a farre off hath deceived thee, but now see the shore, and take notice of the mouth of the haven: Whether I be worthy or no to have the reward of a good-newes bringer, I leave it to the judgment of thine eyes. For I am so farre from thinking I should stand to the judgment and umpirage of Rome alone, that I hope, I shall by necessary arguments demonstrate, shee is quite destitute of eyes by Gods just judgement, to the intent she might at unawares fall into everlasting destruction.

Let her therefore think, and judge what she listeth, she shall shortly know what it is to deceive her selfe, and others, with her jugling conveiances. Thou in the meane time (*O true and right hearted spouse*) think upon this storme hanging over thy head, and prepare thy selfe against it come, make lesse thy sailes that the winde may have lesse force over them, labour hard at the sterne, and pumpe of the shippe, least thou miscarry in the very entrance into the Haven, which God forbid. And now see how exceeding acceptable this Booke of the Revelation ought to be unto thee, not onely because of these Events of most great moment which are to come, but also in respect of the History of things past, unto which if thou wilt cast thine eyes, thou shalt see the perpetuall tracke, in which thou hast sett thy footesteps, even from the Apostles times, so lively described that thou canst require no more lightsome and notable History; and withall, thou mayst enjoy a most pleasant remembrance of those dangers thou hast escaped, which will afford thee so many cleare arguments of Gods incomprehensible providence, wisdom, love, and truth, preserving thee safe in most extreme streights and dangers. Surely this addition, with the rest of the Apostolike writings, being joined to the old Testament, do sufficiently furnish thee with the Histories of the world, from the first beginning of it, to the last end, in which regard this invaluable treasure ought to be most deare to every one. And these were the causes on your part (*O ye Christian Churches*) why I have set forth in publicke this worke; there are some causes also, on the part of the Popish Church, which moved me hereunto; namely, pitty and indignation. Pitty, because I saw that many

being rude and ignorant of the sacred truth, did as yet worship Antichrist for a God: These were to be fetched out of the jawes of hell, if it so seemed good unto God. For which end we doe, as it were, beare such a cleare torch-light of truth before them, that they must needs see, if so be they will open their eyes, that *the Pope of Rome* is that man of sinne, unto whom if they continue thus to cleave, they cannot be saved. But mine *anger* and *indignation* braist out against the *Jesuits*. For when as I had by chance light upon *Ribera*, who had made a Commentary upon this same Holy Revelation; *Is it even so* (said I) *do the Papists take heart againe, so as that Booke which of a long time before, they would scarce suffer any man to touch, they dare now take in hand to intreate fully upon it?* What? Was it but a vaine image or Bugge, at the sight whereof they were wont to tremble a few yeares since, even in the dimme light, that now they dare be bold to looke wishly upon this glasse in this clear sun-shine; and dare proclaime to the World, that any other thing rather is pointed at in it then their Pope of Rome? O we sluggish and lazy creatures, if we suffer that. I thought it fit therefore that the croking of these fellowes should be somewhat repressed, thinking it worth my labour to make the Jesuit see, how wickedly they rage, how folishly they trifle, how they understand nothing of the mysteries, how it cannot be possible that they should have any wit or reach at all in this matter. That so, if they be desirous of the truth, as they dissemblingly pretend, they might take me for a helper, at least, to search it out; but if they shall still stubbornly despise it when it is offered them, a helper forward of their condemnation with my suffrage. And howsoever it be that they will not hold their peace, for I know they will fill heaven and earth a while longer, with their ruffling and rustling noise, yet I hope I have here brought that power and evidence of light and Truth, that being left destitute of all shew of Arguments, henceforth they shall doe nothing but belch out meere blasphemies against God and men. Thou (*O Holy Mother*) for thy kindenesse and tendernesse sake to all thine, pardon, I pray thee, my weaknesse, wherein so ever I have offended; Above all, regard not, neither care for, the rudenes of my speech. The truth alone is that which thou, and I propound to our selves, suffer me after my stammering fashion to talke with thee my Mother. Here I bring such Mandrakes as I could come by, which I found in the field, there are no herbes in my basket for such dainty fellowes, as make more account of fine words, then sound matter, unlesse, perhappes, their heads aking with the sinell of too many elegancies, they may fetch hence, if it please them, the perfume of brimstone and goates-beard; wherewith, like to the *Sabeans*, they may be rowzed from their dead sleepe, and may awake their dull senses. I beseech Jesus Christ, that you (*O Christian Churches*) may by understanding proceede in godlines, and that by true and earnest repentance, you may either quite turne away the evil hanging over you, or may at length be defended by his power, that you may stand invincible in all stormes and Troubles whatsoever.

*A Cittizen and foster-child of yours,
most unworthy,*

THOMAS BRIGHTMAN.

A GENERAL VIEW Of the whole REVELATION.

C Hapt. 1. vers. 1. The Preface declares the Argument of the Book, vers. 4. An Epistle given in common to the seven Churches, after the Inscription, declareth who gave the Prophecy, who received it, the things heard and seene, by which he confirmeth his authority.

1-12 Chapt. 2. The Epistles are given severally, vers. 1. The decay-
ing of the Ephesians is comprehended, vers. 3. The Smyrnæans are strengthened against the assaults of their enemies, vers. 12. They of Pergamus are reproved for permitting Balaam and the Nicolaites, vers. 18. They of Thyatira are found fault with, for tolerating Iezabel.

12-29 Chapt. 3. vers. 1. The hypocrisy of the Sardians is shortly and sharply taxed, vers. 7. The piety of the Philadelphians is commended, vers. 14. The lukewarmnesse and boasting of the Laodiceans is vehemently rebuked.

30-53 Chapt. 4. The common Prophecy setteth down a generall Type of the holy Church, which is remarkable by the Center, God, vers. 2. 3. The Circumference, the faithfull, vers. 4. Gods protection, vers. 5. Gifts, doctrine, rites, vers. 5. 6. Ministers, vers. 6. 7. 8. And finally by the purity of Gods publick worship, vers. 9. 10. 11.

53-62 Chapt. 5. A Prophecy of things specially declared, whereof, first, the dignity is shewed, vers. 1. By the weaknesse of the creature, vers. 6. By the worthinesse of the Lambe, vers. 8. By his ex-tolling of them all.

62-6 Chapt. 6. The first speciall Events are the scales, vers. 1. The truth is first of all opened, and overcometh under Trajane, Hadrian, and Antonius Pius. At the voice of the first beast, Quadatus, Arifrides and Iustine Martyr, vers. 3. At the voice of the second beast (viz.) the same Iustine, Melito of Sardis, and Apollinarius, cometh forth the red horse under Marcus Antonius, Verus, confounding all things with warres, vers. 5. The third scale being opened, the third beast Tertullian cryeth out under Severus the Emperour, when the blacke horse scowereth the world with famine and barenesse, vers. 7. The fourth scale is opened, and then speaketh the fourth Beast, Cyprian, Decius being Emperour, when the pale horse wasted all with warre, famine, pestilence, wild beasts, vers. 9. The fifth is opened, and some intermission of the publick persecution given under Claudius, Quintilius, Aurelian, and the rest, till the 19. yeare of Dioclesian, vers. 12. The sixth is opened, when Dioclesian and Maximian Herculius rage, till at length they were cast out of their Empire by the power of the Lambe, for feare of whom those Tyrants fled and hid themselves.

Chapt. 7. The seventh scale offereth, first, a generall Type of all the ages following, vers. 1. When wicked men were ready to trouble all the world with contention, ambition, heresie, warre, they are restrained by Constantine the great, till he had sealed the elect by providing for the faithfull (who were few, and living in obscurity) in that great calamity of the Church which straightwaies followeth, vers. 9. Which full time being at last past over, the prosperity and happinesse of the faithfull grew great.

Chapt. 8. Secondly, to this seventh scale belongeth the silence that was in Heaven, that is, peace procured by Constantine, vers. 2. The Trumpets are prepared, and Constantine calleth the Nicene Councell to cut off troubles, which yet by it are more increased, vers. 6. The Angels sound the Trumpets, at the sound of the first whereof, the contention of the Arians about the word Coessentiall arose, vers. 8. At the second, the burning mountaine of Ambition is cast into the Sea, by the decree concerning the primacy and dignity of Bishops, vers. 10. At the third, the starre fall-eth from heaven, the Arian heresie being defended by Constantine and Valens, vers. 12. At the fourth, the third part of the sun (the Church of Africa) is smitten by the Vandals, vers. 13. The world is warned concerning more grievous Trumpets to come, by Gregory the great.

Chapt. 9. vers. 1. At the first sounding the bottomles Pit is opened, and swarms of locusts crawl out, that is, of Religious persons in the West, of Saracens in the East, vers. 13. At the sixth, the Turkes invade the world, which is punished for the Romes Idol-try.

Chapt. 10. vers. 1. At what time the Turkes rise up, the study of the truth in many in the Westerne parts is kindled, vers. 9. by whose endeavour the interpretation of Scripture is restored againe to the earth.

Chapt. 11. vers. 1. Prophecying being restored, there was a more full knowledge of the age past, namely, that the Church from Constantines times, 1260. yeares, was hidden in the secret part of the Temple, the Romanes in the meane time boasting of the holy Citie, and out-most Court, vers. 7. And that at the end of those yeares the Bishop of Rome should wage warre against the Church, should cut the throat of the Scriptures with his Councell of Trent, yea make very carcasses of them, triumph over them for three yeares and a halfe, should also, by the helpe of force and armes from Charles the V. tread upon the Saints in Germany, who yet after three yeares and an halfe lived againe in the men of Magdeburgh, and Mauritius strike the enemies with a great sea, & overthrow the third part of the Empe of Rome, vers. 13.

77-82

82-90
The Tromp-
pets from Con-
stan-
tine,

90-105

106-110

110-24

The scales from John to Con-
stan-
tine.

67-11

A VIEW OF THE WHOLE REVELATION.

The Trum-
pets
from
Con-
stanti-
ne to
the
year
1553.

The seventh Angel sounded, and about the year 1553, Christ
returned from his new Kingdom, England, Ireland, Scotland, em-
bracing the Gospel.

Chapt. 12. The first part of the seventh Trumpet is more
full light into the state of the age past, the Century writers
of Magdeburgh being raised up by God. The whole matter is re-
peated from the beginning, and we are taught, vers. 1. That the
first Church of the Apostles was most pure, yet most of all afflicted
by the Dragon, that is, the Romane heathenish Emperours, who
endeavoured with all their might, that no way might be given to
any Christian to the highest Empire, vers. 3. At length that Con-
stantine the great was borne the made childe of the Church, so
whose birth, though the first purity fled into the wilderness from
the eyes of men, yet the Constantine threw down the Dragon
from heaven; the heathenish Emperours being driven out, and put
from ever rising againe in, or against the Church, vers. 13.
That all hostile power being taken from the Dragon, he perfec-
ted the Church under the Christian name by Constantius and
Valens, vers. 13. And that he sought to overthrow her, fleeing
from him, with an inundation of Barbarians rushing in upon the
West, vers. 17. Which flood being dried up, he stirred up the warre
of the Saracens.

Chapt. 13. vers. 1. The Dragon being cast out of heaven by
Constantine, he substituted the Beast to be his Vicar there, which
Beast is the Pope of Rome, who sprung up at once with Con-
stantine, was made great by the Nicene Council, was wounded
by the Gothes invading Italy, was healed by Justinian and Pho-
cas, and thenceforth made greater then ever before, vers. 11. The
second Beast is the same Pope of Rome enlarged in his dimen-
sions; by Pipine and Charles the great, who gave him a new kind
of springing up, whence he grew extreme wicked.

Chapt. 14. For a 1000. yeares from Constantine, the Church
abiding in most secret places, was hidden together with Christ,
but did no great matter famous and remarkable by the world.
vers. 6. Those 1000. yeares being ended, Wickliff preacheth the
Gospel in the world, vers. 8. John Huss and Jerome of Prague
succeeded him, who threatned the fall of Rome, vers. 9. After
these followeth Martin Luther inveighing most bitterly against
the Pope of Rome, vers. 14. After that there is a harvest made in
Germany, by Frederike of Saxony, the rest of the Protestant
Prince, and the free Cities, vers. 17. And after that, a vintage in
England, by Thomas Cromwell and Thomas Crammer.

Chapt. 15. Huerto reacheth the first part of the seventh
Trumpet concerning things past, vers. 1. A preparation of things
to come is of the 7. Angels with their Vials, vers. 2. The Reformed
Churches dissent among themselves, yet all Triumph over
the Pope of Rome being vanquished, vers. 5. The Temple is opened,
and knowledge increaseth, and the Citizens of the Church are
made the Ministers of the last plagues, the issue whereof the new
people of the Iewes expect, before they come to the faith.

Chapt. 16. The vials are poured out. The first by our most
gracious Queene Elizabeth, and other Protestant Princes, by
means whereof the popish cruie are filled full of ulcerous envy.
vers. 3. The second by Martin Chemnicus upon the Council of
Trent, whereby the sea of popish doctrine was made full of filthy
matters, and carnallish contagion by the Jesuits, the Masters of
contradiction, vers. 4. The third, by William Cecill upon the

English, who are the foundations of popish doctrine, until when
nothing proceed. The rest of the vials are to come, yet nothing to
be poured out, vers. 17. The fourth upon the Sun, that is, the Chris-
tians, which the light whereof men shall be deprived, and shall
break out into great anger and contentions, vers. 10. The fifth
upon the City of Rome, the Throne of the Beast, vers. 11. The sixth
upon Euphrates, whereby a way shall be prepared for the Iews of
the East, that after they have embraced the faith of the Gospel,
they should returne into their own Country; when there shall be a
great preparation of warre, partly, by the Turke against these
new Christians in the East, partly by the Pope in the West, vers. 17.
The seventh upon the sea; whereby the mystery shall be made
perfect, the Turkish and Popish name being both quite destroyed,
the Church also being established in as great happinesse as can be
looked for upon the earth.

Chapt. 17. vers. 1. The first execution of the first Viall upon the
Throne of the Beast, wherein is shall be demonstrated by most
certaine arguments, by some man of no great account in the
world, both that Rome is the seat of Antichrist, and that it
became that seat since the Romane Emperours were banished
thence.

Chapt. 18. The second execution of the first Viall, is the final
destruction of the City of Rome by three Angels, vers. 1. The first
descending out of heaven, vers. 4. The second exhorting the Ro-
manes to fight, and describing both the lamentation of the
wicked, as a fo the joy of the faithfull, vers. 21. The third confir-
ming this everlasting destruction by a great Millstone cast into the
Sea.

Chapt. 19. The joy of the Saints is described because of the
destruction of Rome, vers. 5. The first Viall is explained, and the
calling of the Iews is taught. A preparation likewise of warre,
partly in respect of Christ the Captaine, and Souldiers, partly, in
respect of the enemies, vers. 20. The seventh Viall is declared by
the destruction of the false Prophet, the Pope of Rome, the We-
sterne enemy and his armes.

Chapt. 20. vers. 1. The whole History of the Dragon is repea-
ted such as he was in the heathen Emperours before his imprison-
ment, vers. 2. Such as he was in prison, whereunto he was cast by
Constantine, and bound for a 1000. yeares, all which space there
was a contention betweene the Elect and the Pope of Rome, and
after that was at length ended, the first resurrection is brought to
passe, many from all places in the West, with all their endeavour
seeking to attaine to the sincere Religion, vers. 7. Together with
this resurrection Satan is loosed, and the Turke with the Scythians
Gog and Magog, who now destroying a great part of the earth,
shall at length turne their forces against the holy City, that is, the
Iews that shall beleve, in which battaile the Turkish name shall
be quite defaced, vers. 11. The second resurrection is brought to
passe by the second and full calling of the Iewes.

Chapt. 21. The last part of the seventh Viall describeth the
happinesse of the Church after all the enemies of it be vanquished,
by the new Ierusalem descending out of heaven, being of a most
glorious workmanship.

Chapt. 22. vers. 7. It is declared how this happinesse shall
abound, both with drinke, and with meat to the use of others,
and shall remaine for ever, vers. 6. The Conclusion confirmeth the
whole prophecy with many most effectfull Arguments.

A RE-

A
RÉVELATION
OF THE
APOCALYPS

The first Chapter.

TH E Revelation of Iesus Christ, which God gave unto him, to shew unto his servants things which must shortly be done: which he sent, and shewed by his Angel unto his servant John.

2 Who bare record of the Word of God, and of the Testimony of Iesus Christ, and of all things that he saw.

3 Blessed is he that readeth, and they that heare the words of this prophesie, and keep those things which are written therein: for the time is at hand.

4 John, to the seven Churches which are in Asia, Grace be with you, and peace from him, which is, and which was, and which is to come, and from the seven Spirits, which are before his throne.

5 And from Iesus Christ, which is that faithfull witnesse, and the first begotten of the dead, and Prince of the Kings of the earth, unto him that loved us, and washed us from our sins in his blood.

6 And made us Kings and Priests unto God even his Father, to him be glory and dominion for evermore, Amen.

7 Behold, he commeth with clouds, and every eye shall see him; yea, even they which pierced him through: and all kindreds of the earth shall waille before him, even so, Amen.

8 I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, even the Almighty.

9 I John, even your brother and companion in tribulation, and in the Kingdome and patience of Iesus Christ, was in the Ile called Patmos, for the Word of God, and for the witness of Iesus Christ.

10 And I was ravished in spirit on the Lords day, and heard

behind me a great voice, as it had been of a trumpeter,

11 Saying, I am Alpha and Omega, the first and the last: and that which thou seest, write in a book, and send it unto the seven Churches which are in Asia, unto Ephesus, and unto Smyrna, and unto Pergamus, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

12 Then I turned back to see the voice that spake with me, and when I was turned, I saw seven golden Candlesticks.

13 And in the midst of the seven Candlesticks, one like unto the Son of Man, clothed with a garment down to the feet, and girded about the paps with a golden girdle.

14 His head, and haire were white as white wooll, and as snow, and his eyes were as a flame of fire.

15 And his feet like unto fine Brasse, burning as in a furnace; and his voice as the sound of many waters.

16 And he had in his right hand seven starres, and out of his mouth went a sharp two-edged sword, and his face shone as the Sun shineth in his strength.

17 And when I saw him, I fell at his feet as dead; then he laid his right hand upon me, saying unto me, feare not; I am the first and the last;

18 And am alive, but I was dead: and behold I am alive for evermore, Amen: and I have the keyes of hell and of death.

19 Write the things which thou hast seen, and the things which are, and the things which shall come hereafter.

20 The mystery of the seven starres which thou sawest in my right hand, and the seven golden Candlesticks, is this, The seven starres, are the Angels of the seven Churches: and the seven Candlesticks which thou sawest, are the seven Churches.

A P R A Y E R.

FOrasmuch as I am to take in hand a matter that is beyond the power of man, I beseech thee (O Father of lights, together with thy Sonne the principall Prophet, and the Holy Ghost the guide of truth) to make plaine and manifest before

my face the way which to this day was, never sufficiently known of mortall men. Our minde is halfe blinde in things that are even before our feet; how little, or nothing at all rather doth it understand of high and hidden mysteries? Hereupon how great danger is there, either to thrust our selves rashly into thy secrets, or else to passe by things that be true, and to adde of our owne head things absurd and contrary to the truth? Notwithstanding, thou that hast given thy word for a lanterne to our feet, thou who callest the most simple to search thy hidden mysteries, and chusest commonly Fishermen before the wise of this world, doe thou (I say) vouchsafe to assist me in my poverty and weaknesse, grant me a happy passage among these hard rockie matters, keep me from running at any time upon the steep rocks of pride, neither yet let me sticke in the shallow foords of blinde ignorance, but let me by thy conduct goe on forth-right till I approach to the truth, and then after I have found it out, let me so holily and religiously love, honour and keep it, that I may neither conceale it through dishonest feare, nor yet corrupt and sophisticate it for hatred or favour of any man, but may purely and sincerely bring it forth into light to the glory of thy most great Name, and consolation of thy Church yet grievously mourning: grant this through our Lord Jesus Christ, Amen.

The logicall resolving of it into the parts thereof.

THE Book of the Revelation after the Preface, is wholly closed up into an Epistle. The Preface is in the 3. first verses, and declareth the Argument, the Authors, both principall and ministeriall, and the fruit of the Book. The Epistle is spent in an Inscription, A Propheticall Narration, and a Conclusion. The Inscription is notable for the person of the Writer, and of those to whom it is written, but especially of him, from whom health is wished. Of which our God, the Fathers eternall truth, the Holy Spirit manifest grace, vers. 4. The Sons partly threefold office, vers. 5. partly exceeding great benefit redounding to the elect, both present, vers. 6. as also to be looked for at his glorious coming is described and greatly extolled, which coming of Christ the Tribes of the earth shall entertain with exceeding great lamentation, while yet the Saints do vehemently wish for it, as is expressed in those words, yea, Amen, vers. 7. The Propheticall Narration concerneth, either particular Churches, or the whole, and those either jointly in the rest of this Chapter, or else severally in the two next. The matters which are jointly declared serve to this end, that the 7. Churches might know, that Iohn took not in hand to write this Booke upon his own head and pleasure, but called and commanded thereto by God, unto which the person calling may add full credit; which can be no other but God himselfe, vers. 8. Also the Person called, vers. 9. 10. Lastly, the manner of calling him, by hearing, vers. 11. by seeing, vers. 12. A vision whereof is set before us, vers. 12. 13. 14. 15. 16. and a certaine consequence whereof is declared, on the part of Iohn an astonishment, on Christs part a consolation, vers. 17. 18. then a commandement to write, vers. 19. and an Interpretation of the vision, vers. 20.

THE EXPOSITION.

Vers. 1. A Revelation.] The Argument of the Booke signifying a Revelation made by God, from which all the vailles of obscurity are taken away, which did before keep it from the sight of mortall men. Which kinde of matters were wont to be called of old, Visions and Prophecies, but in the writings of the Apostles, the word Revelation is more used; I will come (saith Paul) to visions and Revelations of the Lord, 2 Cor. 12. 1. and againe, lest I should be out of measure lifted up with excellency of Revelations, vers. 7. So every one of you hath a Psalm, hath Doctrine, hath a Tongue, hath a Revelation, 1 Cor. 14. 26. Besides the knowledge of the Gospell is attributed to a Revelation, as to the understanding whereof we have no more power till it be opened unto us, then we have to understand things to come. I give thee thanks; (O Father) that thou hast

hidden these things from the wise, and hast revealed them to babes, saith Christ, Matt. 11. 25. Now then is this the meaning of this word, that no new thing is brought in the preaching of the Gospell, but as the Gospell is an unsealed and disclosed law, so when the vailles are removed, that onely is pointed out secretly which before lay hidden under the old coverings. Indeed so it might seeme, unlesse this word were used also in and belonging to the old Testament. The saying (saith Balaam) of him that beareth the words of God, that seeth the vision of the Almighty, falling down; yet, whose eyes were opened or revealed, Num. 24. 4. So the man of God saith to Eli in the name of the Lord: I have revealed my selfe to the house of thy Father, 1 Sam. 2. 27. Wherefore there can no argument be drawn hence to make for this matter. This may be certaine, that

that this manner of speaking here and these used doth shew, that it neither was at the beginning, nor as yet is, in the power of mortall wit, to attaine by searching to such mysteries as these, and that yet through the grace of our Lord Iesus Christ, all things are made easie to be passed through, so far as may be behoofefull for his Church. *Thou therefore must excellently day-starre and Light-bringer, open our eyes, that we may behold thy marvellous things.*

Of Iesus Christ. Who is one of the principall Authors of the Revelation, the Mediator between God and men. From the same Christ have alwaies proceeded all the old Prophecies, but in these last daies God hath spokn to us in his Sonne, after a certaine singular and peculiar manner, *Hebr. 1. 1.* Whence there is a difference between the ancient inscription of Prophecies, and that of this. There the vision of *Isaias*, the vision of *Obadiah*, *The Booke of the vision of Nahum*; *The Prophecies which Habakuk saw*; but never till now, the vision, or Revelation of Iesus Christ. It must needs be a Prophecy full of Majesty, which is so notable in the title of it before all others, neither is it to be doubted, but that according to the nature of the light of the Gospell, all things are here delivered more distinctly and exquisitely, then ever before.

V Which God gave him. Namely the Father, the Author and head-spring of all things. Now he gave these things to Iesus Christ, as he was Mediator, not as his coefficientall Sonne. For these things doe rather teach the order, wherein God imparteth knowledge to his Church, then the beginning of knowledge in respect of his Sonne, as *Tiedor Bexa* doth most learnedly explaine it. He is the Pipe whereby whatsoever may be for our behoofe, is derived unto us men from that endless depth of goodnesse. Although to give with an infinitive mood after it, signifieth often to permit, as thou shalt not give thy Holy one to see corruption, that is, thou shalt not suffer him, *Psal. 16. 10.* And *Edom refused to give to passe by him*, that is, to permit, *Numb. 21. 21.* After which manner *Demosthenes* speaketh, joyning the word of permitting withall, *Gave and permit unto me to disprove of these things before you.* But it falleth all to one, whether we judge it to signifie the beginning of knowledge, or power: Therefore I thinke best to rest in the first answer.

To declare it unto his servants. The understanding therefore of these things is peculiarly proper to these men. Hence arriue farre enough, ye Prophane minded men. What have you to doe (O Iesuits) once to touch this Booke? These are mysteries sealed and closed up from you, make shew of whatsoever diligence ye will of interpreting. Here is nothing to doe for the sworne vassals of Antichrist. Leave off to trouble your selves, to deceive others. If ye doe indeed desire to understand these things, renounce that Lord yee serve, to the intent that hee whose name ye doe now bely, may impart these secrets to you, returning againe into his family, after you have like a company of dead men, been so long strangers from it.

V Which must shortly come to passe. A declaration of what things the Revelation consisteth; not of such as have beene past of old, but which are to be done hence forward. Now he saith the time is at hand, because the matters should be begun by and by, and should flow from thence with a perpetuall course without interruption, although the finall consummation should be afterward for many ages.

And he signified, That is, V Which he also signified, when he had sent it by his Angel unto his servant Iohn. The instrumentall causes are recorded, two in number, *The Angel*, and *Iohn*, Christ useth the Angels ministry, not because he disdaineth himselfe to speake to us, (for he offers himselfe to be seene of us in his owne person in this Chapter) but because, both our weakenesse cannot indure the beholding of so great a Majesty, as appeareth by and by after in *Iohn*, who falleth downe dead at the sight of him, *vers. 17.* As also that he might shew that he hath rule over Angels, and all other things.

V Iohn hath testified. Here *Iohn* describeth himselfe clear-

ly unto us, teaching, that he is no other then that *Iohn* that was the Apostle, whose two certaine and proper notes are here set downe, the one, his testimony that he gave to the word of God, and to Iesus Christ, the other, his credit, as being an eye-witness of the things he testified. For Christ out of all his Disciples chose 12, who might continually converse together with him, and might be present at all his miracles and conferences, as, of the which they should be witnesses afterward to the ends of the earth, *Acts 1. 8.* By which double note, *Luke* describeth the same men writing thus. *V Which at the beginning were themselves beholders and ministers of the word, Acts. 1. 2.* By which arguments also *Iohn* himselfe challoneth authority to himselfe elsewhere; That which we have heard, which we have seene with our eyes, which we have looked upon, and our hands have handled of that word of life, *1 Iohn 1. 1.* Neither are the things seen which are here remembered, the visions of this Booke which follow, but the deeds and miracles of Christ, at the doing whereof, *Iohn* was once present. Otherwise, how could those things have gotten credit to the writer, (which is the only thing that the mentioning of these things in this place respecteth) which never as yet were made knowne to the Church? Wherefore this *Iohn* who wrote this Booke of the Revelation, was the Apostle, as to whom agree those same marks, by which the Apostles were known, and famous before others in the Church; neither is there any other *Iohn*, to whom the same things can be applied. And indeed, with very good consideration, did he thus declare himselfe, seeing it did very much avale to the authority of the Prophecies, that men should be wel perswaded of the authority of him that wrote it. I marvell therefore that *Dionysius of Alexandria* did so little consider of these things, that he should dispute so eagerly against this. But others have very learnedly confuted his vain conjectures. To let him therefore passe, hence it may be perceived, that those words which *Aretas* saith, are added here in some Bookes, and which we see to be thrust in by *Plinius*, and *Montanus* out of the Completeness Booke, And whatsoever he heard, and which are, and which must be done after these things, have crept in higher untowardly, and not in their proper place. For things never known, have no authority themselves, which lesse can they bring any to another.

3 Blessed is he that readeth. Thus saith the Authors; *The Fruit of the Prophecies*, is the blessednesse of them that read, or attend to others that read it, if so be they will obey such things as are written in it. Knowledge and works are to be joynd together, yet in that order, that knowledge goe before, so at length shall we come to this blessednesse. Such fruit can no word, but onely that which is inspired from God, bestow upon men. But who are those blessed ones that read? What are those that shall be alive in that last three yeares space, wherein Antichrist shall rage, immediately before Christ shall come to judgement, as the Papiists dream? Indeed *Francis of Ribera* the Iesuit, thrusts this whole Prophecy almost into these straits, wisely indeed to save his Popes head; but as touching the truth, exceeding perversely. For why, were men that lived by the space of these 1500 yeares which are now past, since the writing of the Apocalyp, altogether devoid of this felicity? Or can any man be happy, by reading or observing such things, as doe nothing at all concerne them? If all these things herein contained be crowded up to that time he dreameth of, they can never surely be happy. But rather they have been curious to no purpose nor commodity, who have to this day either searched out these things, or been diligent to performe things herein commanded. Which self-same thing must needs befall those that come after, we know not for how many ages. But the whole entreating upon this Booke, will convince this device to be either extreme false, or foolish. Let us know in the mean time, that such fruit is here commended, as is common to all ages since this divine Revelation came abroad into the world, as which teacheth the estate of every age to the last end severally, as shall be made manifest

manifest by this Exposition of ours by Gods helpe.

For the time is neare: That is, wherein these things should be put in execution. Now seeing the whole Prophecie doth rather fore-shew a conflict then let a crown upon our heads, the reason seems to be drawn from the nearness of the danger. As if he should say, blessed are they that are fenced with some strong munition against imminent evils, but wonderful great evils, such as this Prophecie is full of, are nigh, even at the dores; therefore happy are they that attend to and hold faithfully the way to escape them.

4. *To the seven Churches.* Thus farre the Preface. The Epistle followeth, whose writers person is sufficiently known by things already spoken. The persons to whom it is written, are the *seven Churches* in *Asia*, namely all Churches in generall that be in all places whatsoever, as *Aretas* and *Beda*, and all Interpreters, as I suppose, do with one consent determine, and that aight. For neither do the matters herein rehearsed suffer us to stay onely in these seven. We shall heere in the severall Epistles often admonish that all would hearken to such things as are written to the Churches. Besides it belongeth to these seven to take notice as well of things to come, as of things present, both of which things (as he declareth below, *vers. 19.*) He had commandment to write and to send unto them. And the last clause of the whole Book, which witherth the *grace of Christ* to them all, sheweth that this whole Prophecie was sent in stead of an Epistle to the seven Churches, Chap. 22. 21. Now what had it concerned or profited these *seven Churches*, which should remaine in safety but for a short time after, to understand of matters to come after for many ages, which should not belong at all to them? Moreover the number of seven is an universall number, by whose revolution, all times are framed, all ages being in like manner wheeled about upon this Pole, as the whole frame of heaven is turned about upon the seven staires of *Charles-wayne*. For which cause this number as being full of mystery, is used throughout the Book afterwards in the description of every thing. And yet are not all Churches so to be comprehended, as if nothing at all were indeed sent to those Churches, which are by name below noted out, but together with the signification of the mystery, the truth of the story is to be retained. Seeing therefore these seven Churches do extend further then their names shew for, is the estate of all times till the last coming of Christ to be considered in them? No verily, but onely of that age, wherein the Church conversed among the Gentiles; which shall be made plaine out of the things that follow. In the meane time, to expresse mentioning of the *Churches of Asia* seemes to intimate, that the congregations of the Jews are not to be mingled with these. Which hath made me in my generall survey to distinguish the whole Prophecie, into that which is proper to the particular Churches, and that which is common to them all.

Grace be with you and peace from him that is, &c. Now he cometh to the salutation, wherein the third person of the Inscription is declared. This Fountaine of grace and peace he maketh one true God three in person. The first of which persons, these words describe. *Aretas* thinketh that these three times belong in speciall to the three Persons, because the Father, saith he, elsewhere, is called he that is, as *Exod. 3. 14.* The Son, he that was, *Joh. 1. 1.* The holy Ghost, he that commeth, *Joh. 16. 8. 13.* But that so cleare a distinction which presently followeth gainfayerh it, which challengeth this circumlocution of that *Else*, *Exod. 3. 13.* Which is common indeed to the whole Deity, as proper here to the person of the Father alone. Whence also we are given to wit, that this threefold difference of time, respecteth the unchangeable and constant truth of God in his promises. For the same is the force of this circumlocution, as of that compendious description of God, *Exod. 3. 14.* Which we know was then used to teach *Moses*, that the time was then come, wherein the

promise of old made to *Abraham* concerning the deliverance of his seed out of *Egypt*, should be performed. Whence also it was, that God was not known to the Fathers by the name *Iehovah*, because they had not as yet attained to the promise. Certaine others will have this to be the name of the essence, whereof a created minde can perceive no part, as if God should take such names to himselfe, for his own sake alone, not for ours, and so this is the meaning, as if he should say, from God the Father that is most true and constant in all his things, who giveth in present most plentifull proofes of his truth, by sending his sonne at length into the world; who of old times never failed in any things which he promised, who lastly hath given us such hope of performing things yet to come, that he is every day careful to performe them, thus hastening the full perfection of his whole truth. For this force have the words: *Who commeth, or is in coming*, as if they should signifie a present-future thing, that I may so call it. For that which is coming is not yet present, neither yet is it altogether absent. It is therefore far more significant then if he had said, he that is about to come, as it is commonly translated. For this he that commeth, declareth that he will no longer defer his promises, but that he is even now labouring to performe them, which is a notable comfort to them, who are ready to wax faint by reason of the tediousness of the delay. But what will some say, is truth onely given to the Father? It is indeed common alike to them all, but seeing the office of the Son and of the Holy Ghost is exercised in executing decrees, it is so spoken of, as if it were proper to him alone, whom the order of working maketh the *Author* of promises, and the Fountaine of benefits and mercies. The impiety of the Gentiles hath imitated this distribution in their Oracle out of a *Trivet*, which they say *Apollo* used, because of those three opportunities of matters, which he was very skillfull in, as who *spoke things present, things to be, and that have been before*, as it is in the Interpreters of *Ambrosiophanes* in *Pluto*.

And from the seven Spirits.] The second Fountaine of peace is the Holy Ghost, as who doth most plentifully enrich and furnish the Church, with all kinde of gifts, for which cause this circumlocution is used. For he can be no creature who together with the Father and the Son, is a giver and an Author of peace and grace. Touching which point see what the learned *Iunius* hath. Neither can this argue him to be a creature, as the *Jesuite* would have it, because he is said to stand in the sight of the Throne, after the manner of those that rather are administering spirits unto God, then that he should be God himself. For by this reason, the Son should be God neither, as who being the Lamb, came and took the Book out of the right hand of him that sitteth upon the Throne, as it is below, Chap. 5. 7. And more plainly in *Dan. 7. 13.* And before him, (viz. sitting upon the Throne) they set him, that is, the Sonne of Man. Is now the Son therefore to be put out of the Deity? Wherefore we must know, that throughout this Book, mention is made both here and elsewhere, both in generall of God, as the highest and chiefeest Governour, for which cause he hath a Throne given him, as also of the Son and Holy Ghost as ministering unto him, as by whose more nearly-joynd helpe all things are made and done. Wherefore they are said to stand before the Throne, as it were in a readinesse, and as though they did waite for the beck and bidding of their highest governours. So the Revelation was given to the Son above, *vers. 1.* and therefore the Holy Ghost in this place seemeth rather to be noted out by his gifts which he works in the Saints, then by his proper name. But matters that serve onely for order, are not to be drawn to the abolishing of the natures.

5. And from Iesus Christ, who is that faithful witness:] the defect of the relative being supplied, which is most common in this Book, after the manner of the Hebrews. These words belong to the third Fountaine, which is Christ, whom we call the third, according to that place he hath here, not in the order of persons. He was put out to this place because there was a longer

a longer stay to be made in his desolation; and the thanksgiving was to be begun at him, as by whose merit alone, we are made partakers of all good things. Now first he mentioneth his propheticall office, calling him a faithfull witness, that is, one that hath taught faithfully, truly and plainly the whole will of God, as far as was requisite for mans salvation. For the whole doctrine of the Gospell is wont to be called a witness, as it is in Joh. 3. 11. & 5. 31. 32. & 19. 37. 1 Tim. 6. 13. Now can there be any vaine or false matter within that testimony which floweth from so faithfull a witness? Or doth it agree to his faithfulness to conceale any thing from us, as the which is not to be fetched from any other place, but from out of the Closet of the Bishop of Romes breast? Chiefly seeing he hath no where, no not in one word intimated any such storehouse, whence to fetch it? But these be the dotages of witnesses as vaine and as little to be trusted, if it may be, as this heavenly and most true Witnesse is true.

The first borne from the dead: These words belong to his Priesthood, wherein he overcame death by death, and made a full satisfaction for sins. For this is to be *first borne from the dead*, himself first of all to rise againe after he had vanquished death, whom death would never have let go, if he had had the least right to keep him still with himself. For which cause the Apostle faith, that *he rose againe for our justification*, Rom. 4. 25. Now he seemeth to be called *the first borne from the dead*, after a concise manner of speech, and by way of distribution, which more fully should be set downe thus, *the first borne of them that rise againe from the dead*; In which words two things are signified; First, that he is the *Prince and head of those that rise againe*, as the Apostle explaineth it, Col. 1. 18. *And he is the beginning and the first borne from the dead, that he might be chief among them all*; And therefore also is he called *the first-fruits of them that sleep*, 1 Cor. 15. 20. The second, that he shall at last raise up others also from the grave by his own power, even as he himself speaketh. *I will raise him up at the last day*, John 6. 39. 40. Which two things belong to the elect alone. For neither is he the head of the reprobates; neither will he raise them up at the last day, that is, in glory as the elect, but onely, the force of that curse (*as what day thou shalt eat thereof thou shalt certainly die*), Gen. 2. 17. Shall restore their bodies unto them, in which they shall suffer everlasting torments. Whence it cometh to passe, that seeing this kinde of restoring is onely for and unto death, it hath hardly given it the name of a resurrection in the Scriptures. And therefore the Holy Ghost doth seeme not to speak collectively, *the first borne of the dead*, but distributively, *the first borne from the dead*, that is, of those that rise from the dead, as was said before, with a manifest difference between the elect and reprobate that are dead.

And the Prince over the kings of the earth: The Kingly Office of Christ is now set down, as to whom whatsoever is either in heaven or earth is subjected, according to that, *all power is given unto me in heaven and earth*, Psal. 29. 18. But it was power enough for him in this place, to mention onely his dominion over Kings, above all and every of whom, he is now infinitely greater and higher, who when he was conversant on the earth, seemed to be beneath the basest of servants. Neither do these words onely shew a preeminence above, but also a sovereign power over all Kings, as whom he representeth as it were with the raines of a bridle, which he can pull in as he list, so as they cannot move themselves but as he listeth, howsoever he once of old gave himself over to their lawlesse lust.

Who hath loved us: So much of his Office; The present benefit which the Saints enjoy, is set down and declared in and with a thanksgiving. The want of a relative maketh the sentence to gape and not to fit close, which if it were full should be thus. *To him that loved us, &c.* Which relative is expressed in the next verse, *to him be glory, &c.* But seeing the repeating of it should be so necessary in so long a circum-

stance of words, he omitted it in the beginning, that he might not twice beat upon the same thing, which seeing it is once to be spoken of, he doth oftentimes conceale it, where it should come in more then once. Now Francis of Ribera crieth out, that the place is corrupted, and that the Latine Editions are out of doubt far more perfect then these Greeke ones, which are now extant. But by the Jesuites leave, neither is the place corrupted; and if that were granted, yet should he foolishly conclude hence the excellency of the Latine Editions. Here is a merveilous consent of all the Greek copies; *Aretas* readeth it thus, and hath expounded it, and saw how every thing did hang together. The order (saith he) of the sentence after this manner cometh from the last to the first, *To him be glory and dominion, who loved us, and hath washed us in his blood.* But this is hard, saith the Jesuite; Therefore by his Attick dainty eares, let *Iohm* be hified out, as speaking incongruously who useth nothing more, then after the manner of his own nation both to be wanting and abounding in relatives. In the first verse it was so, and he hath signified, for, which he also hath signified; in the list, *And from Iesus Christ that faithfull witness.* For, which is that faithfull witness; In the next verse following, *And hath made us Kings; But, and who hath made us Kings;* and so afterwards very often. But let the place be corrupted; shall the prize be taken away from a most faire virgin for one blemish, and shall it be given to another, that is all over the body ill-favoured and mishapen? But our Interpreter (saith he) hath always followed true and corrected copies, as he is always wont to do; I no doubt, in that place also where he translateth, and he stood, for and I stood, Chap. 12. 17. *And no man could speak of the Jung, for and no man could learne the long;* Chap. 14. 3. *And the King of Ages, for the King of Saints;* Chap. 15. 3. and in the same place, *clothed in cleane stone, for in cleane or pure linnen,* vers. 6. *Thou that art, and which wast holy, for thou that art, and which wast and which shalt be,* Chap. 16. 5. In the same place, *I heard another saying, for another out of the Ark, vers. 7: One houre after the Beast, for one houre with the Beast,* Chap. 17. 12. *Vessels of pretious stone, for of costly wood,* Chap. 18. 12. Let these few things give a taste of many others. What did the Jesuite fee the things and yet not blush to affirm that the old Interpreter had alwaies followed corrected copies? But it may be these be faults of the Printer, perhaps some of them are; But what have we to doe with the Printers, as if the contention were, not about the Greek and Latine copies now extant, but about the first Edition of the Latine Translation, which at this day is no where to be found? Besides these faults are both ancient, and they are also now confirmed by the authority of the Council of Trent which hath ordained and decreed that among many Latine Translations, this self-same old and vulgar one, which hath been allowed in the Church by the long custome of so many ages, should be accounted authentical, neither should be rejected for any pretence whatsoever. It had been easie to have deluded the authority of the Council, if by casting the fault upon the Printers, it had been lawful to have departed from the vulgar Edition. Thou seest then that thou must make good these faults, and that the credit of the old Interpreter is very undiscrately bragged of. (that I may not say impudently.) Though indeed it was necessary, for thee to deale in such manner, in regard of that humble service, wherewith thou art bound to Rome.

And hath made: That is, *who hath also made*, by a defect of the relative as we said right now. All these things tend to this end, to teach, that Christ hath not all those good things, with which we have heard, in the next words before, that he is endued, for himself alone, but that he doth powre them out upon the elect, to the intent they might be made happy by their partaking of them.

Kings and Priests unto God. Some read *Kingdome and Priests*, as also the vulgar. It much matters not for the fence,

yet the conjoyning of persons among themselves, is more likely, then of things and persons. The Elect are Kings by the participation of the Kingdom of Christ, wherein we have overcome the law, death, sin, we triumph also daily over the world, by trampling it under foot by faith, 1 John 5: 4-5. By him likewise are we Priests, as who being dead in him, have God favourable unto us, have also an entrance made and laid open, to speak boldly unto him. But he doth warily adde that we are made Kings and Priests to God, lest we should think that this honour is given unto us, either to trouble the civill State, or else to intermingle Church-government with civill.

To him be glory. This is all that we can render for exceeding great benefits, to desire that he may be most renowned among all men with his own just praises. And this giving of thanks seems to be taken up because of the present gift of God, powred upon the Gentiles by the knowledge of Christ.

7. *Behold he cometh with clouds.* The benefit to come, that is to be looked for at his glorious coming. To come with clouds is to manifest himself with storme and tempest, and with a mighty and fearful apparition of great lightning, to revenge himself upon the wicked, and to deliver those that be his. After which manner also speaketh Daniel touching the same coming. *I saw in visions of the night, that behold there came with the clouds of heaven, one like to the Son of Man.* Chap. 7. 13. For so the notable judgements of God are wont to be described, in which he powreth out the vehement heat of his fury upon his enemies, to make us now think that all creatures do fight for God, as also that he will make heaven and earth to serve him for the ayding of those that be his, and moreover, that the reprobate cannot by any means escape. In like manner the Psalmist being delivered out of the hands of his enemies, doth magnifie God for his power shewed forth from heaven in delivering him, *Psalm 18. 13-14-15.* In *Matthew*, he is said to come upon the clouds, Chap. 24. 30. But perhaps in the same sense as in *Psalm 18. 11.* *And he sat upon the Cherubims, and did fly.* &c. But yet the Angels avouch, that he shall so come, even as they saw him going up into Heaven, *Acts 1. 11.* Now there was no such dreadful matter, onely a cloud took him away from their eyes, but without striking them with any feare. But this likeness seemeth to be referred to the truth of his humane nature, wherein he shall come againe to be beheld of all men, after the same manner as he went into Heaven, and not to the glorious shew and Majestie of his coming, or else the Angels speak in respect of the godly to whom his coming shall be most joyfull, at the which the reprobates shall wish, though in vaine, that they might be overwhelmed with mountaines. Although, out of those things that follow it shall be plaine, that here is no mention made of the last coming, but onely that here is an allusion made unto it, for the likeness of it.

And they shall wraile for him. This is the wailing of repentance, not of desperation, as is cleare out of *Zachary*, whence these words are taken; and they shall look upon him whom they have pierced, and they shall lament over him, as if they lamented for their onely sinner, &c. Chap. 12. 10. But seeing it will be too late repentance, when they shall stand before the Judgement seat in the generall Day of Judgement, these words here seem, as if they could by no meaning be understood of the last Judgement; even as neither can that coming with clouds, which he spake of right now, but rather of that exceeding glory, which shall be made manifest to the world in the calling of the Jews. These are they that pierced him thorow of old; but at last they shall look wistfully upon him, and all the tribes of the earth, that is, the whole nation of the Jews, shall with abundance of teares bewaile the wickedness of their fore-fathers in putting Christ to death. This is certain, that this Booke of the Revelation teacheth his

discourse in the conversion of these Jews, as afterwards God willing shall be made manifest. And because the glory of Christ shall be then very great, as being a most lively resemblance of that which shall shine out in the last Judgement, the setting forth of this is fetched in to adorne that, and that not in this place alone, but as it may seeme, in many other also.

All the Tribes. These are proper to the Jews, among whom of old the promised Land was distributed, Tribe by Tribe. The matter could not be declared with more exact words. Oftentimes the Tribes are taken metaphorically, but here not so at all, seeing *Zachary* hath by name mentioned the Tribes of the Jews. The earth (saith he) shall mourne every family apart, every family of the house of David apart, the family of the house of Levi apart, all the rest of the families, every family apart; They that mourne here, are they that pierced him thorow, but the Tribes are of them that mourne, and therefore of them that pierced him, namely, of the Jews, whose this wicked fact properly was. Therefore these words of the Apostle carry this sense, as if he should say, Behold he cometh with clouds, and all men of what kinde soever shall see him, even they that pierced him, that is, the Jews, whose Ancestours did lift up Christ upon the Crosse, and gored his side with a spear, those men being dispersed every where among all Nations, shall be at last converted to the true faith, and shall mourne with an earnest sorrow, both for their forefathers horrible wickedness, as also for their own long obstinacy. Even so Amen. And to the summe of all is this, that the benefit coming by Christ is here celebrated, partly present, in the calling of the Gentiles, (for that which he spake before of Kings and Priests is referred to the seven Churches of Asia, that is, to all nations of the Gentiles that embrace Christ for the present, for which cause he giveth him the praise of glory and power) partly to come, in the calling of the Jews, which we have declared unto us here, both in their repentance, as also in the desire and wish of all the godly.

Even so Amen. The fervent desire of the godly wishing for this coming is expressed in Greek and Hebrew, because this shall be the wish of all Nations. The former participle belongeth properly to him that affirmeth, signifying the certainty of a matter, wherein notwithstanding there may be understood the verbe of wishing; *Let it be done, or some other such word.* For so in the end of this Booke, even so come Lord Jesus; it is as if he should say, I beseech thee so to come as thou hast promised, Chap. 22. 20. It is likely that both particles are used in the same sense, else the diversitie both of the tongues and of the signification, would not note any joyned desire of all people, for which end this double propriety of speech seems to be taken up. Amen, is a word, not onely of one that ascertaines a matter, but of him also that prayeth and striveth vehemently by prayer for the coming to passe and good successe of a matter, as *1er. 28. 6.* Amen, the Lord do so: the latter words by way of exposition explaining the former.

8. *I am Alpha and Omega.* Hitherto the Inscription of the Epistle; now he setteth upon the Narration it self, where first to give authority to the writing taken in hand, the threefold property of the person that calleth is set down, his very great power of creating, truth in his promises, and his sovereignty of governing. This power is first metaphorically expressed, then with proper words. For the beginning and the end do interpret the meaning of A. and O. of which, that is, the first letter of the Greek Alphabet, this, the last, by a figurative speech they are applied to any beginning and end. They are words that do plainly signifie a certain order and relation of Christ to the creatures. For which cause, they cannot properly note out an eternitie, which is an absolute matter, and not to be measured by the creature in any respect. This is therefore the meaning, I am Alpha and Omega, that is, the efficient cause of all things, and the end also, whither all things are referred;

red; who have at the first created all things, and that for mine own glory alone. It is a commendable expressing of that which the Wise man saith: *The Lord hath made all things for himself; even the wicked man for the day of evil.* Prov. 16.

4. The constant truth of God in his promises, is declared by the distribution of the three-fold time, as we have shewed vers. 4. His Omnipotency in the end of the verse seems to belong to that supreme power of governing all things at his pleasure, wherein his incomprehensible Majestic shineth forth no lesse, then it did in the first framing of all things. For this sheweth that his strength was not quite spent in his first worke, but that it doth continue in the vigour of it for ever without any impairing, as the which never waxeth faint with any wearisomnesse, neither oppressed with any over-great waight of businesse, but beyond all force of a created minde doth hold out infinitely more then enough for dispatch of all matters. Such is he from whom the commandement to write proceedeth, being the most powerfull Creator, the most faithfull promiser, and the highest Governour of all things.

9. *I John.* The person also of him that is called hath great moment for the credit of this Book. *I John the Apostle, brother, and fellow in affliction, being banished into Patmos for the word of God, inspired from God in spirit on the Lords Day.* What would this man relate, that were not of most certain truth?

And in the suffering of Iesus Christ. The vulgar, and in the patience of Iesus Christus also Montanus. The Interpreter of Arctas, by Christ Iesus. The fence is little or nothing changed from thence, whether we read by way of construction as *Theodore Beza*, or as these men do by a preposition. All tend hither, that the communion of the faithfull, (be it either in the Crosse or the Crown) doth depend upon Christ alone, as the ground and foundation thereof. But we must take heed lest with the Jesuite, we interpret these words in *Christ Iesus*, for *Christ Iesus*, or because of *Christ Iesus*, to expresse the finall cause of the sufferings. For to the communicating of the Kingdom among the faithfull, shall be thought to be forth of Christs, as if they did not all grow together in him, but were compact together among themselves into some outward thing apart from him.

Patmos. It is an Ile of the *Icarian sea*, thirty miles about in compass, at this day called *Palmos*, as the latter Geographers will have it. But in *Strabo* there is nothing of it memorable, besides the name. He is wont to make diligent relation and description of the very Groves where *Palme* grow, if there be any such. much rather would he have recorded such great store of them, as should have made an Ile famous; and thence we may justly suspect that name, unlesse the latter age perhaps should have made it more happy by such fertility. *Münster* thinketh, that *Patmos* is that *Possidium* whereof *Ptolemy* writes in his Geographical Tables, Book 3. Chap. 2. But *Possidium* there is a Promontory of the Ile *Chios*, hard by the City *Cnos*; whence they saile round about the Ile, and are situate on the right hand of it. *Strabo* in his 14. Book, now *Patmos* together with the *Corsarij* lieth to the west of *Leacia*, these to the west of *Samos*. *Strabo* in his 10. Book. But you may observe, that *Iohn* hath not expressly made mention of his banishing into this Ile, but onely of his being there, as who would shew his modesty in enduring, not his boasting in aggravating in any proud manner his calamity.

For the word of God. That is, which had been preached by him, not to be preached. For *Iohn* went not thither of his own accord to preach, but because he had preached at *Ephesus*, and elsewhere in *Asia*, he was exiled thither by the tyranny of *Dominian*, as *Trevelius* reporteth, together with others. The Ile it self seems to be almost desert, and without inhabitants, chiefly seeing *Icaria*, on which it bordereth, that is far more in account, did yeeld the use and fruits of their pastures to strangers, by reason of the

scarcity of inhabitants, as *Strabo* declareth.

10. *Novi I vras taken in the Spirit.* The Greek is, *I vras in the Spirit*, that is, I began to be moved and carried by the Spirit to see and understand those things which far passe the wit of man, as of old time, the old Prophets, being guided by this self-same Spirit, did no lesse certainly pronounce of things to come, then of things either present or past. In like manner speaketh *Mark* of another manner of Spirit, *And there vras in their Synagogue a man in an unclean spirit*, Chap. 1. 23. And again, *there met him a man out of the graves in an unclean spirit*, Chap. 5. 2. But after a quite contrary manner of working, not onely in respect of the holiness and purity of Gods Spirit, but also for his sweet and milde motions sake; whereas the toisings and shakings wherewith the most wicked spirits do torment men are violent and horrible, whence it is that those that are possessed and pulled by such a spirit, are for the most part hurt, either in all, or some of their senses. But they whom the holy Ghost doth extraordinarily instruct, are more strengthened in all the powers of the soul. Both kinds of spirits make them obedient whom they do come into, but the one by bowing them most gently, the other by compelling them most cruelly, as examples of both do make plaine.

On the Lords Day. See what *Theodore Beza* hath of this point. It is very like that there vras no holy meeting in the Ile as upon this day, otherwise *Iohn* would never have walked up and down alone on the shore, and so wholly have given his minde to receive heavenly visions, as beneath we see, Chap. 12. 18. Neither is it here recorded, that these visions were received at distinct spaces of time, as the rest of the Prophets were wont to do, as often as occasion served, but they seem all to have been given him the same day, and so by perpetuall order to have flowed, that there was no intermission after once he had leave and power given him to see them, which thing also the commandement to write to the Churches seemeth to require. For if any space had come between, he would have written to the Churches of matters, member by member, and piece-meale, not expecting for those things that should follow; unlesse perhaps he had been otherwise expressly admonished, which is not read to have been done in this prophesie. But all things are couched into one Epistle, and are not divided severally into fudgy Epistles. Now we see here how *Iohn* solitary and succourlesse estate is passing well recompensed, by means whereof when perhaps he wanted others whom he himself might teach, he got God himself to be his Teacher: and thus after he had thus dispatched these things, he goeth forward to the manner of his calling, out of which it is yet more manifest that this office was imposed by God upon him.

And I heard behinde me. This voice behinde is wont to shadow out the free mercy of God, which calleth us when we are secure, passing by, negligent, and not once thinking of any such matter to receive and perceive most worthy things. In the Prophet *Ejays*, there is mention made, among other proofs of Gods favour, of this as a principall one, and thine eares (saith he) shall heare a voice behinde thee, saying, this is the way, walke in it; Chap. 10. 21. Wherefore neither did *Iohn* though wholly attending on divine contemplations, prevent the heavenly grace, but as if he had been one of the vulgar sort, he heareth a voice behinde him, as it were admonishing him of the common inconsideratenesse of us all. We are all of us unfit to comprehend heavenly things, unwill at unawares we be induced from above with power to understand them, as the which not any worthinesse of ours obteineth for us, but Gods meet mercy giveth unto us. Now it was a great voice, as it had been of a Trumpet, lest we should shrink, that something muttered with a more low voice, might perhaps escape the hearing or knowledge of *Iohn*; Here could nothing be concealed from him, or passe from his eares, which did ring thorow with so loud, high, and shrill a voice.

a voice; which is a great argument of the certainty of those things that are to be related.

11. *Saying, I am Alpha and Omega.*] These words we had above, in the 8. verse, but there then they were the words of *John*, describing the person of him whose authority he followed, in writing this prophesie; here they are the words of Christ himself, pronouncing the same things with his own voice. Therefore *John* using this manner of speech above, did not draw it forth of the shop of his own braine, but learned it from God, from whom nothing that is not most holy can come. *Aretas*, the vulgar and *Complutensis* read not these things; but yet they seem to be rashly dashed out by some man, perhaps because they were repeated after the interposition of so few things. Nevertheless, there ought to have been a distinction made between *John* and Christ, neither ought those words to have been thought superfluous, which teach what Author there was of using them before.

Write what thou seest in a Booke.] That is, that which thou art straightway to see, and likewise also to heare. This expresse commandement to write, and that with naming to whom he should write, sheweth, that this Embassage was not voluntary, but deputed and assigned to him from God.

Which are in *Asia*, *Ephesus*, &c.] Above in the 4. verse, it was said in general only in *Asia*; but now seeing these Cities are named, we understand, that not the whole continent is designed, which is called by this name, and is much spoken of for a third part of the world, but a little part of it only, which is so properly called of the common sort: which lying in a place almost like an Island by the *Euxine*, *Aræum* and *Pamphiliæ* sea, is bounded on the Northside with *Bithynia*, on the West with *Hellepontus* and the *Aræan* sea, on the South with *Licia*, on the East partly with *Licia*, partly with *Pamphilia* and *Galatia*. In this part of the world flourisheth once, these seven most renowned Cities, being put in this place in stead of the whole Church among the Gentiles. As touching *Ephesus*, it is a most noble City lying by the shore of the *Aræan* Sea, not far from a river in *Lydia* called *Cayster*, the head City of *Ionia*, the greatest marting place of all *Asia* within the Mountaine *Taurus*, much praised and spoken of for the Temple of *Diana*; most noble in renown among Christians, for *Paul*; three years holy labours there; *Acts* 19. 20. and 20. 31. For that divine Epistle of his written to that people, for *Timothy* that was given them to be their *Pastour*, and for the most happie watering it had in later times for many years by the Apostle *John*. *Smyrna*, a City also of *Ionia* by the sea side, on the Northside of *Ephesus*, distant from thence 320. furlongs, an under-city of the *Ephesians*, with whom of ancient time they dwelt together, that was sometimes of great wealth and power, and hath a Jurisdiction in certain high-adjoyning Cities, even as *Ephesus* also, wherein the meetings of the Cities that are subject unto it were made, as *Pliny* writeth, Book 5. Chap. 29. *Pergamus* is a City of *Aeolia* on the North of *Smyrna*, very renowned, and having the principality among the *Mediterranean* Cities, sometimes the seat of the Kings of *Attalia*, which at length came into the *Romanes* hands, who were made heires of it by will from *Attalus* the last of that name and race, who turned the Countrey into a Province, and called it *Asia* by the name of the Continent, as devouring doubtlesse in hope that whole part of the world by this small beginning, as if *Attalus* had bequeathed unto them by Testament, not only *Pergamus* but all *Asia* also, whence, if I be not deceived, came the first distinction of the lesser *Asia*. *Thyatira* is the furthermost City of the *Mysians*, a Colony of the *Macedonians* towards the South of *Pergamus*, to whose jurisdiction also it belongeth. Of old it was called of *Seleucus* the son of *Nicator* *Thyatira*, because of the joyfull news that was brought him of a daughter borne unto him. *Lidia* the Purple-seller, of whom mention is made, *Acts* 16. 14.

was a Citizen of this City, though a dweller at *Philippi* as it seemeth. *Sardis* is distant from *Pergamus* Southward about six hundred furlongs: It was sometimes the Court of the *Lydians*, and was made happy by reason of the rich Mountaine *Tmolus*, and the gold-bringing River *Pactolus*, which slideth by the territories thereof; In the latter ages it was of great power and dignity, being made the head-city of jurisdiction, which taketh the name thence, and is called *Sardis*; *Plin.* Book 5. 29. *Philadelphia*, of which mention is made in this place (for there are three of this name) is belonging to *Lidia*, or rather that Countrey which is called *Caræanena*, that is, burnt up, in the confines of *Lidia* and *Misia*, a City that of old time, even when it did flourish most of all had but few Citizens in it, because of the perillous dwelling which the often earthquakes made there, most of them live in the Countrey, yet a man may worthily mervaille at these few, saith *Strabo*, who by reason of the love they bare to the place, are secure of danger, and careless of their own safety, or rather may one mervaille what the builders of the Citie meant to found it in such a place. *Laodicea*, lying by the River *Lycus*, was one of the greatest Cities of *Phrygia*, which bordereth on *Caria*, near unto the *Colossians*, to whom *Paul* being bound at *Rome* wrote, commanding that the Epistle should be openly read in the Church of *Laodicea*, the Letters to which Church likewise he bids should be read of the *Colossians*, *Colos.* 4. 16. It was a City once of great riches, partly through the kindnesse of the Citizens, who by their wills had given it a great abundance of wealth, partly by means of the sale of Wooll, which was excellent both for softnesse and Crow-like blacknesse, for which causes it was much in request among the neighbour Countreies. Such are these seven Cities to which this Prophesie was given by name, thus summarily described. One may here perhaps mervaille, where *Rome* was at this time, to which, for saving further labour, this Epistle might have been written in stead of all other Churches, as which boasteth her self to be the Head of all. Truly Christs memory might seem to faile him, who hath passed by his Vicar, not once calling on him by any one Epistle, who yet was to have been onely spoken to. But the reason why he wrote not to him is at hand; He knew he could not erre, neither had need of an admonisher. Let this omission therefore be one of the prerogatives of that holy Sea.

12. *Then I turned me to see, &c.*] To see is sometimes taken for perceiving, by that figure by which the kinde is put for the generall; as *Exod.* 20. 18. The whole people saw the thunders and lightnings, and the sound of the Trumpet, &c. That is, perceived. But yet it abideth here in the proper signification, seeing he had perceived the matter enough before by hearing, he now turned himself to use the benefit of the other sense of seeing; and therefore the other word is transferred from the native signification of it, by voice noting out the man whose he thought the voice to be. And when I was turned, I saw seven golden Candlesticks. So much of his hearing. The things seen, are partly things, partly a person. The things are seven golden Candlesticks, the interpretation whereof we shall learn afterwards, *vers.* 20. In the meane time let us observe, that every godly endeavour doth receive some fruit greater then a man can hope for; *John* turned himself to behold the man, and behold over and besides seven Candlesticks, which he had not the least suspicion of.

13. *And in the midst of the Candlesticks.*] The person that he saw was Christ himself, as we understand out of the 17. and 18. verses. Who is said to be like to the Son of Man, because he made himself able to be beheld, having assumed a new forme, not that naturall one which he took of the Virgin, and wherein he sits full of glory at the right hand of the Father, which may be the reason why the articles are not prefixed, as the manner is in other places, according to the observation of *Theodore Beza*. This forme is taken upon him agreeably

agreeably to the present condition of the Church; and therefore another then this is taken, where another citate of the Spouse is described, Chap. 19. 11. 12. &c. even as also it is done elsewhere commonly. For *Christ* is alwaies one and the same unchangeable, neither doth he for his own sake change his figure so often, being such as in *whom no change nor shadow of change falleth*: but seeing according to his divers administration, it faresth also diversly with him, as it doth with his Spouse; to the end he might both testifie his fellowship and familiarity with her, as also shew that he is not un-mindfull of her, howsoever times change, he taketh upon him a shape agreeing with the things themselves. He suffereth when she suffereth, and together with her doth he triumph; what mervaille is it then if in so need a society he fashion himself like unto her. According to this doth *Irenaeus* interpret this diverse figure of Christ. Thus the word of God (saith he) *alwaies carrieth in himself, as it were, the portraiture of things to come, and did, as it were, shew unto men a draught of the sundry dispositions of his Father, thus teaching us the things of God.* Book 4. Chap. 37. Neither doth it make a little hereto, that he appeareth in this habite in the midst of the Candlesticks, thereby plainly declaring, that this manner of adorning himself doth not agree absolutely unto himself, but so far forth as he is conversant in the Churches of these and these times. Wherefore in such visions as these, we ought not so much to enquire of what fashion *Christ* is in himself, as what kinde of governing this Church he useth, and of what fashion his Spouse is arising thence, which he setteth forth to be beheld in himself as in a glasse. To come therefore to the explaining of the things one by one: The Garment down to the feet, is the perfect righteousness of *Christ* imputed, wherewith the Spouse is covered throughout from the head to the heele, so as no filthy nakedness of hers can appear. For this clothing is not necessary for *Christ*, but serveth to cover his Spouse, which yet *Christ* weareth on his owne body, declaring how beautiful she should be at these times in this respect. Neither is lesse often then significantly the righteousness of faith noted out by a garment. *Blessed is the man, saith the Psalmist, whose sin is covered,* Psal. 32. 1. And the *ghost* that wanteth this garment is cast into utter darkness, Matth. 23. 12. And afterwards in this Book, they are pronounced blessed, that watch and keep their garments, lest they walke naked, and their filthynesse be seen, chap. 16. 15. And so elsewhere oftentimes. Now what can more fitly resemble the righteousness of faith, which abhorreth our inherent righteousness as a menstruous cloth, neither can rest in any other thing, save onely in this rayment of *Christs* righteousness.

And girded about the paps with a golden girdle.] Namely, made of threds laid over with gold. But was this girdle made of these threds alone? Surely the Priests girdle was made of needle work, pictured with red purple, violet and silken flowers, Exod. 28. 39. Whose woofe was of silke alone as *Iosephus* saith, the third Book of his Antiquities, chap. 8. And this girdle was common to all the Priests; there was another of the high Priests, differing from the other in this one thing, that it was woven with gold, as in the same place *Iosephus* writeth. Therefore this girdle is golden, not because it is wholly made of gold, but because the high Priests girdle was notably distinguished by this tinselling with gold. Neither is this girdle proper to *Christ* but to the Spouse, for which cause this self-same girdle is given to the Angels beneath, chap. 15. 6. As which we do obtaine by *Christ* alone, who hath made all the Elect not onely Priests, but hath even brought them to the honour of the high Priest. Seeing therefore this girdle is ours, it signifieth the most precious faith that is in the heart. Now it is golden, because what can be more golden and precious then true faith? Yea, whose trial is farre more precious then gold that testifieth? 1 Pet. 1. 7. This girding us at the paps, because, unless faith have her seat in the heart, it is no faith.

And therefore those seven Angels are girded after this manner, chap. 15. 6. Which girding otherwise is wont to be about the loines, chiefly under the Law, when the faith was not so clearly delivered, but the lusts were restrained by the tutoring of ceremonies and rites. But the Spouse having obtained more plentifull grace at this time, should remove the girdle from the loines to the paps, thus needly and straitly tying and binding these garments to her selfe by true faith of the heart, that so they might not slip or hang loosely and scatteringly about her.

14. His head and hayres.] Garments and girdle are common to all the members, in the head and the haire there is a certain distribution of parts, whereof the one respecteth those that have rule and authority in the Christian congregations, and are as it were heads unto them. The *hayres* note out the common sort, which dependeth on the holy Teachers, drawing nourishment and garnishing from them, giving them likewise comeliness and defence. Both of them are white, that is, flourishing in the seven Churches, or rather in the first of the seven Churches with a singular purity. For we shall see that this order of the members hath reference after a sort to the order of the Churches. Although those things which are here spoken of in the last place, are given in the Epistles to the first. Which inverting of the order teacheth that these properties do so chiefly agree to some of them, that they may be applied as occasion serveth to others also. But this whitenesse is of wooll and snow; of that, for the simplicity of conditions, wherewith the Saints are ended, who are every where called sheepe, and not unworthily, seeing our Head is a Lamb; of this, because this purity and whitenesse is not naturall, but that which she hath coming from another. For wooll naturally is defiled with grease, and is full of dust and many other pollutions, but being washed thoroughly in the most Christall fountaine of *Christs* righteousness, it passeth the snow or whatsoever excelleth in the glory of whitenesse. So much doth there lie in this, to seek for righteousness not in our selves, but in another, that the holy Ghost doth not satisfie himself in the similitude of a Garment alone, but he joyneth unto it this of the snow, and many other wayes he hath to expresse it in other places, shewing how faine he would, and how much it concerneth us, that on every side this doctrine should sound in our eares.

And his eyes as a flame of fire.] Preventing the darkness, as from the which no mist can take away sight, which kinde of eyes did chiefly shine out in the first of the seven Churches, in which we shall see the truth to have glistered so clearly, that no fraud of the hereticks could obscure it. All their vaine shewes were consumed like stubble with these fiery eyes, or else like waxen vailles did straightwaies melt and bewray openly their hidden deceit.

15. His feet like unto fine brasse.] Why doth he passe so quickly from the head and eyes to the feet, specially seeing his voice, hands, mouth, face, follow? It is not done rashly, but the members are described in that order as may most fitly agree with the Churches. Now therefore he teacheth answerably to the first, what is the condition of the next Churches, where the faithfull are the feet, and those like to fine brasse, after another way and manner were they head and hayres, and eyes. One member could not signifie the whole estate of the Spouse, for which cause more are added, and so much the rather, because he that appeared to *Iohn* was like to the Son of Man. As touching fine brasse, *Theodore Beza* doth well to retain the Greek word in his translation. The word *Orichalcum*, among the Latines is of an evident sence, neither can it sufficiently, as I think, expresse the singular elegancy of this brasse digged out of the Mountain *Libanon*; For *Arcesius* giveth this reason why it is so called. And we know that the lot of a Country fruitfull in metals fell to the share of the Tribe of *Asser*, which had his seat at the bottome of this hill. For so *Moses* speaking of that Coast where this Tribe had his

2 bodies; faith; *Iron and brasse shall be thy shoe*, Deut. 33. 25. Some there are that had rather have the signification of *frankincense* to have place here, of which opinion is *Aretas* also, as one that is doubtfull which to take of the two; although he doth not at all let down this signification as either drawn from the use of the word, or taken out of any sufficient Authority, but only as if the compounding of the word made shew of some such thing. Yet *Anthomius Nebrissenfis* bringeth somewhat of moment that maketh hereto, writing (as he is cited by *Francis of Ribera*) that it is a common title which *Orpheus* useth in his Hymnes; *Chalcolibanus* for *Apollo*, and to the honour of *Latona* and other gods; that is, as he doth interpret it, *Male-frankincense*, or a sacrifice of *Male-frankincense*, as it is in *Virgils Bucolikes*, burne for a sacrifice, *sic verum* and *male-frankincense*. But I thinke those words which follow are against this, burning as it were in a furnace. Similitudes are wont to be fetched from such things as are commonly in use among men; Now we read no where of such lavish pouring out of frankincense, no not then when *Alexander* himself offered sacrifice, that that should be burnt in a furnace or a chimney, which is wont only to be offered upon an Altar. The former signification therefore of metall seems to be the better, chiefly seeing visions are recorded to have been made before time after this manner. In *Ezekel*, their feet are like *shining brasse*. Chap. 1. 7. of *glistering brasse* also in *Daniel*, Chap. 10. 6. As touching that in the Poet *Orpheus*, let the learned consider whether *Chalcolibanus* unto *Apollo*, may not be an Image made of the brasse of Libanon to the honour of *Apollo*, as if he should say, that he would with this verse of his, as it were make a Statue unto *Apollo*, made of most precious brasse? They were wont of old time to consecrate other things besides frankincense to their gods, according to which custome *Synesius* a Christian Poet calleth his Hymnes Garlands and Nosegayes. *I there make thee this Garland pick'd from out of these open and wholsome meadows*, Hymn. 3. Such therefore is this fine brasse. Now the feet burning in the furnace, declare the Spouse to be afflicted in the Churches of *Smyrna*, and *Pergamus* and *Thyatira*, which yet should receive no damage by this affliction, but should continue invincible with firmnesse like to that of brasse, should also shine out more brightly by means of the fire. The vulgar Latine reader *Aurichalcum*, for *Chalcolibanus*. The Jesuite as his manner is, that he might cover over the error with some probable reason, thinketh that the old Interpreter did first turne it *Chalcolibanus*, as it is in the Greek, and that afterwards the word was corrupted by the Printers, or some rude snatterers in the tongues. But what needs this defence, why did not the old Interpreter follow here as always he doth the best copies, if the Greek copies be corrupted? Fondly is that brought to the rule which is righter then the rule it self. But the force of truth maketh the man that disputeth against it, like one out of his little wits, to speak contraries.

And his voice like the voice of many waters.] This similitude is ordinary, and noteth out almost every where a mighty tumult. In this Book it is of a more full signification, declaring besides the greatnesse of the noise, a certaine unperturbable notion of things, that I may so call it. Such as is the disordered and confused roaring of waters, that beating together with contrary waves, and rushing in upon the shore, or the rocks, make a mighty noise, and yet one cannot distinctly perceive, what all that noise meaneth. Such should be by means of Christs government the voice of Christ in those Churches, in which the feet should be like to fine brasse burning. The truth should be a certain unfavoury thing without any pleasant taste of wisdom unto the hearers men, that should keep even in the most pure Church of *Ephesus*, neither should it found any otherwise in their eares, then harsh and barbarous. *Cornelius Tacitus* calleth the doctrine of the Gospell a certaine *pestilent superstition*; by this impious blasphemy, declaring not so much his owne, as the

common hatred of all the Heathen against it, Book 19. *Suetonius* telleth how the Christians were afflicted and punished, whom he describeth to be a kinde of men of a strange and noysome superstition, in *Neroes* life, chap. 16. *Pliny* a very prudent and learned man, in a certain Epistle to *Traxane*, singeth the same song, writing, that himselfe, when as he had by tortures enquired the truth of two *Marydens*, which were said to be servants to certaine Christians, found out nothing but a wicked and an excessive superstition, the contagion whereof had overrunne not the Cities only, but the Villages and Countrey-territories besides. How rude a beating of waves together, and void of all sensible matter, seemed the noise of the truth to these men? Their eares were filled with a sound, whereof they understood no meaning. We shall see notwithstanding in the next Chapter, how these men, though Heathens, belonged to *Ephesus*. But not onely these kinde of men accounted of the saving truth as a Barbarous thing, but many also of the Christians, so called, in the Churches of *Smyrna*, *Pergamus*, and those that follow next after them. Errours and perverse opinions did so possesse many of them, that they waxed deafe against sound doctrine, neither perceived they any sweetnesse thereof, as shall be more plaine in the next Chapter.

16. He had in his right hand seven starres.] The Teachers of the truth (for these be the Starres, as is taught beneath in the 20 verse) being tossed and troubled with many evils, should be so defended with his powerfull right hand, that they should be made able to prevaile against all calamities. This though it be common to all the Churches, yet is it seen chiefly in those, where the feet burne in the furnace, and the truth is either not heard, or not understood; There shall we see many put to death, but yet in the room of one many to spring up, neither doth the power of his right hand defending them, thus onely appeare, but also by making them able to escape those injuries, which the wicked ones did lay to intrap his Embassadors.

And a two-edged sword out of his mouth.] This sword is the most powerfull Word of God, more piercing then any two-edged sword, it searcheth the reines, and giveth sentence against the ungodly and unbelievers, neither doth any one jot or least tittle of it vanish away. It woundeth and killeth, bringing in those calamities upon sinners which it denounceth against them. Now it proceedeth out of his mouth, because in the Church of *Pergamus* Christ should approve his most holy severity unto the world by revenging of their sinnes; *vnlesse, saith he, they repent, I will fight against them with the sword of my mouth*, chap. 2. 16. as there shall be said more fully.

And his face as the Sunne that shineth in his strength.] The face or countenance of Christ is his worship ordained by God, in which he is as clearly beheld of his servants, as those things which we behold right over against us. To which purpose serve those exhortations, *Seeke ye my face*, Psal. 27. 8. *Seeke ye the Lord and his strength-seeke his face evermore*, Psal. 105. 4. As if he should say, trust alwaies in the Lord, and take earnest paines in the study of such things, as wherewith he hath taught us to worship him; as long as we are about this endeavour, we are conversant in the sight of the Lord; but as soon as the power thus publicly to worship him is taken away, we are exiled from his face: as *Came*, cast out from the Church for killing his brother, complaineth, that he is *shut out from the face of God*, Genes. 4. 14. Therefore the whole Religion of Christ, pertaining either to Doctrine, or to Prayers, Sacraments, and Discipline, should shine most purely in these Churches. For the manner of the order requireth, that his shining face, being put in the last place should signify, that the last of the seven Churches should be famous for the clear beholding of Christ. And among these (as we shall see) *Philadelphia* is the chiefe, the rest do so behold the open face of Christ, that they doe rather perceive that he

is angry.

is angry against them, then enjoy any part of his favourable countenance. The whole Vision therefore may be brought to this summe, that the *first* of the seven Churches is notable through Christs righteousness, the faith and holiness of that people, the marvellous quicknesse of understanding in the Teachers, by whose fiery eyes the mists of errors are driven farre away; that those in the *middle* burne through great affliction, and yet that they make a great noise like the *downfall* of the waters of *Nilus*, though it were into the most like a vaine dashing together of waves; that the latter-most hath teachers sound, sufficient and safely kept, the truth powerfull enough to subdue the enemies, and great purity of the whole Religion. For it shall be sufficient for this time to distinguish the Churches into three ranks for plainnesse sake; we will follow a more exact distribution when we come to treat severally of them.

17. *I fell for dead at his feet.* Thus was the Type. Among the things that followed upon it, the astonishment of *Iohn* first offereth it selfe, which is such as hath befallen other holy men in the like case. So great is the weaknesse of our nature, and the conscience is so guilty of its owne corruption, that not so much as any small shew of Gods Majesty can be endured at all of it, *Dan. 10. 8.* which is another argument for the credit of the heavenly vision.

Fear not. A comfortative very necessary for *Iohn*, seeing otherwise he would not have been in case to perceive the things he either saw or heard, unless he had been refreshed before and confirmed against feare. And this is usuall in all holy apparitions. Contrariwise the wicked spirits increase feare in men as much as they are able, desiring to overwhelm them with feare and desperation. The Arguments of comfort are drawn from the universal power of Christ over all creatures in this verse, and by name from his victory over death, in that that followeth. Those words, *first and last*, have great force in them to comfort; for why should not *Iohn* take a good hart, seeing he biddeth him not to feare, who at the beginning made all things, & can again bring all things to nothing as he list? Unless perhaps *first and last* be referred to his glory and humility, seeing he is now first among all things created, or rather above all things in Honour and majestie, who while he was conversant once in the earth, seemed to be most debased, as if he should say, feare not to behold my glory, which is increased above all you are able to conceive; yet not for your destruction, but for your salvation. And as once thou knewest me to be most humble of all men, so in this my infinite glory I keep still my old minde, neither do I either despise or neglect you that are but dust and earth. Words full of comfort; but in this fence they should be turned contrariwise, *I am last and first*, because his humility went before his glory, neither should it be now placed in the latter place, which was swallowed up of his Majesty that came afterwards; unless perhaps they carry this meaning, *I am now the first, who erewhile was last*, or else thus, the order of the words being kept, *I that was first, subsisting in the beginning with God, equall to the Father, at last having taken the forme of a servant, have become the last in the estimation of the world*; Both which meanings make for the second interpretation, and make it the more probable.

18. *And who loveth.* In speciall manner he remembreth his victory over death, that he might establish *Iohns* minde against the greatest feare that is in life. These words confirm, that this man who appeared to *Iohn*, was Christ. There is never any thing spoken in Scripture by any creature in the person of God without all signification of his ministry, lest perhaps men should think him to be God, and so should give that to a creature which is proper to God.

Amen. This that I say is most certaine, that I live for ever and ever, for confirming whereof, take here not a naked affirmation only, but also this solemne word of sealing that I say, *Amen*. The vulgar readeth not *Amen*. Which yet is to

be had in all the Greek Books; and is repeated afterwards Chapter third and fourteen verse, to which we must hearken rather then to the *Fathers of Trent*, who decree this Edition only to be authenticall.

And I have the Keyes of Hell and death. There is a transporting of the words in *Aretas*, *Complanensis*, and the vulgar, *And I have the Keyes of death and Hell*. And in the coupling together of these words, Hell useth to be set after death, as *Death and Hell followed him*, chap. 6. ver. 8. So *Death and Hell were cast into the lake of fire*, chap. 20. 14. And so the order of things requireth, seeing Hell is the last thing of death. But seeing these keyes serve as well to open as to shut (for in that he liveth which was dead, he hath power to make others to be alive from the dead) this Hell is not that of the damned, (which is never wont to be opened, that any should be fetched thence), as neither is that afterwards, chap. 20. 13. 14. For how could the Hell of the damned be cast into the lake of fire? Thus therefore seeme these two to be distinguished, that death should be the separating and parting of the soule and the body; Hell, that state and condition wherein the body is after this parting.

9. *Write what thou hast seen, and which are.* Here the commandment of writing is repeated, but more largely unfolded. In the 11. verse it was commanded only, *write what thou seest in a Booke*, now he teacheth how farre that which he saw reached, namely, to things both present, and to come. For both these being joyned together, explaine those words, *which thou hast seen*. And in the severall Epistles to which the parts of this vision are applied, according to their divers condition, we shall finde fore-tellings of things to come; so that those words: *which thou hast seen*, cannot be restrained only to things present. Seeing therefore the seven Epistles to the seven Churches, containe as well things to come, as present, the whole prophesie is not rightly divided into things present and to come. For these members meet together, as afterwards we shall see in the opening of each thing one by one. Let us hold this then which the words openly teach, that this vision which is proper to the seven Churches, is of things both present and to come. The observing of which small matter, hath opened a way unto me to understand these particular Epistles, as I suppose, which I leave to the judgement of the godly.

20. *The Mystery of the seven Starres.* In the last place is the Interpretation, which teacheth only concerning two things, the *Starres* and the *Candlestick*. Why giveth he no explanation of the other parts? Because these few were enough for the opening of his purpose in the whole. For after the same manner are the rest to be applied to the estate of the Church. And the *Holy Ghost* would in such sort helpe our infirmity, that he would leave some parts of it to be searched out by our diligence. Although those parts of the vision which remaine unopened will easily be scene out of the Epistles, which teach through the condition of the severall Churches what meaning the rest have, which are now passed over in silence, as shall be shewed in their places. As touching the words. The word *mystery* is in the fourth case following the word *write*, which is to be repeated in common; as if he should say, *write the mystery of the seven Starres*, and likewise in the clause following, *and write the seven Candlesticks*. Defectively, for *write the mystery of the seven golden Candlesticks*. Now he interpreteth the *Starres* to be Angels. The *seven Starres* (saith he) are the *Angels of the seven Churches*. That is, signifie the seven Angels. Which I would have them marke, who stick tooth and nayle to the letter elsewhere. Neither are these Angels spirituall substances, but men that are Pastours and Bishops, to whom the Scriptures give this name; as *although the Angel of the Lord had ascended up out of Gilgal to Bochim*, Judg. 2. 1. So in the Prophet *Haggie*. *Then spake Haggie the Angel of the Lord*, chap. 1. 13. And *Malachie* speaking of the Priests; *For he is the Angel of*

gel of the Lord of Hosts, chap. 1. 7. How great then is the worth of true Pastours, who are both Starres fixed in no other firmament then Christs right hand, as also Angels? What matter is it with what opprobrious names the wicked mock them, seeing they have this place and account with God?

And those seven Candlesticks are the seven Churches. They are excellently compared to Candlesticks, as in which the light of the truth shineth for ever, being lighted by Christ the high Priest morning and evening continually. This similitude is taken from the Candlestick of the Tabernacle, which was made of pure gold, with a work, the parts whereof clave fast together, without any separation, consisting of one shank, and seven branches. The multitude of the branches, signifieth

the multitude of the particular Churches, both of the Jewes and of the Gentiles, their common originall from one shank, signifieth the most neare conjoyning of all the particular Churches, all which come forth of that one Church of the Jewes, as it were out of the shaft: which shaft was more beautified then the rest of the branches, with one boole, an almond and a little flower; because, as it seemeth, the Church of the Jewes is to be at length more abundantly filled with the gifts of the holy Ghost, then this of ours that be Gentiles, Exod. 25. 31. The Candlesticks then are the Churches, but such as doe by their most costly matter, summarily onely note out the excellent worthinesse of them; the comelinesse of every member, Christ himselfe hath severally represented in that figure wherein he was seen of Iohn.

THE SECOND CHAPTER.

VNto the Angel of the Church of Ephesus write, these things saith he, that holdeth those seven Starres in his right hand, which walketh in the midst of the seven Candlesticks;

2 I know thy workes, and thy labour, and thy patience, that thou canst not suffer the wicked: and hast tried them, which say that they are Apostles and are not, and hast found them liars.

3 And thou wast burdened, and dost endure, and formy name hast laboured and wast not wearied.

4 But I have somewhat against thee, that thou hast left thy first love.

5 Be mindfull therefore from whence thou art fallen, and doe the first workes; or else I will come against thee shortly, and remove thy candlestick out of his place, unless thou dost repent.

6 But this thou hast, that thou hatest the works of the Nicolaitanes, which I also hate.

7 Let him that hath an eare, heare what the Spirit saith to the Churches, to him that overcometh I will give to eate of that tree of life, which is in the midst of the Paradise of God.

8 To the Angel of the Church of Smyrna write, these things saith he that is the first and last, who was dead, and is alive.

9 I know thy workes, and thy affliction, and poverty (but thou art rich) and the blasphemy of them that say they are Jewes and are not, but the synagogue of Satan.

10 Feare none of those things which thou shalt suffer: Behold it shall come to passe, that Satan shall cast some of you into prison, that you may be tryed; and ye shall have affliction ten dayes; Be faithfull unto death, and I will give thee the crowne of life.

11 Let him that hath an eare, heare what the Spirit saith to the Churches. He that shall overcome, shall not be hurt of the second death.

12 And to the Angel of the Church of Pergamus write, these things saith he, that hath that sharpe two-edged sword.

13 I know thy workes, and where thou dwellest, to wit, where Satans throne is, and that thou keepest my name, and hast not denied my faith, yea even in those dayes in which Antipas that my faithfull Martyr was slaine among you, where Satan dwelleth.

14 But I have a few things against thee, that thou hast

there those that hold the doctrine of Balaam, who taught Balack to lay a stumbling block before the children of Israel, that they should eate of those things, which were offered to Idols, and that they should commit fornication.

15 So also hast thou them, which hold the doctrine of the Nicolaitanes, which I hate.

16 Repent: or else I will come against thee quickly and fight with them, with that sword of my mouth.

17 Let him that hath an eare, heare what the Spirit saith to the Churches: I will give to him that overcometh, to eate of the hidden Manna, and I will give him a white stone, and a new name written in the stone, which no man knoweth, but he that receiveth it.

18 And to the Angel of the Church of Thyatira, write, these things saith the Son of God, which hath eyes as a flame of fire, and whose feet are like fine brasse.

19 I know thy workes, and love, and service, and faith, and patience, and thy workes, and thy last are more then the first.

20 But I have a few things against thee, that thou sufferest the woman Jezabel, which saith she is a Prophetesse, to teach and deceive my servants, that they should commit fornication and eate of things which are offered to Idols.

21 And I gave her time to repent of her fornication: but she hath not repented.

22 Behold, I will cast her into a bed, and them that commit adultery with her into very great affliction, unless they repent of their workes.

23 And I will kill her children with death, and all the Churches shall know that I am the searcher of the reins and of hearts, and I will give to every one of you according to your workes.

24 And to you I say, and the rest of the Thyatirians, whoe soever hold not this doctrine, and who have not known the deepnesses of Satan, as they say: I will lay no other burden upon you.

25 Yet that which you have, keepe till I shall come, 26 For if any shall overcome, and observe my works unto the end, I will give him power over nations,

27 And he shall rule them with a rod of Iron, and they shall be broken in pieces as earthen vessels, as I also have received of my father.

28 And I will give him the morning Starre.

29 Let him that hath an eare, heare what the Spirit saith to the Churches.

The Analysis (or) Resolution.

Hitherto hath been spoken in common, as much as belongeth to all the seven Churches. That which is proper to each of them followeth in an Epistle by name written to each of them. In every one of which, there is an Inscription, a Narration, and a Conclusion. The three first are belonging to the Church as it declineth to the worse; that of Ephesus, Smyrna and Pergamus: the other four are of the same Church returning to the better, and so as the three set next together, are opposed to the three first, and are answerable one to the other; thus of Thyatira to that of Ephesus, that of Sardis to that of Smyrna, that of Philadelphia to that of Pergamus. Laodicea alone hath no equall to match with it. As touching the Church of Ephesus which holdeth the first place, the Inscription is made by name to the Angel, describing him also who sent the Epistle, that he holdeth the seven stars in his right hand, and walketh among the Candlesticks, *vers. 1.* The Narration tendeth partly to commendations, commending his labour, patience, discipline, *vers. 2.* As also his unvariable diligence, *vers. 3.* Partly to reproof, which sheweth the sinne, the first love lost, *vers. 4.* And the remedy, which first he propoundeth, teaching in what thing it consisteth, in the care of doing the first workes, and then it stirreth up to use it, partly by a threatening of removing the Candlestick, unless they use it speedily, *vers. 5.* partly by rehearsing the cause for which till now they had been spared, *vers. 6.* The Conclusion is both after the manner of an acclamation requiring attention, as also offering rewards, where the reward is power to eat of the Tree of life, *vers. 7.* The rest of the Epistles in this Chapter shall be resolved as they follow in their order.

THE EXPOSITION.

Letting
the
Epistle.

TO the Angel.] The Epistles are intruded one by one to the Pastours, not that they should keep them to themselves in private, but that they might communicate them with the rest of the Church, as was said before, Chap. 1. 11. Send to the seven Churches which are in Asia, Ephesus, Smyrna, &c. And at the end of every one, Let him heare what the Spirit saith, not to the Angel only, but to the Churches. Now they are sent by name to him, partly because he is the dispenser and keeper of doctrine, exhortation, reprehension, &c. as the necessity of the Church doth require; partly because the safety of the whole Congregation doth depend chiefly upon the soundnesse and honesty of the Pastours. Neither are they sent to any one Angel but to the whole Colledge of Pastours, (that I may so speake) who all are comprehended under this common word. For there was not one Angel alone at Ephesus, but many, neither yet any Prince among these, as it is manifest by Paul, who to Miletum sent for the Elders or Bishops of Ephesus, Acts 20. 17. 28. He would have spared the multitude, if there had been one over and above the rest in authority; or at least among the rest of his admonitions, he would have spoken some one word of their obedience to their chiefe Bishop. But such a Prince-hood was not borne as yet, it began first then after that the Apostles were taken from the world, save onely that Diotrephes gave us some shew and taste of it. Therefore under the name of one Angel, the Epistle is written to the whole order of Pastours, for whose praise or dispraise the chiefe force of every Epistle is bent. For such is the condition of the particular Congregations, for the most part, as is the faithfulness and diligence of these men. Whence it is that at the end, the exhortation is made to the whole Congregation, being applyed to the government of the Teachers. Neither is it to be thought, that these letters were sent severally and dividely one from the other, but that all together were written in a common Epistle, such as we have said, this whole Prophecie is, and that every Church fetched thence that which belonged severally to it selfe. And these things are such as are common to all the seven Angels, to be applyed apart to every one of them.

Of the Church of Ephesus.] Of the City of Ephesus we have spoken in a few words at the eleventh verse of the first Chapter: to which we must now adde the reason of the order, the force of the name, and the Counterpayne thereof, that the purpose of the holy Ghost may be the better understood. The reason of the order may be double, one because this City set-

teth before our eyes the Church of the Gentiles most closely *Letting* of all the rest, being most like to that prodigall sonne that *the* went a whoring, and wasted his patrimony notoriously in a *the* farre *the* Country, Luk 15. 13, &c. Whom, we know, Christ propounded for a resemblance of the conversion and calling of the Gentiles. For this City, besides the horrible Idolatry wherein it was, as it were, a Torch-bearer to the rest of the Cities, was luxurious past all measure and hope of recovery, the which cast out one Hermodorus for no other crime, but because he was a trusty and an honest man, adding over and besides this saying to their fact; *Let none of us be ever good for ought, if he beset him goe to another place and get him other Companions.* A speech fit for beasts, even in the opinion of the Heathen, and worthy to be punished with death. Cicero in his Tullian quest. Book 5. And that death defined with a Halter; for so Strabo saith: That all the Ephesians young and old were so: they to be hanged up for so saying. Behold here therefore this vicious sonne betaking himselfe againe to his fathers house, his father also together running to meet him, and falling upon his necke and kissing him. How greatly is the grace of God to be magnified, which hath converted us Gentiles, that were a gulfe and dungeon of wickednesse (the nature of all which we see in this City) into a most glorious Palace of salvation. We were of old Princes and Captaines of mischief, now we are made chiefe heads of holiness, even as this was among the seven Churches; no lesse excellling for piety then we were famous before for all detestable acts. Certainly this is that Father in the Gospell who hath caused the chiefe robe to be brought out, and hath killed his fatted Calfe for our sakes. The other reason of the order is, that this City was the principall among all other of that region for embracing the faith, whence it was derived unto the other neighbour places. For Paul coming to Ephesus, disposed daily in the Schoole of one Tyrannus, and that for two years, so that all that dwelt in Asia both Jewes and Grecians heard the word of the Lord Iesus, Acts 19. 9. 10. Wherefore worthily is the beginning of the Cities accounted to be from thence, whence the beginning of the faith was. Now we are to explaine the force of the name. For it will be cleare in every of these Churches, that the holy Ghost hath chosen our advisedly these Churches, which by their very names, as it were by certayne markes written upon the forehead, should declare their whole condition. We let passe that warlike woman, one of the Amazones, whence they say it drew the name; that which followeth after *vers. 4.*

*Lam.
gu. th.
ing E-
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That thou hast omitted or les see thy first love sufficiently teacheth what that was which the Spirit respected in this Citie; Namely, that Ephesus was as it were *Aphesus*, of the Greeke *Aphesis*, omission; whereupon we call it languishing *Ephesus*, as whose piety doth by little and little wax cold, so as at length it is quite extinguished. How is it to be feared least it beare the Image of the *Gentiles* in this thing also?

As touching the *Counterpayne* of it, seeing these seven Citie containe the universall condition of the Church among the *Gentiles*, as it is evident enough by those things which have been said upon the first Chapter, in every one of them, not onely the Citie it self alone is to be considered, but with all likewise we must ioine some fellow-Church, which may answer directly unto it. But what kinde of *Counterpayns* shall we call these? For are these seven Citie appointed for patterns of all Churches of the same time, or of a diverse time? If we shall say the first, so that the Church dispersed in every age through the whole world, should agree with these seven; that is, so as one should be the *Ephesian Church*, another the *Smyranean*, a third like the Church of *Perganius*, and so of the rest; it should be alwayes uniforme & such as it was in the first times, such a face should it carry at this day, contrary to that which the experience of all times teacheth. It is necessary therefore to make them severally types one by one, and in that order as they are numbered; but those Churches are the *Counterpayns* which being divided, either in the different spaces of times, or els in the distances of places, agree to every one of them in their order: with what boundes they are limited, the correspondence of things will shew sufficiently. According to this rule we hold that the *Counter copie* of the Citie of *Ephesus* is the first *Christian Church*, which taking his beginning from the preaching of the Apostles, endured untill the time of *Constantine the great*; as those things which are taught afterwards will plainly shew. This is the principal of all other Churches, as *Ephesus* is the first of the seven Citie.

These things saith he that holdeth the seven Starres. A description of him that sendeth the Epistle, which is diverse in each of them; yet taken from the vision which was seene above in the former chapter, the sundry members of it being applied according to the diverse condition of things; which doth abundantly teach, both that the whole vision which was layd down before, did shadow out the administration of things onely, and that it was proper and peculiar, after a sort, to these seven Churches. The seven Starres in his right hand, declare the notable power of Christ in defending the ministers of this Church. He is indeed as powerfull a keeper, and as faithfull a maintainer of all his faithfull servants, in what part soever of the world, and in what age soever they shalbe, yet doth he, both in some certaine times and places, more evidently make himselfe known to the world, to be the Protector and Protectour of his Church, and a revenger of their wrongs, then he doth commonly in others; as appeareth both in this Citie, and also in the *Counterpayne* of it. For the Citie; *Paul*, who was the first that planted the faith there, how many adversaries found he in that place! I will abide (saith he) at *Ephesus* untill *Pentecost*, for there is a great and an effectual dore opened unto me, and there are many adversaries, 1. Cor. 16. 9. And yet doe we not read that any calamitie happened in him there. In other places he was beaten, and stoned, and left for dead; but here when *Demetrius* raised up trouble against him, he that holdeth the starres in his right hand, did not onely keep *Paul* free from all hurt, but *Cass* also, and *Arsinarchus*, and *Alexander*, killing the stirre through the prudence of the Towne-Clarke, Act. 19. The same hand covered *Timotheus* and *Timotheus*, and the rest of the Angels of that Church who succeeded, Ephes. 6. 21. 1. Tim. 2. 9. And no lesse did it cover the ordinary elders of that Church whom *Paul* called unto *Miletum*, being about to give them his last farewell. At last came *Iohn* thither, and there

he sat many yeares, stablishing all the Churches that bordered upon it; Neither did the rage of the Tyrant proceede to the putting of him to death, but being at last returned from banishment, he dyed quietly in this Citie. So great safetie did the vertue of this powerfull and starre-bearing hand afford unto his servants. The like power thereof shined forth in preserving of the Pastours throughout the whole time of the primitive Church. There was indeed a great number of the faithfull daily slayne, but this was to be admired, that when it must needs be in the opinion of men, that the Christian name should utterly be extinguished, especially the Pastours of Christ, against whom the Tyrants did chiefly rage, even then there was such an increase made every day, that commonly & truly it was then said, that the blood of the Martyrs was the seed of the Church. Now Christ walketh amidst the Candlesticks, as often as he doth give any open proofe that he is present, and diligently caring for all things which make for the salvation & safety of the faithfull. In what Citie did he afford an experience of more plentifull grace & favour, then in *Ephesus*, to which he gave for Teachers *Paul*, *Apollos*, *Tychicus*, *Timotheus*, *Iohn* the Apostle, besides many other Apostolike men? And where, or when, did Christ since his ascension into heaven, more manifestly converse upon earth, then in those first times, till about the time of *Constantine*? He did so abundantly enrich his Church with gifts of all kindes; he did spurre on their dullesse, he did correct their negligence, he did reward their vertue, so as he himselfe might seem to keep his circuit about every one of the faithfull, and to view their labour narrowly with his own eyes. After the same manner is he alwayes amidst the Candlesticks, neither doth he sit idly, but he doth continually travaile about and beholdeth every thing that is done; so that he hath no neede of a vicar; yet because this oftentimes doth not alike appeare to the world by outward argumens, it is here related as if it were a singular privilege to one citie and time.

2. I know thy works. I Meere beginneth the Narration; and first of commendation. Now it is common in all the Epistles in the beginning of the narration to professe, that he hath the workes of every Angel known & thoroughly searched out, as it were kept by him in his bookes of remembrance. Now therefore there can neither a reward be wanting for vertue, nor yet a just punishment for wickednes. And as I spake even now as touching a *Pluar*, how impiously are they double diligent, who as if they were absolute Lords arrogate to themselves power over their fellow servants, seeing he knoweth & perceiveth throughly every thing, neither is he in vayne conversing amidst the Candlesticks. The commendation of the *Ephesine Angel* concerneth either his office, in this verse, or his strength which he had against outward evils, vers. 3. His office is placed, either in administering the word and those things which usually are wont to accompany it, to wit, the Sacraments and prayers; or els in exercising discipline. As touching that, he saith, I know thy labour and thy long suffering. For seeing the labour which is spent in preaching the word is toylefome and ful of troubles, it is wont to be called in the Scriptures *Kopos*, that is, a wearying or toylefome labour, as we beseech you brethren that you would acknowledge them which labour among you &c. 1. Thess. 5. 12. And they are worthy of double honour that labour in the word and doctrine, 1. Tim. 5. 17. Now unto the labour of teaching, patience must be joyned as a necessary companion, which here the Holy Ghost declareth, saying, and thy patience. As also *Paul*; The servant of God ought not to fight, but he ought to be gentle towards all men, apt to teach, enduring wicked men, with meeknes instructing them which are contrary-minded, 2. Tim. 2. 24. 25. This Church then was notable for faithfulness and diligence in teaching. Behold the example of *Paul*, who for 3. yeares together did not cease day and night to admonish every one with tears, Act. 20. 31. Make a conjecture likewise by those godly Bishops, who did so greatly and dearly love *Paul*, whom he also loved againe with no lesse

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lesse love, Act. 20. 37, 38. Consider also of Iohn and the rest, but a matter so cleare needeth not many words.

As touching the Counterpayn thereof, the matter is also every whit as cleare. There was never any time when there was more faithfull diligence and earnest indeavours in teaching. That monstrous wickednes was not as yet hatched, that any should be a Pastour, who did not feede at all, or that any should sit in the Doctors chayre, who should be dumbe and laxy, being distracted with other busineses. No man was then a Bishop that had the office of teaching, who did not teach most diligently. That even at Rome, where the mistery of iniquity was to bud forth more speedily, there was no cessatio as yet from this duty. The Pastour of the Church every Lords day at least, did plainly and clearely expound such things as were read out of the Bookes of the Apostles or Prophets, he did also admonish and exhort them to imitate those things which they had heard and read, being so holy and good things. Iustin. Apologie 2. The same thing Clement, Origen, Tertullian, & Cyprian doe witness. But the matter is as cleare and manifest, as it is cleare that the contrary is done at this day.

And that thou canst not indure evil men. Thus was the care of teaching. The manner of their Discipline was no lesse sound and entire. Which is first of all generally set down, of what sort it was against all evil men; and then in speciall, of what sort it was against the Clergie it self, that I may so call it, in the next words; And thou hast tried those that say they are Apostles, &c. The general discipline did not in the least manner tolerate men that lived any way wickedly, and that with the offence of others; but according to the nature of their crime, it reproved them either privately, or before many; if private admonition had nothing profited: and then afterward it did also keep them back from the holy things, if they would not hearken to them that perswaded them to that which was good and right. And as touching Ephesus it cannot be doubted, but that this holy course was kept constantly there, seeing Paul taught there three years, who also commanded Timothy so precisely and diligently every thing that belonged to this matter. The observation also hereof was famous in the primitive Church, as even Pliny the Heathen witnesseth, in an Epistle of his unto Trauane the Emperour. The Christians (saith he) are wont to rise early, and to magnify Christ as if he were their God, and for the preserving of their Religion to forbid manslaughter, adulteries, covetousnes, deceit, and things like to these. Euseb. in his 3. book 33. Chap. of his Ecclesiasticall Historie out of Tertullian. Out of doubt they did not onely forbid these finnes in word by teaching, but they also repressed them by holy discipline. And they did well and wisely judge, that otherwise Religion could not be preserved, unless vices were cut out and put down with this spirituall sword. Iustin witnesseth, that no man was admitted to the Sacrament of the Supper, but he whose life did answer to his profession of godlines, in his 2. Apologie. But Tertullian more plainly, writing thus; In the same place also exhortations, correction, and the divine censures are in use, for it is proclaimed, with great gravitie and earnestnes by the Church, that if any shall offend he should be banished from partaking with the Church in prayer in every one of their holy assemblies, and meetings: whether public or private; every one of the elders that are most approved are made the Presidents in these censures, which honour they have obtained not by their money, but by their good report. Apologet. chap. 39. Origen in his 35. treatise on Matthew saith thus; In the Churches of Christ such a custome prevailed, that they who were taken manifestly in foule offences, should be cast out from common prayer, least a litle leaven of those which pray not out of a pure heart, should corrupt the whole lump and consent of truth. So in his 7. Homily upon Iosias; Christ commandeth that he who is the third time admonished, and yet will not repent, should be cut off from the body of the Church by the Presidents of the Church; where also he sheweth, that the Priests that spare any one man and so neglect the Priestly severity, doe work the destruction of the whole Church.

Cyprians Epistles are most cleare and notable witnesses how holily and religiously he observed this discipline in his Church, yea they teach how enter this discipline floode as in the Church in Rome, as is cleare out of the Epistles of Cyprian to the Clergie of Rome, and to Cornelius; as also of these men againe unto Cyprian, passing great was the commendation of that time, which together with the purity of Doctrine joynted holines of manners, by the helpe of this most whole some discipline.

And thou hast tried those that say they are Apostles. Here is the other part of the discipline against Ecclesiasticall men, who were not onely reprovod for their offences in life, but also if they brought in any new thing, and contrary to the truth, which after lawfull examination was found out to be disagreeing from the square of the Sanctuary, they suffered punishment answerable to their impiecie. And the courage of the Angel in this point was very great, who would not be afraid from doing his durie with great Titles, but did even call back those men to the holy balance, who bragged and boasted of themselves, as if they were Apostles. Of which kinde of men it is cleare there were some at Ephesus, by that charge given to Timothy: To abide at Ephesus, and to charge certaine men, that they should not teach diverse doctrine, neither should attend to fables and infinit genealogies, which breed questions rather then Godly edification, 1 Tim. 1. 3. And the same Paul warneth the Bishops of Ephesus, to a look to themselves and to the whole flocke, for this I know (saith he) that after my departure, grievous wolves will spare the flocke will break in upon you, and that out of yourselves shall arise, those that shall speake perverse things to draw Disciples after them. Act. 20. 29. 30. But the diligence of the Pastours took away these vildards and masks from hypocrites, neither would suffer the deceitfull and poysonfull doctrines of these craftie Apostles to invade the flocke to their destruction. Thus this Church did abide uncorrupted till the coming of Iohn, who governed the same for many years, who being afterwards, for a time, removed, it grew somewhat slacke, gave back from her ancient diligence, as we shall forthwith speake. As like fort in the primitive Church there was so great a troupe of Heretikes, as the like scarce was in any other tymes. There arose the Symonians, Menandrians Ebionites, Cerinthians false Apostles, Gnosticks, Sabellians, Samosatenians, Manicheans, &c. Of whom some part was thrust through with the dart of the truth by the Apostles themselves; Paul gave over Hymeneus and Alexander to Satan; so dealt he with Phygellus, Hermogenes and Philerus, as it seemeth. And he commanded Titus, that he would avoide an Heretike after one or two admonitions, Tit. 3. 10. But after they were gone to Christ there arose up many other worthy lights, which drave away diligently all the fogg of Heresie; among whom was Atripa Castor, as Eusebius reporteth. Iustin Martyr, Irenaeus, Tertullian, Cyprian, &c. Who all did stoutly fight for the truth against these counterfeit Apostles. Wherefore as both that Cise, and that first age were in great danger, because of the impudency of those that made shew of themselves, through false Titles, as if they had bene Apostles, so were they no lesse happie through the faithfullnes and painfullnes of such Champions, who would not be deceived by their vaine shew, but bringing the matter to the true touch-stone, made the whole Church to see plainly that they were most filthy and vile Varlets, who would have been accounted as most high and principall Masters.

3. And thou hast been pressed with a burden, &c. Hitherto of their faithfullnes in executing their function; Now he speaks of their verue of patience in overcoming outward evils, which were very many and mightie that came both against the Cise, and also against the whole Christian world. The kringes of Paul against beasts at Ephesus are renowned, 1 Cor. 15. 32. and what rest from troubles could be unto the Angels that followed him, who should have a grappling with grievous motres, that would not spare the flocke, Act. 20. 29. 30?

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It was therefore the praise of this *Angel* that he did indure calamity valiantly, which is declared in a threefold degree, that he bare a burden, that he laboured under the burden, and that yet for all that he was not tired out: as if he should say, there lay indeed upon thee a great load of calamity, under the burden whereof thou hast groaned, yet notwithstanding, thou hast not cast away thy heart, so as thou shouldst be driven to withdraw thy neck from the yoke, and to betray the truth. It is a manly courage to indure anguish and pains like a man. Many do beare the yoke cheerfully when they feeble but little trouble, but to goe on constantly amidst the stings of griefe, this is the part of a stout minde, and of an heavenly fortitude. Such was this *Angel*; So also was the *Primitive Church*. Nero and Domitian had vehemently afflicted it before *Iohn* wrote these things.

And besides Nero and Domitian, it had indured the rage of *Tyrane, Adrian, Antonius, Severus, Decius, Dioclesian*. There was never such times so full of calamity, when the *Emperours* sold themselves, and became hired slaves to the Devil to shed Christian blood, which he thirsteth after alwaies unsatiably, like as men sicke of a droplic thirst after drinke. Yet notwithstanding, the faithfull did not goe back from God, but did constantly hold out even to the most extreme combate, and at last became Conquerours and triumphed over the Devil and all their enemies. For what other thing were so many *scarses and marks of wounds* and maymes, wherewith most of the Bishops were notably set out, when they came together to the *Nicene Council*, after the tempest of tyrannicall persecution blown over, then so many triumphall bowes and other ensignes of the victory which they had gotten against their enemies? *Paulus* of *Neocæsaria* was deprived of the use of both his hands, the sinewes of them being shrunke and cut off by the persecutors with burning Iron. Others had their right eyes digged out; others, their right hands cut off by the elbow, among whom was *Paphnutius* of *Aegypt*. In briefe, there was to be seene a company of famous and most glorious Martyrs gathered together. *Theodoret*. Booke 1. Chap. 7. This *Angel* was of an invincible courage, whom so great miseries could not break, no nor yet could bend in the least manner. Now therefore, if we shall gather all these things together into one maine summe, we shall see a most beautifull portraiture of an excellent Church. For look upon the *Angel* in his labour of teaching, sparing for no trouble of his own, exercising discipline most religiously, induring no man that should offend the Church with his naughtiness, either driving farre off the leven of the Heretikes, or else with all speed most earnestly labouring to take it quite away; to conclude, above all these things, undergoing undauntedly whatsoever the wicked enemies could inflict. Doth any thing here want any repairing or perfect accomplishment? Nothing truly, had things onely stood in this their perfect purity. But godlinesse languisheth by little and little, unless it be continually blown up and so kindled; and oftentimes a certaine naked profession remaineth, where all the force of it is sturke dead, and lieth quite put out; as we shall presently see it fell out there with this Church.

As touching the words here, *Montanus*, and the vulgar doe otherwise distinguish this verse; they dash out also and change some things; for so they read; And thou hast borne, and hast patience because of my name, and hast not been wearied. So *Aretas*, but with a transposing of the first words; And thou hast patience and hast borne, &c. But these readings want that forcible and significant manner of speaking which our Books have, which do joyne together burden, trouble and perseverance. The sentence is made farre more weak when that verse thou hast been oppressed with trouble is taken out of the middle.

4. But I have against thee. Hitherto hath been the praise of this Church: the reprehension is because she had cast off her first love: The which to have but slackned in the lightest

manner, could not have been without great blame, but to put it quite off, how great a crime, how great wickednesse is it? For so the word, *Thou hast left*, foundeth, as if the *Ephesians* *Angel* had been like to those widows that waxed wanton with lust, *whom* (as *Paul* saith) were in a damnable state, because they had cast away their first faith, 1 Tim. 5. 12. And yet this leaving of love, was nothing to that horrible wickednesse of those widdows. For theirs was an open *Apostasie*, this Churches fault was that their desire and diligence in and unto duties of piety lay asleepe onely, or rather was none at all, yea was turned into exceeding carelesse, whereas yet they preserved their profession of the truth. Now the *Holy Ghost* speaketh of divers times wherein this Church was, as appeareth by that which he saith, that she had forsaken her first love, and in the next verse he biddeth them doe the former works. Out of which we may easily see, what kind of coldnesse in love this was, namely, such whereby the *Angel*, who in the first times wherein he received the Gospell did faithfully discharge his office of teaching, did also diligently see to the manners of every one, applying to them straightwaies such remedies by Church censures, as the occasion of their disease required; afterwards in his latter yeares he grew so slothfull and without life, that he became negligent in that first labour of his, suffering some of his flock to perish through ignorance, others to be carried away into destruction through the weakness of their flesh, not setting upon the right and speedy way to recover them. This was that love, which Christ taketh so ill that it should be so filthily laid aside by him. For then doth he shew himselfe to be truly loved of a man when his sheep are fed faithfully and sincerely; whereunto pertaineth that thrice repeated comendement unto *Peter*: If thou lovest me, feed my sheep, Joh. 21. 16. 17. But in this Church after some procelle of time, this heate of love waxed cold, or rather altogether vanished away, as is plain by this reproofe. Such is the weakness of our mindes, no lesse ready alwaies to rush into the destruction of spirituall life, then our bodies are hastning every moment unto our graves. Why then take we so over great care of these, so little, or rather none at all, of the other? The *Ephesians* retained the outward profession, neither could any calamities take it away from them, as the former verse hath shewed, yet in the meane time they grew carelesse of those things by little and little, without which true piety cannot stand. Now it seemeth that this leaving of their love fell out at that time, when *Iohn* was banished into *Patmos*. He would not indure, doubtlesse, so long as he remained at *Ephesus*, either the doctrine or the discipline to decay, but being at last deprived of so vigilant a Watchman, they fell into this hateful slothfulness. We may take for example hereof that Bishop, though not of this City, yet of a place adjoining to it, who having a certaine young man committed by *Iohn* unto his custody, through the neglecting of holy discipline, suffered him to become a notorious robber by the high way side; for which cause *Iohn* doth, and that not unworthily, upbraid him with his dishonesty in being so carelesse of his charge, *Enchir. Hist. Booke 3. Chap. 23*. But howsoever the Histories are silent in discovering unto us the decay of *Ephesus*, it is certaine that the *Angels* of *Ephesus*, did fall into filthy negligence about this time; which kinde of carelesse we doe finde to prevail more and more, by little and little, in and against the *Primitive Church*. In the first times, while it had the Apostles themselves to rule it, and to be eye-witnesses of all things that were done, the diligence of Elders was fervent, who did both faithfully preach the Word, and also earnestly promote the godlinesse of their flock by means of discipline; but at length after some 200. yeares from Christs birth, they suffered all things to waxe worse and worse, with a manifest declining. How did discipline begin to be loosned and corrupted, when the Martyrs and Confessours gave leave to those that had fallen, not onely, not consulting with those Bishops to whole

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to whose charge those that so fell did belong, but even against their wills? how greatly this unreasonable perverting of the heavenly ordinance did grieve the heart of Cyprian, we may see out of his Epistles. Whence among many other causes of that persecution, that then lay sore upon the Church, which he reckoneth up, at last he commeth downe to this; *Now what blowes, what wounds do we not deserve, when as not so much as the Confessors, who should goe before others with their example unto good manners, doe not keepe the discipline, Epist. Book 4. Chap. 4.* And not many yeates after, Eusebius setting forth the condition of the Church wherein it was a little before that Dioclesian began his persecution; They (saith he) that seemed to be our Pastours, revealing the bond of pety, boyled with heat of mutuall contentions among themselves; heaping up these things without measure, controversies to quarrell in, and threatening, and envying; and mu- small grudges, and hatred, aspiring unto, and pursuing after principalities, as if they had been kingdoms, with all their might, Book 8. Hist. Chap. 1. It must needs be that the edge of holy discipline was marvellously blunted, which could nothing prevail to crop downe such noysome weeds. But most clearly of all other doth Ambrose shew this, who telleth us, that this divine ordinance was worne away long before his time: speaking of Elders at last he bringeth in these words; Whence (saith he) both the Synagoge, and after that the Church had Elders, without whose counsaile nothing was done in the Church; The which by means of whose negligence it hath grown out of fashion, I cannot tell, unless perhaps it hath been through the slothfulness, or rather the pride of the teachers; while they alone would seem to be some body upon the silt to Tim. Chap. 5. He was not farre off from this which we call the Primitive Church: yet he so speaketh, as if this so saving a custome had been abrogated some ages before his dayes. The which things do clearly teach us, how this first love was utterly abated in the heat of it, and at last came to nothing.

5. Remember therefore from whence thou art fallen. Thus much for their sinne. The remedy consisteth of three members, 1. A due consideration of their fall. 2. Repentance. 3. A renewing of discipline. Which things are all required together to an amendment, and that in the same order in which they are here laid downe. Because we fall not at once, but step by step; we perceive not almost how deep a ditch we are plunged into, but let us once but cast our eyes upon that high top of the Hill whence we are slipped down; and we shall wonder at the gulfe as deepe as hell wherein we lye tumbling. Hence it is that he warneth, to bethink himself whence he hath fallen. Neither is it enough to know that we are fallen, but we must plunge up as soon as ever we can out of this whirlepoole of destruction by repentance. He addeth, therefore repent. But many deceive themselves and think they have repented right well, when as in truth they have done nothing lesse: in the last place therefore he requireth, that the former works be done. For so thou maist take triall whether thou hast repented thorowly or no, if thou hast brought forth the fruits of true holinesse of life, and hast either returned to thy first love, if it was found at first, or else hast by a greater increafe of love, augmented it. But why doth he so instantly call for the first works, especially in the Counterpane of Ephejuss, which containeth the space of 300. yeares, or thereabouts? What will he have the Church that is far and wide enlarged, and increased with an infinite multitude of Citizens, to be brought back again to her infancy? or would he have the same consideration to be had of the whole world, that is of one City? Now also the time drew near, when as the Church should have a Christian Magistrat, Constitutions being straightwaies about to come to the Empire: what need should there be then of the ancient discipline? It had been meet for Christ perhaps to have staid a while, and not thus vehemently to have urged those first rudiments fit for children, for which shortly there was to be no use. But thus spake men that dream like those that be awaile. He that

knew best, what was best to be advised for the behoofe of his Spouse, it is even he, that after so many yeares, and after that the Church was so far scattered abroad, is so importunate for my Brother first works; that will have her Angels labour hard againe in the word, and to punish notorious offenders with the censures of the Church. He knew that the order that was of his own institution would agree as well unto Provinces as unto Cities, and that it did not at all hinder the government of the Common-wealth, but that it did further and adorne it above all other things. Let us therefore learn from hence, that that first government of the Church is common to all times and places; and that it is not to be permitted to be at the arbitrement of men, to follow what way they list; but that alwaies in reforming a Church, we must have recourse unto the first beginnings; to the which, as our onely rule, we must call backe whatsoever straiteth from it, and that they are not to be turned and turned according to the crookednesse and varying sound of the succeeding Churches.

If not, I will come against thee quickly. This threatening putteth spurs to the former exhortation, and stiteth up the faint force, which otherwise the bare propounding of the remedy would carry with it. For most commonly the feare of danger prevailleth more with men, then hatred of sin. He threatneth that he will come quickly, and remove the Candlesticks out of his place. But what need is there for him to come, that walketh in the midst of the Candlesticks? He doth not dwell amongst his servants as a revenger, but as a brother and defender; whence it is, that as oft as he must take revenge and punish, he putteth on a new person, diverts from that which before he appeared in; and he is said to come from some other place, being now seen to be another manner of one from him whom before they were acquainted with. In the Greeke it is: *I will come to thee, for against thee. Now to remove the Candlesticks out of his place*, is to take away the truth and dignity of the Church. The which thing, thought it be not expressly set down by the Historians, yet we must not doubt, but that according to this threatening, Ephejuss lost the forme and comely shew of a Church a little after. I stand not upon the name of a Church, which I know it kept still for many ages; but I meane, that it lost her primitive purity, by which alone God measureth and esteemeth of a holy Church; not by painted and naked names. Much lesse must we understand this of the Bishopry dignity, as the Jesuite would have it, which we read to have remained from these times for 800. yeares after at least. This Candlestick therefore was not quickly taken away. What did the Angel repent, perhaps? It is not likely, seeing in the Counterpane it is certaine that that followed shortly after, which is heare threatened to come to passe. For the Angels going on in their negligence, as we have learned out of those things which have been said above, Christ tooke away from the sight of men the first and principall golden Candlestick, namely, by taking away those most holy ordinances, of which the world was most unworthy, wherewith the Primitive Church was in the beginning founded by himself and his Apostles. For there was a new fashion of things at Constantines comming; there remained indeed some care and desire of preaching among the Bishops, but the Doctrine was shamefully defiled in many heads of it; reliques began to be in account, the Temples to be over sumptuously decked, all kinde of superstition began to grow: besides the pride of the Teachers, as Ambrose taught us right now, bereaved the Church of her necessary help for overseeing and governing manners in the room thereof; Church dignities were augmented, all things being diligently sought for, that might rather serve for pompe, then for the truth. Which kinde of matters while men did bend all their force unto, the golden Candlestick, which worthily had the chiefe praise among the Candlesticks, was removed out of his place. This thing will be made more clear then the noone-day, or light, in the rest of this Booke of the Revelation. In the meane time let those men see how ill they provide for themselves and the truth, who

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who think all that to be right and straight, which they read to have been in use in these times. Let them rather go to that entire age, wherein the *Candlestick* stood in his owne place; the which after that it was thrust into a place was none of his own, was overwhelmed with darkness; so far off was it from being able to give light to others.

6. *But thus thou hast, &c.* This also is of force to sharpen their earnest care. They might have been proud by reason of their present felicity, as if their godliness had gotten them that. It is not so (saith the *holy Ghost*) but the reason why thy punishment is somewhat staid from comming presently, is not because thy faithfulness and diligence are approved of God, but only because of Gods mercy, which moveth him to spare thee, for that little good, which thou hast still left in thee. For even as he would not have destroyed *Sodom*, if ten righteous men had been found in her; so his anger doth not burne out against his servants, as long as there is any hope left of their comming to good. There was then some little matter that hindered him from translating the *Candlestick* out of hand, so as he would not suffer it to have any place of abode amongst them. But what small thing was this? Truly even this, that he hated the *works* of the *Nicolaitans*, that is, of those, of whom *Nicholas* of *Antiochia* was the Ringleader, he that had been sometime one of the seven *Deacons*, *Act. 6.* Who taught that wives ought to be common, and that it was but an indifferent thing to commit adultery; as *Irenaeus*, *Theodoret*, and others do write. For that which *Clemens* of *Alexandria* saith, that this heresie was rather to be imputed to the naughtiness of his followers, who drew the fact and saying of *Nicholas*, which did only tend to cleare himself of the fault of jealousy, with which he was charged and upbraided, unto this abominable licentiousness, it scarce seemeth to be likely. For *Ish* would have saved the credit of the man, and would have named the true Captaine off so great a dishonesty, and neither would he have suffered his name to have been fallily abused by wicked men. The *Angel* of *Ephesus* then was cleare from the contagion of this wickedness. But what shall we say to the *Angels* of the first Church? They were no lesse free from this corruption; This foule heresie was soon hissed out, by means of that ugliness, which it had of it selfe. But afterwards we shall see that this doctrine of the *Nicolaitans* did not only bring in a bodily filthiness, but did transport men also to spirituall fornication, *vers. 15.* What were the *Angels* without fault herein also? The first hundred years the Church remained a chaste virgin; in the ages next following she began to play the wanton, defiling her marriage bed somewhat; partly, with untoward opinions; partly, with foolish ceremonies, but very timorously and closely at first, with nothing the like impudency to that, which together with *Constantine*, and afterwards brake in. For this cause therefore Christ bore with her a long time, although he saw that her first love had waxed cold.

7. *He that hath an eare, &c.* This is the acclamatory conclusion, common to all the *Epistles*. Whereby he teacheth, that all men of what kinde soever they are, ought to bend their mindes in hearkning to these admonitions of the *Spirit*. They do properly indeed belong to the *Angels*, but it doth most highly concerne us all, what kind of men they be. They do neither offend, nor do their duties for themselves alone, but their condition is joyned with the exceeding great good or ill of their whole flock. But what doe these things, done in a time so long since past, belong to us? The same is the nature of all Churches, and of every one in private, is the same; whence it much concerneth our good, that live in any age whatsoever, to take heed to our selves by their evils. And yet all men will not hearken and take warning, but they only whose eares the *holy Ghost* openeth. For they are bidden to hear, that have eares. And therefore it is not to be marvelled if we shall see many to contemne these threatnings, and to thinke these commendations and dispraises to be unmeet for, or

not to concerne them. But what is that that he would have to be heard, namely, that which followeth, as saith the *Iesuit*; To him that overcometh I will give to eat, &c. That is, the *Spirit* would have the last clause to be heard of all Churches, of all the members of any Church; But all that, that was before, the Bishop should keep privately to himselfe; surely, a sharp-witted and faithfull Interpreter: what were not the *Epistles* generally by name written and sent to the Churches? Chap. 1. 11. Was it not much available for them to be instructed concerning the state of their *Angels*, and to understand what they might by right exact from them? The *Epistles* indeed are by name given to the *Angels*, nor that they should keep them close like mysteries to themselves; but that by their ministeriall paines they might make the Churches partakers of them, as whom the Lord useth as his Embassadors to speake to his Spouse by them. The which is yet more cleare by the things that follow; For that cannot agree to the Bishop alone, which is written beneath; Behold it shall come to passe, that the Devil shall cast some of you into prison, &c. *vers. 10.* Or that unto those of *Tiriatra*; But I say unto you, and to the rest of *Tiriatra*, *vers. 24.* That I may not speak any thing of this, that in some of the *Epistles*, the exhortation to heare closeth up the whole matter; as in that to those of *Tiriatra*, *vers. 29.* To those of *Sardis*, Chap. 3. 6. To them of *Philadelphia*, Chap. 3. 13. To them of *Laodicea*, *vers. 22.* Whence it would follow, that if the Church be reserved for the concluding acclamation, she must open and shut her eares at once; for there followeth nothing to be heard.

To him that overcometh I will give to eat, &c. The reward in every one of the *Epistles* is fitted to the times, and it is one and the same every where, *Iesus Christ* alone. For what greater thing can he give to the Elect? Or what shall we want, if we enjoy him? But according to the divers state of the times, he is set before us after a sundry manner. In this first Church; he is a tree of life in the midst of the *Paradise* of God. And why? Because that first estate of the Spouse, was altogether like to that first felicity of *Adam* in *Paradise*, of which this was indeed a certaine lively resemblance in these last dayes restored againe to the world, after our so long banishment from thence. For there was the shadowy tree of life in the midst of the Garden; Here *Iesus Christ* borne of a virgin conversed with us in the midst of mortall men. There were all kinds of most pleasant plants for sight, and most profitable for eating; Here most plentifull store of all gifts that make either for the salvation, or the beautifying of the Church. There was one River, but yet so, as it divided it selfe forth of the Garden into foure heads; here one voice of truth among all the Apostles, but yet, such as taking his beginning from *Ierusalem*, was divided into the foure quarters of the world, filling all lands whithersoever it flowed with the waters of peace and salvation. What pleasant thing could be wanting there, which the heart of a man can conceive of? What was it, that he did not most sufficiently minister; yea, with abundance, at which the very *Angels* were astonished? Certainly, now was that terrible *Angel* that kept the way to the tree of life with a glittering sword, removed out of his place, and an entrance was againe laid open into the Garden that was most full of true pleasure; Christ therefore promisseth, that they that shall keep themselves pure from the corruptions of these times, and shall not forsake their first love, shall abide the true and free Denizens of this holy Church, and shall have liberty and power to eat of Christ, who is that true tree of life in the midst of this new Eden. Many wicked men and hereticks of that time were cast down headlong (as *Adam* was in the beginning) out of this heavenly Garden, but yet with an unlike issue and hap in the end. For *Adam* falling out of that earthly *Paradise*, that was a figure of the heavenly, found a way into the true one by faith in Christ, but these hereticks being driven out of the heavenly and true *Paradise*, what hope could they ever have to return thither? Seeing therefore this is the proper

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and naturall meaning of these words, how shamefully doe they erre, who account of the *Primitive Church* as of a childish, rude and imperfect Church, ascribing the ripenesse and perfection of the Church to later corrupted times? Thus doe they preferre *Tophet* before *Paradise*, never thinking that all delectable pleasantness was in the first beginning of the world, but that thornes and thistles, and all noysome weeds were brought into the world, with, and by means of the succeeding curse. Farre be it from us to thinke, that the water that runneth thorow the mirie chanelis, is either the more

pure or sweet, or sitter for our use, the further it is distant from the Spring-head. Besides, let reprobates know, that they shall never eate of this tree. For there is one and the same meat in the way of this life, and in the Countrey of Heaven; onely there is a difference of a more full fruition, wherewith we shall rejoyce at home after the battle and warfare is ended. Neither yet is the reward of overcommers given to those that be idle-bellies. The *Angel* keeps backe these aloofe off with his flaming sword, lest they should at any time have any pull at this Tree.

The Analysis or Resolution of the Epistle to those of SMYRNA.

Thus much of the first Epistle. The second is sent to the *Smyrneans*, but inscribed as the manner is to the *Angel*, and then he describeth him that sendeth it, that he is the first, and the last; then also dead once, but now alive, *ver. 8.* The Narration partly commendeth them for their patient induring of affliction, which the blasphemous Jewes did cause, *ver. 9.* Partly, armeth them against new calamity, both by shewing the Anchor, kinde, end, and continuance of it; and also by promising them a Crown, *ver. 10.* The Conclusion hath both the usuall Acclamation, and also a freedom from the second death for a reward, *ver. 11.*

THE EXPOSITION.

Sweet
smelling
Smyrna

TO the *Angel of the Smyrneans*. We have said that *Smyrna* was a Colony belonging to the *Ephesians*, was also so called *Smyrna*, one of the *Amazons*; yet whose notation notwithstanding of another meaning, the *holy Ghost* respecteth. For hence is she called sweetly-smelling *Smyrna*, that is, *Myrrhe*, or she that is far more delightfull then any pleasant and sweet spices, as it is evident by that, that he reproveth no fault in her, but sheweth her to be most deare to himself, howsoever there was nothing more contemptible, and despised of the world at that time. Neither must we think that the second place was rashly given to this Church after *Ephesus*. For the *holy Ghost* doth not reckon up the Churches by leaps, without order; next after joyning either *Sardus* or *Philadelphus*, or any one of the rest, but in that order wherein they are laid down. First of all then he goeth on to the North, on which side about a hundred and twenty fathoms or furlongs is *Smyrna* placed on the shore. From whence *Pergamus* bendeth again further Northward; from *Pergamus* the rest bend in their order Southward. And no doubt this order doth demonstrate the like proceeding of the Church. In that part of the world where we are, the further we go Northward, the further we goe back from the Sunne, which is the fountaine of light. *Smyrna* therefore after *Ephesus*, teacheth us, that after the *Primitive* purity, the Church should daily grow into, and proceed unto greater darknesse, till at length it came to *Pergamus*, the last bound of it; whence it should betake it selfe again toward the South, to be enlightened with a more plentiful beam every day more and more. We shall see in those things that follow, that the event doth so answer, that no equal judge will condemne these things, for vaine subtilties, but will rather admire with me the greatnesse of the mystery. And if we will reform our judgements, till we have thoroughly viewed the whole matter, we shall be able to judge more sincerely, that which shall be most behoovefull for our selves, and for the truth, which thing alone, is that which I propounded to my self (God is my witness) not any desire either of faction, or novelty. But (will some say how can the Church of *Smyrna* be such delightfull *Myrrhe* in Gods account, whose estate

was worse then that of *Ephesus*? It is indeed far more deformed in regard of her outward hue, as not being beautified with any ornament of lawfull government, in which regard the Northern declining agreeth to her; yet the ardent desire of the godly, who fought most valiantly for the truth, in that miserable and ruffull estate of things, made a most sweet-smelling favour in the nostrils of God. Besides, by how much the more grievous trouble and trial lieth upon Gods servants, the more indulgently is God wont to deal with them; He doth not then shew rigour against them with threatnings, but he comforteth them, as much as he can, that so he might strengthen those that are feeble-hearted, and not adde affliction to affliction. The *Primitive Church* did indeed endure most grievous calamities, but at the hands of heathenish men, which was some mitigation of their sorrow. But *Smyrna* was to suffer all extremity at the hands of those that professed Christianity. Left then she should fall down under the burthen of so great griefes, she heareth nothing but that, that might put heart into her. For this cause reproofes are let passe, though it had more dregs in it, then the former Church.

The *Counterpaine* is the Church succeeding the first, an under-Church of it, as *Smyrna* was an under-City of *Ephesus*; many times also having the same name with the first Church; in like maner as those two cities had, because of the very great nearnesse of their original, as *Strabo* sheweth. This *Counter-Church* takes her beginning together with *Constantine* (untill which time the *Primitive Church*, the *Counter-Church* of *Ephesus*, proceeded, or extended,) and is continued untill *Gratian*, about the yeare of our Lord 382. according to *Eusebius*.

These things saith he that is the first and last. This is a description of him that sendeth the Epistle, and is taken from the 17. and 18. verses of the first Chapter. In which words we shewed that Christ is said to be the Creator and Governour of all things, at whose commandment alone all things are made, and that for his own glory, or rather, that by this honourable testimoniall, that wonderfull conjoyning, partly of his Majesty, partly of his humility, is magnified. Which inter-

Sweet pretation indeed is hence confirmed, because the condition
smelling of the Smyrneans was like; *Thou art afflicted and poor* (saith
Smyrna he) but indeed *thou art rich*. What is this else, but to say,
though thou art accounted of the world one of the last and
lowest, yet in truth thou art first and chief. He doth withall
shew that changeable estate of the Smyrneans, whereby it
came to passe, that the truth which at first flourished among
them, and was in highest honour, was after despised and trod-
den under feet by the wicked hypocrites; as Christ was in the
beginning, God with God of incomprehensible glory, but after-
wards taking upon him the shape of a servant, he emptied him-
self, and became like to men. He taketh titles to himself which
may agree with the present condition of things. Whence it is,
that he scattereth sundry beams of his glory in each Epistle, as
the diverse condition of the Church gave occasion. Whereby
he teacheth, that part of his divine infinite Majesty is chiefly
to be considered of, which may make most for the present
purpose. But lest they should thinke, that they should lie al-
waies in this dejected estate, he addeth the other title, *that was*
dead (saith he) *but liveth*. As if he should say; though, being
at first chief of all, I was after that last and lowest, yet I stuck
not any long time in this most base estate, but having vanquish-
ed death within 3. daies, I attained to my former dignity, in
which I now live for ever. These things therefore declare that
notable change which befell to Smyrna, and no lesse to that
Church whereof it is a Type; where the first truth, which had
been for 300. years, founded and spread abroad with much
blood, at length came to be hated of the Christians them-
selves, and had extrem hard measure offered to it, together
with the professors of it; the which for all that Christ should
raise up again out of the dust, as he himself arose from the
dead, and should place it in the former degree of honour. Why
then should they cast away their courage, whom their Cap-
taine went before, tracing out the same steps? Or why should
they be afraid of afflictions, whereof the issue was to be so
joyfull and comfortable?

9. *I know thy works, and thy affliction.* Here is the Nar-
ration of their condition, which he saith is afflicion to himself,
as in the other Epistles, lest perhaps they should think because
of his so long forbearance, that he regarded not for their misfe-
ries. The estate of this Church was afflicted both for the pre-
sent, in this verse, and also to be expected afterward to be, in
the next; to which the Counterpaine answereth in all things.
For after the Primitive purity was chased away, straightwaies
there arose, when Constantine succeeded, a deadly strife. The
persecutions of the open enemies were hushed and gone, but
quarrels and brawles among the Citizens themselves did
forthwith waxe very fierce and hot; and that not onely of the
whole Church in generall, but of this City also; Theodosius the
younger boyling with envie against one Cyrus, whom he saw
to be very acceptable to the people, sendeth him to Smyrna,
under a colour to make him Bishop of this City; but yet with
a resolute purpose to have him slain. For they of Smyrna had
lately before slaine 4. of their Bishops; which barbarous cru-
elty may shew us how grievously this Angel was afflicted. In
the Epitome of the Chronicle set forth with the Chronicle of Euseb.
by Joseph Scalig. that excellent man, p. 293. But if we shall a lit-
tle enlarge the bounds of this Smyrna to those contentions of
the Christians I spake of, Arius came then by and by, who
kindled such a fire as wherewith all things both divine and
humane were set a burning; The Bishops studied for nothing
but one to thrust another out of their Chaires, and to deprive
each other of their Church-dignities. Eustathius of Antioch was
killed together with a mighty company of Priests and Dea-
cons. Alban in an Epistle to them that lived a solitary life. This
Athenasius himselfe, the onely fortresse, well nigh the truth
had, was not onely assaulted, but even overwhelmed with all
kinde of false accusations, neither did they desist from their
wicked opposing themselves against him, before they had got-
ten him to be banished to Tyrus in France. Lamentable in-

deed were those times, when as the Emperour in the meane *Sweet*
time not sufficiently perceiving the purposes of those most *smelling*
wicked Bishops, knew not whence those troubles sprang. *Smyrna*

And thy poverty. That is, how thou art made a laughing-
stock, and art condemned as being but beggerly; but be it that
thou art lesse regarded of those hypocrites than any poor *Irus*,
thou art rich notwithstanding in my account; so little cause
hast thou to care for their wicked scornes and floutes: And to
let the Smyrneans passe, the matter is clear in the Counterpaine.
How few were there of those of the sound believe, who durst
professe the truth? How were these few proudly trampled up-
on by their enemies? Certain it is, that the Saints were com-
pelled to run up and downe hither and thither, to entreat for
ayde against their tyranny; Neither could they, being turned
out from all their own goods, by any other means maintaine
their life, but by the liberall contribution of other men. *Atha-*
nasius alone may be in stead of many examples, out of whose
often dangers, flight, lurking, and despairing of life, which he
was driven to; any one may see how those that were of right
judgement were not able to repel the injuries of their enemies
by their own power and wealth. Then indeed was the *Smyr-*
nean Angel poor, if we measure his wealth by humane ayde.

But thou art rich. That is, thou art not left naked and for-
lorne as men think, but through my help, and in mine account
thou art abounding with all those things necessary. Which
words do also together with this intimate, what defence and
estimation Christ provided for his servants, even in spite of
the world. Their authority should increase together with their
affliction, as we know it came to passe in *Athenasius*, who be-
ing vexed with all reproachfull wrongs in the East, was in
great honour in the West. Constantine the Son, Constant the
Brother, Julius the Bishop of Rome, and the Bishop of Trevis,
who harboured him two years, and entertained him very
kindly and liberally, did honour this man as he deserved. Yea
and Constantine the great himselfe also, after he had seen into
the flanders of the adversaries, gave honourable testimony of
his innocency and vertue, and thought good to call him from
his banishment.

And the blasphemy of them. Hitherto of their present cala-
mity. Now he sheweth how the authours of those calamities
did arrogate that to themselves, which did not at all agree un-
to them. But is it a blasphemy for a Jew to professe himselfe
to be a Jew? A Jew is taken by a Metonymy for that onely
people of God, which did alone among all men observe the
right manner of worshipping him; as if he should say, they
which do brag that they do worship God by the ancient ordi-
nance of the law, after which manner their ancestors did of
old worship him, and all men ought to worship him alwaies,
as they thought. This was the blasphemy, the retaining the
worship that was abrogated, and thrusting upon God those
old rites, wherewith the glory of his Son, sent at length into
the world, was quite overthrowen; for such things sake,
though they were Jews by lineage, yet they lyed when they cal-
led themselves Jews, being so far unlike to so holy a people,
that they did in very deed make a Synagogue of Satan. Now it
is well known with what bitterness of mind they persecuted
the Christians in all places, as we see in Paul and Barnabas, at
Antioch, Paphia, Iconium, Lystra, and elsewhere, Act. 13. 50. &
14. 2. 5. 19. Which we learn out of this place, that they did at
Smyrna also about these times. Under Constantine, these Jews
were the Arian-bishops, Eusebius of Nicomedia, Theognis of Chal-
cedonia, Maris, Patrophilus, Ursatius, Valens, and the rest; men
that were not Heathens, nor quite voide of all knowledge of
God, as neither were they Jews, but Christians in name, even
the standard-bearers of the Christian warfare, as they would
be thought to be, who yet notwithstanding no lesse than that
obstinate nation of the Jews, holding their errors stiffly, did
strive to stablish their own decrees alotte, to vex those every
way that held against them, and making boast of themselves
as the onely orthodox men, to condemn all others for impie-
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ty and blasphemy. But whatsoever this wicked company bragged, as if God dwelt in their congregations alone, they gathered assemblies together not for God but for the Devil, of whose Synagogues they were the rulers.

10. *Fear nothing of the things which thou shalt suffer.* 3 Now he armeth them against those evils which hang over their heads, more grievous then those that were past. Those where-with the Jews molested them for the present, as also these false suggestions of the Bishops, while Constantine lived, were but light skirmishings before that set and hard fight, that by and by followed. Wherefore he doth diligently describe all the manner of this combat; as who should be the Prince, or leader, with what kinde of cruelty he should be furious against them, to what end, and how long. The chiefe Leader is the Devil, whom after in this Book we shall see, to note out the Heathen Emperours, the open enemies of the truth; as it is, Chap. 12. 9. Here it comprehendeth Heretikes also, Christians in name, in very deed, wolves devouring the flock. The kinde of punishment is imprisonment, which one thing doth contain preferibings, confiscations of goods, banishments, slaughters, fiers, rackings, or whatsoever other exquisite torment beside, as the story teacheth. By all these meanes should the Devil outrageously labour to draw men from the truth. But this persecution should endure but for ten dayes. Now a day in this book is taken for a year. The number also of ten doth sometimes signifie properly; it doth oftentimes also signify an uncertain number by a Synecdoche. I suppose both are here used, that the certain number should belong to the Type, that which is uncertain to the Counterpaine.

As touching Smyrna therefore, this persecution fell out in the time of Traiane, who being a Devil, that is, an open enemy of the truth, raigned next after this Book was written, being very cruel against the Christians, delivering them over to Prison and death, to drive them through feare from the profession of Christ. Smyrna could not goe free from a common calamitie, especially seeing Bithynia that bordereth upon it, did overflow wholly with the massacres of Christians, as the Epistle of Pliny the second unto Traiane speaketh. Whence we may see it may after a sort be gathered, how long this persecution lasted. For in the fourteenth yeare of Traiane, Pliny relating unto him the multitude of those that were slain, gave an occasion to say that rage, and to obtaine some breathing. What yeare it began, it is not plainly set down by the writers of the History. Some think that it began as soone as ever he took upon him the Empire; but in the fourth yeare he triumphing over the Dacians and Scythians seemeth to have had the beginning of his raigne so troubled, that he could not be at leisure to afflict the Christians. But it is certaine that he exercised his cruelty for ten yeares at the least; it is likely that the end of that warre was the beginning of this tormenting the Christians; Neither is it necessary to thinke, that this affliction should be proper to Smyrna alone, but rather that it is that universall one, which should come upon the whole world, of which mention is made in the Epistle to the Church of Philadelphia, chap. 3. 10. As touching the counter-copying Church of Smyrna. Constantine and Valens the Emperours, being in name Christians, were indeed no lesse terribly cruel against the true Godly men, and those of sound belief, then the heathenish Devils were of old. In which number, the inferiour instruments of their wickednes are also reckoned, Among the Laity, Syrianus the governour, and Sebastian a Maniche, the Captayn of the armes; among the Bishops, Eusebius once of Nicomedia, after of Constantinople, Macedonius, George of Alexandria, and the rest of that stampe, not Bishops, but monsters, as whose inhumanity any Tyrant scarce equalled. Before the matter was handled with brauls, raylings, and all kinde of slaunders. But after that when as (Constantine being taken away) the Devil was to come forth upon the

stage, what tragedies were raised up? It was but a light matter to thrust the holy men into banishment, to cast very many of fasting them into prison, to slay almost an infinite company of them, Smyrna they played the raging beasts against them, with all kinds of no. torments and reproachefull punishments. Some of them were beaten with stripes to death, others were branded in the forehead, others were tortured and racked; yea the holy women had their breasts cut off, others breasts were burnt with a red hot iron, or with egges roasted as hots as could be. Who would think, that men that professed Christianity, could inflict any such thing upon Christians? It cannot be declared in a few words, how lamentable those times were. But you may see more in Socrat. Book 2. and 4. Theodoret. Book 2. and 4. Sozom. Book 3. 4. 6. Now the time of this Tyranny, though it exceeded the number here spoken of by fourteen yeares, yet it holdeth out to be the number of ten dayes, in that manner as we have said.

Be thou faithfull to the death. Here he inviteth them to courage and constancy, by setting before them the reward of eternall life. It is a profitable losse that is recompensed with so great a gaine. What should not the godly undergo, that are sure to have such a reward? It is applied to the times, supplying comfort abundantly, against the losse of this present lifes. To which end also he said before, that he liveth now who had been dead, that they might learne by his example not to feare death, which they might know to be the procurer of eternall felicity.

11. *He that hath an eare.* An usuall conclusion, admonishing all men to hearken diligently to those precepts that are made concerning vertue and valour of minde in enduring afflictions. Before we were armed against inborn sluggishness, here we are provided with munition against outward force. The reward which is added in the end is common to the whole Church. That which was before spoken of, was properly belonging to the Angel, the knowledge whereof now withstanding, did very greatly concerne the whole people as was said before. But seeing this combat was to be undergone by the people as well as by the Pastours, there is comfort ministered unto them by name, tending to the same purpose with the former, but after a diverse manner. For there are two things, which are wont to kindle our desires to take upon us any worthy exploit; hope of reward, and little regarding of danger. That was set before the Pastours, whose minds being more furnished with knowledge, and more noble, is wont to be rather led with reward; This is laid before the people, whom feare of danger principally doth fray from their duty, and will not suffer them to doe any thing worthy commendation. He sheweth therefore that they ought not to feare to lose their lives if neede were; For there can be no feare of the second death, by which the body and soul doe perish forever according to that of Christ; *Feare not them that kill the body, but cannot kill the soul*; rather feare him that can destroy both soul and body in Hell, Mat. 10. 28. This Hell, is that second death which he here speaketh of; whereby the whole man shalbe as much deprived from all comfort in God, as the body is destitute of all aide comming from the soul, when it is once severed from it by the first death. This is that horrible death, which is truly to be feared; from which he delivereth his servants, who hath overcome death, the freedom from which he here promisseth them, and not from the first death, as which is a lighter matter, then either so mighty a Master of the prizes should give, or his soldiers should look for. Now what need is there to be defended from the first death, which the necessity of nature would bring at last; but to prevent that necessity for the truths sake, doth make way to get a more ample crown. He promisseth therefore that which is best, and doth not delude us with a vaine shew of a lesser and lighter good.

The Analysis, or Resolution, of the Epistle to those of Pergamus.

SO much for the Epistle to them of Smyrna. That to the men of Pergamus is likewise inscribed to the Angel. He that sendeth it hath a two edged sword. The Narration commendeth their constancy, being illustrated by the Throne of Satan, and those common times of danger in which Antipas suffered, vers. 13. After that he reproveth their sinne, shewing partly of what kinde it is, in that they suffered the Balaamites, vers. 14. And the Nicolaitans, vers. 15. Partly also what the remedy there is for it, Repentance, which he doth amplify by the danger if they despoise it, vers. 16. Last of all, he concludeth with his solemne Acclamation, and setteth down the reward. The hidden Manna, the white stone, and the unknown name written upon it, vers. 17.

THE EXPOSITION.

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12. **A**nd to the Angel of the Church of Pergamus. Pergamus as far as the holy Ghost seemeth to aime at the notation of the word in this place, is, as it were, the Greek Pergamos, that is, the Tower of Troy, as Hesychius doth interpret it. For it is a towred Citie, high and proud, agreeing to that, that followeth in the next versle, where Satans Throne is. It is distant from Smyrna toward the North about 540. furlongs, further off from it, then Smyrna from Ephesus, in the uttermost bound of the Northern latitude, as touching these 7. Cities. There was a great diminution of the light made in the declining of Smyrna under Constantine, Constantius, and Valens; even in that first and least turning aside from Ephesus, where was the primitive purity; but now there is a passing from Smyrna to Pergamus, into the uttermost darknes; the Church being now to suffer a more grievous Eclipse of the light, then ever before this time since Christs birth. The Counterpaine hereof is of a larger extent for time, then the former, as it doth also go beyond them for distance of place, containing in it a great part of the kingdom of darknesse, from the year, 380. namely, from Gratians time, where the former Terme of time left, untill about the year, 1300. as we shall see in the exposition.

These things saith he that hath the two edged sword. Here we have the furniture of him that endited the Epistle, taken out of the first chapter; vers. 14. The which he useth now rather then any of the other, because in governing this Church, he was to shew himselfe to be such a one as this furniture importeth. For he was to avenge himselfe of rebels, as he speaketh after, vers. 16. Whom he would punish exceeding greivously, for it should be with a two edged sword, and that a sharpe one. Now this sword is the word of God, the power whereof should now shew it selfe notably in beating down the man of sinne. And yet this sword is but shaken, rather in this compasse of yeares, then laid on with the deepest dint it could give. For he doth but threaten to fight with it against them, if they will not repent, vers. 16. He commeth not to down right blowes in pitched field.

13. **I know thy workes.** Here is a Narration of the better and more commendable estate of this Church, which is amplified two wayes, that it had not demed the faith, though it dwelt in such a place, as where Satan had his Throne; and then, that it had not denyed the faith in those dayes, in which Antipas was slayne. It is not hard to know, why it is called Satans Throne. For the Citie where the heathen Emperours had their seat, who did wage professed warre against the Lambe, is called the Throne of the Dragon, Chap. 13. 2. So among other inferiour Cities, and maintained by this Mother-Head-Citie, those that do most resemble the disposition of this Citie, because they make the Devill a more stately and well furnished Pallace, are called by the same name, to make them the more notorious. Now Pergamus was the Mother-Citie, belonging to the Empire of Rome in Asia. For it is likely, when that Country was made a Province, after that Attilas Phelometor, the King of Pergamus, had by name made the people of Rome

his heire, that the Pro-consul sent to governe it, placed the seat of his Iurisdiction in that place, Pliny calleth it the most renowned Citie of Asia, Booke 5. of his Nat. Hist. Chap. 30. Which glory should the lesse agree to it, if the Pro-consuls had had their chief abiding place elsewhere, seeing the honour is wont either to come to, or so depart from the Cities, together with their Princes. And yet before it belonged to the right of the Romanes, it was the head-Citie of Asia. For so Livy speaketh, intreating of Seleucus the sonne of Antiochus, he led his army to fight against Pergamus the head-Citie and Tower of the Kingdom, Decad. 4. lib. 7. It was a great matter therefore, to professe Christ in the hearing and sight of so mighty a Citie and so malicious against the truth. Prophecy not at Bethel, for it is the Kings Chapell and Court, Amos 7. 13. Concerning this Antipas, Aretas reporteth that he was a witnes to the truth at Pergamus, and that his martyrdom was kept in memory untill his time; but more I finde not in any sufficient Author. Out of this place it is plaine, that he was a very worthy Martyr, by whose sufferings we are given to understand, that the heat of persecution was very fore there at this time. This is another commendation of the Church of Pergamus; that they continued constant in the faith, even when a rough storm was most of all boisterous. It is an easie thing to professe Christ when one may doe it, either with honour, or without danger, but to stick to our profession with an undaunted spirit, though it should be with hazard of life, is a matter worthy of singular commendation, as the which sheweth true courage and Christian resolution.

The Counterpaine we have said to be that Church that was from the year 400. unto the year 1300. When as after Constantine, Julian and Valens, the Church having left Smyrna, went on further Northward to Pergamus, that is, was covered with more grosse darknes, being brought under the power of that Citie, where the Throne of Satan was; that is, of Rome: This is that high towred and hauy Citie, the Tower of Troy, whose daughter she gloryeth to be, that was of old the Metropolitan Citie of the whole world almost, the proud Lady and Queen of the Nations, no lesse glitteringly set out with magnificall Temples, Threaters, Pyramids, Pallaces, then she is intiched with a large dominion and Empire. It is painedly called the Throne of Satan; Chap. 13. 2. Both because it was once the seat of the Heathen Emperours, as we will shew upon that place; as also, because when they were taken out of the way, it was made a dwelling for the Popes, who all the while they nestled there, made it plaine to the world, that they reigned not in Gods name, but by the helpe and conduct of the Devill. For 24. Popes were all of them given to devilish Arts, of whom some embraced themselves wholly unto Satan by compacts, that so they might come to the Popedom; yea for 80 yeares from Sylvester the 2. till Gregory the 7. there was never a Pope that sat there, that did not make himself a notorious noble villain through this impiety. Can any man doubt where the Devill had his Throne placed, when he shall see so many purple Necromancers sit in that Bishoply Sea at Rome? Rome therefore is Pergamus; and

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and not the Cite of Rome onely, but all the Romish Dominion, as farre as the principality of the Bishops of Rome reached. As long as this tyranny flourished, the condition of the Church of Pergamus was to be fecen in all places that were subiect unto them. Now they that keepe the name of Christ, are the faithfull, scattered in all places wheresoever at that time, who being not dismaied with the Romish tyranny stuck stoutly in the meane to the found doctrine: Of which sort there were many in the East in Africa, in our Britaine, and in other places, who yet were more notable by the particular men that professed the truth, then by any whole companies. For now was the time of the Church being hid, as afterwards we are taught, chap. 7. and 11. & 12. Antipas was slayn at Rome, when about the year 800. it began to be a capitall crime to resist the Popes of Rome. For see how exceeding fit a name the holy Ghost giveth to this Martyr of Pergamus; he is called Antipas, not indeed by a fained, but by a true name, yet such as might declare unto us, that the Martyrs of this time should be Anti-pape, which is a word consisting almost of as many letters and syllables, that is, uncounterers of the Pope. By whom are meant, not the Hydra of Rome of two or three heads at once, which should strive together for the Popedom, but such as should oppose themselves to these sacrilegious Popes, desiring to curbe and bring under that ungodly power of theirs. Of which sort, were Leo Isaurus who was after a sort slain by Gregory the second, being stripped by his means of his western Empire: Frederick Barbarossa was another, who was most unjustly vexed with all kind of troubles; of men of a lower condition were these; the Bishop of Florence was for that cause condemned, because he taught that Antichrist was come. One Arnulphus, or as others call him, Arnouldus, was hanged at Rome because he spake somewhat freely against the Pope, the Cardinals, & the Priests; Gerardus and Dulcinus of Navarre, were burnt alive, with 30. others, because they said the Pope was Antichrist, and many other there were of whom it would be too long to make a Catalogue, neither is it fitting for that we have in hand. Let the godly Reader conjecture by the decrees, which are to be had in the popish law, how many Anti-passes or Counter-Popes there were slain under this state of Pergamus. The first wherof is, that who so goeth about to take away the Priviledge of the Romish Church, which was given to it from the highest head of all Churches; thus man out of all doubt falleth into herefe, and is to be called an Heretick, Distinct. 22. All men whether Patriarchs, Again, Let him be Anathema unto God, that violateth the Censures of the Romish Bishops, Caus. 25. q. 1. In a general Decree. To which adde this. They are no Murderers who in the Zeal of their mother, the Church, take armes against those that are excommunicate, Caus. 23. q. 5. For the Killers of excommunicate persons. Out of which gather & think thus much with thy self, seeing the wicked wil of the Romish whore was alwaies the same, even before these laws were made, how many Anti-passes was slain by her after that she had gotten some power into her hands. And yet many, even in those times, kept themselves faithfully to the defence of the truth, as farre as they had it revealed unto them; for which cause the more glorious Crown is layd up for them.

14. But I have a few things against thee.] We have here the other part of the Narration, whereby the Angel is repoved for his over great indulgence towards wicked men; whence it came to passe, that the Church was infected with the doctrine of Balaam, in this verse; and of the Nicolaitans, in the next. Before in the Church of the Ephesians, there was that one pestiferous Doctrine onely of the Nicolaitans, here that of Balaam is joyned together with it. Whose whoredom which he taught them, was not onely such as did defile the body, but such as tended also to the overthrow of pietie, by means of Idolatry; which double corruption is thus distinguished, that the Doctrine of Balaam is proper to the Counterpain, though it be named first; and the Doctrine of the Nicolaitans proper to the Type, namely, to the Cite Pergamus. As touching the first, the Pope of Rome is most fitly compared in those former times

of his, to Balaam, as being a hidden hypocrite, of great authority High with Kings, for any desire for lucre sake, uttering forth some true Oracles, but as it were a seller of fortunes, and one that professed heathenish superstition; persuading Constantine and Irene that swayed the Empire, unto the adoring of Images, as we may see in a Synodical Epistle written unto them, as Balaam persuaded Balak the King, to allowe the Israelites to offer sacrifice to Baal Pebor, by setting before their eyes the faire women of the Moabites, Num. 31. 16. Now then we see why Balaam was reserved to come in here; namely, to note out unto us his true offspring, the Pope of Rome, who is like to his father as one egge is like another. This is he that at these times which we have spoken of made havocke of the Church. But the sinne of the Angel of Pergamus was in that he did too gently suffer men to draw out and suck in freely as they listed the dregs and drugges of this false Prophet. It was their duty to have been instant in teaching, admonishing, reproving, correcting, to see if this infection might perhaps have been staid, which thing while the faithfull were more carelesse of, handling this man of sin more tenderly then they should, & (as it is usual) halting much themselves in a common corruption of the times, they gave occasion to Christ the Superintendent of the Church, to be at variance with them, & at last to avenge himself of such a state. And who knoweth not how gently and with what mealy mouths, they that professed the truth in these times, did inveigh against the Romish Tyranny? Whereas they should have thundered out more vehemently, & have spared for no sharpnes of words; but we shall finde that the Angel was wanting in performance of his durie herein. But how is it then, that when as the whole state of the Church was so farre out of order, Christ should have but a few things against the Angel? Mercifullous is the tender mercy of our God, they who have but a litle given, of them, but a litle is required. The greater corruption is of the times we live in, the lesse importunate is the Lord for full obedience: He doth not require so great & much ability & sufficiency of a man that lieth in darknes, as he doth of them, round about, whom the sun shineth in his clear light.

To eate of things offered to Idols.] That is, being present at the worship of Idols, should give any honour to them. Otherwise of any thing offered to Idols should be sold in the stables, and the offence of some weak brother hinder not, a man might very well eate of it, 1. Cor. 8. &c. But the Holy Ghost seemeth of purpose to speak rather of eating of a thing offered to an Idol, then of worshipping an Image, to shew us the craftie and subtle way that this Balaam took in enticing men to Idolatry. It seemeth not so impious a thing, for men to eate of flesh sacrificed to Idols, as to fall down at the feet of an Image, and to give adoration unto it. This Balaam therefore should inveigle men with a small and as goodly matters in shew as he could: In words he should detest Idols as much as any other, and should cry out, that this honour commanded by him to be given by them to holy Images, is farre from this impietie; with which kinde of speeches, he should deceive the simple and draw them into this snare, which here the holy Ghost speaketh of.

15. Even so hast thou them.] Here is the latter part of a similitude; the former part is concealed. It should be fully thus: As once the Israelites had such as held Doctrine of Balaam, forsooth those that hold the doctrine of the Nicolaitans. Instead of this former part, he attributeth the doctrine of Balaam to the Church of Pergamus, because it is proper to the Counterpain of it; but so as from thence the first part of the comparison may be gathered. Now this poison of the Nicolaitans had without doubt infected Pergamus.

Which I hate] As before, the vulgar, likewise doe thou repent. And so he beginneth the next verse to this effect; As I have admonished the Church of Ephesus, so doe I admonish thee. But this is more weak, then if he should simply command, saying, Repent.

16. I will come quickly against thee and will fight with them. He threatneth a double punishment; one against the Church, against which

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Low
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which hee saith, *he will come quickly*; another against the corrupters of it, with whom he *will fight with the sword of his mouth*. For it is not to be thought, that he would come against that Church onely, to take away those plagues and destroyers of mankind (this should not have ought in it to be afraid of, but that which should be above all to be wished for) but even the Church her self should smart for her negligence, as they should for their wickednesse. This invasion then into the Church, was some chastisement by warre, or some such calamitie, as is more manifest in the *Counterpain*; the times whereof were very lamentable, partly by the breaking in of the Northern Barbarians, partly by the Saracens, whom the devil armed against the seed of the woman; after she fled into the wilderness, as we shal shew, ch. 12. To which time these things belong, onely they are here generally and darkly pointed at, because here was no place to give further light. The other punishment is of the *Balaamites*, against whom he will draw the sword of his mouth. For we must marke how he doth distinguish these men from the Church; of this he said, *I will come against thee*; and then turning his speech against the *Balaamites*. And *I will fight* (saith he) *with them*. But what is it to fight with the two edged sword of his mouth? Is it to inflict such punishments as he hath threatened in his word? Indeed Paul saith, *that he hath in readiness wherewith to revenge all conspiracy*, 2. Cor. 10. 6. And *Jeremy is set up by God over nations and kingdoms to root up and to throw down*; Chap. 1. 10. For there is no weapon in all the Armory of the world so effectually and forcible on either part. Wherefore seeing according to this meaning all whoredom and Idolatry are rewarded a just and proportionable punishment, he may very well say he will fight with that sword, by whose prescript the judgment that is there denounced is executed. But now seeing elsewhere it is said of Antichrist, *that Christ shall destroy him with the Spirit of his mouth*, 2. Thess. 2. 8. (Which manner of speaking what force it hath, we have learned already by experience, namely, that after his errors are convinced, his lies detected, his fraud and jugglings laid open in the cleare light, he should be brought to destruction) these words seeme to have the same meaning. And indeed after the Church, was for some long time scourged by those Barbarous people, out of the North and South, Christ began to vex the heartes of the *Juglers of Rome*, and the *Romish Balaam*, with the light of the truth. For about the year 1120. there arose certaine Godly men, who did openly preach, *that Antichrist was come*; that holy daies to Saints, Church-broken *musick*; prayers for the dead, *Pilgrimages*, *ycle*, *chrysmes*, and such other things were all matters full of superstition: The Tripartite work; and *Henric Tolosanus* the Monke. Vnto these men were added shortly after the *Waldensius*, *Albigensius*, and they of *Paru*; who set forth a Book of the Perils of the Church; and many other private men. From that time the battle here spoken of began, but it was at first easie and light, terrible rather by the shaking of the sword, then for any wounds it gave, but after it came to a set battle, as we shal see afterwards; which thing hath hitherto fallen out prosperously on the godly mens side (thanks be to God therefore) but to them that dwell at Rome in the Throne of Satan, most unhappily.

17. *He that hath an eare to heare.* Let all those that be drowned in Romish superstitions attend and see what reckoning God maketh of that *Virgin Vicar of Christ*, how precious is that famous Rome so much talked of, in his eyes, that chayne of Peter, that Pillar of truth, that mother of the faith, and of all Churches, to wit, that that high Pontificall Pope is a most cursed evaine Balaam; that *Cure*, which by the foolish blazoning of waine men is extolled, as if it were the Gate of heaven, is the very Pallace and throne where the Devil keepeth his Court. Neither let any man think that malice maketh a man that is a professed adversary to the Pope, speake thus, but let him compare together the prophecy with the fulfilling of it in these times, without any partiality, and then if he shal perceive that

all things fall out just as they were foretold, let him then know, that he is admonished concerning the ensuing danger; nor so much by the words of any man, as of the holy Ghost himselfe.

To him that overcometh I will give to eat. The reward is threefold, *hidden Manna*, a *white stone*, and an *unknown name written on it*. All which things agree to the times mervailously. Touching *Manna*, it was meate, which God gave the people abundantly in the wilderness, when as there was no possibilitie to come by any other. Now in this condition of the Church of Pergamus, when that sink of filthines which came from the *Nicolaitans* and the succellours of *Balaam*, that is, the *Romish Idolaters*, overpred all, the Church was lurking as it were in a waile, sofull, and hideous wilderness, whither we shal see the woman betake herselfe, flying from the Dragon, chap. 12. But Christ nourisheth her with meate of the wilderness, as of old he fed the children of Israel. For he will not be wanting to his servants in most distressefull times, but will abundantly poure out the joy of his Spirit, whereby they may not onely be preserved alive, but may also rejoyce exceedingly, as having very great cause and matter of joy. This *Manna* therefore is the same meate, with that fruit of the Tree of life in Paradise, as we observed on the 7. vers. but here is a diverse manner of conferring it. There, in a most chaste, pure and flourishing Church it was the fruit of the Tree in the middyl of the Paradise of God; here, when the truth was spurned at, contemned, troden under feete, yea and altogether overwhelmed with darkness, it is *Manna*, the *food of the wilderness*. This meate should not be seen of the world, who should think that they which had fled into this wilderness, were killed with hunger, because of the scarcity of victuals, as the Egyptians thought that the *Israelites* would straight have perished in this regard in the wilderness, but God sustained his people extraordinarily with this bread of Angels, yet this is the difference between the *Manna* of the people of Pergamus, and this of the *Israelites*; For this was scattered every way round about the Tents; that was dispersed in private to each of the Saints, who did not dwell so thick together, as the *Israelites* that kept in Tents did, but certaine of them in denes of the earth, here one, there another, remote from the eyes of the world. Whence it is that the *Manna* of these men is hidden; theirs was manifest; like to that *Manna* truly, that was gathered by the common taske of the whole people, and was by Gods commandment hidden and laid up within the golden Pot, which after that the people might not have power to see into; Exod 16. 33. 34. Heb. 9. 4. The which did shadow out in a more magnificent figure the heavenly food. For the other *Manna* being reserved beyond the space of one day, did cawle full of wormes, this continued throughout all ages entire and uncorrupt, being a lively and expresse resemblance of the immortal food. This *Manna* therefore doth not ly open in view about the Tents, at hand for every one that will come to take it up, but it is fetched out of the golden Pot, as much as will serve to keep the life and soul of those to whom it belongeth. And indeed unles Christ had provided for his servants in those most corrupt times after some hidden manner, they might have bidden farewell for ever both to safetie and salvation.

And I will give him a white stone. The second reward. *Aretas* telleth us, that such a kinde of stone was wont to be given to wrestlers, that shone in the Theatre. But it is not likely that that custom is here aymed at. For that was given onely when the battaile was at the onset, not when it was ended, and the conquerour was to be rewarded. In the games of *Olympus*, least the Champions should runne together at randome, they drew forth stones out of a silver Pot, they which light upon those that were marked with one and the same letter (for there were two of them on which were graven the same Characters) those the Judges put together to be combatants. Neither was there any other use of these stones in games, as I suppose. In Judgements they were used for another purpose, namely,

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High
and
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namely, to give *franchise* by voices, wherein they were of sundry sorts, according to the diverse customs of people; many times they were *hollow* and *boared through*, wherewith they gave sentence of condemnation; sometimes they were *full* and *solide*, wherewith they absolved. There was a time also when they were distinguished by their colour onely, the black condemning, the white contrary absolving. So saith *Yspian* upon *Demoisls*. against *Timocrates*. *Stones* for *franchises* (saith he) were sometimes pierced through, sometimes also unpierced, sometimes also blacke and white, the same effect saith the exposition of *Aristoph.* in *PHEEX*. But that of *Acibiades* is notable to this purpose, who in a judgment of life and death, would not beleve his own Mother, suspecting, or Fearing, least she at answares should cast the blacke Stone for the white. *Plutarch* in the *Apothegmes* of the Kings. Here is therefore an allusion to that manner of absolving in judgments. But wherefore should there be here a second and third reward, when as there was but one for the former Churches? Thus the case of the godly in this Church required. For, because the faithfull that were but a few and thin-sown among so great a company of the wicked, should be hated of all men, and condemned of schisme, error, heresie, and I know not of what wickednesse; there is an absolving franchise promised unto them; That though they should be cried down for guiltie upon earth by all mens voices, yet they should hereby know most certainly, that they are adjudged for guiltlesse before the heavenly Tribunal of God. How great a comfort is this against the revil-

lings and reproaches of the world? Be of good cheare, If God justifie, who shall condemne? Rom. 8. 33.

And in that stone a new name written. The third reward. He persisteth in the same custom of giving judgements; in some of which stones their names were written and ingraven, who came unto judgement. *Aristides* being desired by an unlearned man, and one that knew not who hee was, that hee would write out for him the name of *Aristides* upon a shell that hee had in his hand, to condemne him with, hee wrote his name upon it, though it was his own condemning unto punishment by means of it. *Plutar.* in the wise sayings of *Aristides*. The like custom is here pointed at. Now the new name that is to be written, upon the white stone, is the child of God; such as the faithfull shall know and acknowledge themselves to be by the testimony of the Spirit, Rom. 8. 16. The which also avayleth against the reproaches of the world, who would count of them, as of the off-skouring and filth of all things; but why dost thou vex thy selfe with the thought of this thy so great contempt, when as thou art in Gods account honourable as one of his children? This name is also unknown to all men, but to him that hath received it; For, the world hath not known us, 1. Iohn. 3. 1. 2. Therefore their testimony is nothing worth, whether it be with us, or against us. But behold, besides the desolate estate of those times, in the which the elect should be no lesse unknown unto the world, then the way of salvation, signified right now by the hidden Manna.

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The Analysis, or resolution, of the Epistle to them of Thyatira.

Such is the Epistle to the Church of Pergamus. This to them of Thyatira is inscribed also to the Angels; as also, it describeth him that sendeth it to be the Sonne of God, with fiery eyes and feet like to fine brass, vers. 18. The Narration commendeth the increase of pietie, vers. 19. But it reproveth them for suffering *Iezabel*, whose wickednesse he describeth, first by the kind of sinne, vers. 20. Then by her obstinacy, vers. 21. And her punishment, which is notable, both for the nature of the punishment it selfe, which is diverse, according to the diverse condition of the offenders; for *Iezabel* her selfe is punished by her Biddes; they that commit adultery with her, by great affliction, vers. 22. and her sonnes with death: lastly, by the honourable testimony of all the Churches, witnessing that Gods judgement against her is just and rigorous, vers. 23. To which at length he joyneth a counsaile against this wickednesse, unto which he intimateth a way in mercy, vers. 24. Requiring constancy of the Church, vers. 25. And perswading her unto it with a reward of power over the Nations, vers. 26. 27. And the crowning Starre, vers. 28. The Conclusion, vers. 29.

THE EXPOSITION.

Growing
Thy-
atira.

18. And to the Angel of the Church of Thyatira. Thyatira is called, as it were, *Thugatira*, a daughter, as we shewed the reason how, and why, upon the first chapter. And it is a name exceeding agreeable to the thing it selfe. For the pietie of this Church is growing, like to a new borne daughter, which alwaies waxeth in age and greatnesse till she come to her full ripenesse. In which regard this Church is opposed to *Ephesus*, which being at her full age the first day, or a little after, the further she went on, the more weak and decaying she was every day: like one that hasteneth to old age, till at length, the naturall and originall heat being extinct, shee fell into the coldnesse of death it selfe. Now this is the first bending from the North, namely, from *Pergamus*, towards the South, but farther upon the East, being distant from it about fourscore English miles, according to *Ptolomy*. The Counterpayne of it, is the time from the year 1300, untill the year 1520. (or) 520. above 1000.

These things saith the Sonne of God. Now Christ maketh himselfe known by his name, his eyes, and his feet. All which things doe more clearly appeare out of the Counterpayne. As touching the name, it now first of all offereth it selfe unto us, being not expressed before among the things that were either

seene or heard, in the first Chap. There was mention made of the Sonne of man, vers. 13. but the whole vision did sufficiently declare him to be the Sonne of God. It seemeth to be named here, as if now he were returning out of Egypt. He was in exile now a long time, but in the renewing of the Church he returneth home again, as it were, beginning to make himselfe known in a more familiar sort to his servants, from whom he seemed to have been so long absent before. His fiery eyes (of which chap. 1. 14. 15.) are such as in the brightnesse whereof hee sheweth himselfe to the *Thyatirians*, because now was that flourishing time coming, in which the light of the truth should scatter the darknesse, as it doth flee away at the sight of the fire; which came to passe at the year 1300. When as a new troupe of *Doctours* rose up by the judgements of every one, whereof the Popes throat was cut, and he begun to be deprived of that honour of his, which he had gotten and held a long while craftily. For they did earnestly strive to prove that the Imperiall Majesty ought to have the chief place and sway, and that the Pope had no power at all over them. Among these were *Ocham*, *Marslius*, *Reginus*, *Damian*, *Johannes de Ganduno*, and many others.

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His feet like to fine brasse, teach. with what kinde of torments that Balaam of Rome excused his cruelty against the faithfull who were the feet of Christ, giving them over to be consumed in the flames of fire, endeavoring to put out one burning fire with another. Which crueltie of his, indeed, he did not now first of all use, but made it now more notorious by more frequent graves and more blazing fires then ever before he had done. These fires shined out through all Europe, many Martyrs being every day burnt up. But among all the rest these were of speciall note; John Hus, and Jerome of Prague; who being a noble pair of feet, glistered like fine brasse in the furnace of Constance; in the eyes of all the world. But antichrist was deceived, who thought he should have consumed these feet with fire: For now at last he hath found by experience that these feet are not stubble, but fine bras of Libanus, which shineth more and more in the fire, and is not wasted away.

19. I know thy works. The works which are rehearsed, are love, service, faith, and patience; which do rather belong to the private duty of every Saint, then to the publique function of men, as if this Church were lurking in some hidden members of it, and were not renowned through any goodly outward government. Such doubtlesse was the state of Thyatira the City, and for the Counterpaine of it, it is very plain that it was such. For though there were every where many excellent men, who with their writings and speeches did defend the truth, there were yet no publique meetings appointed, or if there were any (as indeed they did begin to assemble themselves together more freely towards the end of this compasse of years) yet they attained not to any due reformation. The chiefe praise was of their love one to towards another, not that fained love, whereby large promises are made, but nothing performed, but such whereby they did help one another in deed and truth when there was need. Whence it is, that he joyneth unto love, service, that is, ministring unto the necessities of the Saints. Their mutual faith also was excellent, voyd of all dissembling and trechery. For this faith seemeth to be a fruit of that other, which is properly so called, namely, faithfulness, whereby every one had a heartie and sincere care of the good of another; when it signifieth a trust in God through Christ, it is wont to be placed in the first place, as the fountaine and Spring-head of all other vertues, which things perhaps deceived the old interpreter, and made him set this word before the rest, against the credit of all the Greek Copies; For so be readeth, and faith and charitie, and ministring and patience. There patience was seen in induring those calamities, with which they were afflicted by meanes of the hatred and subtil policy of the Pope of Rome.

The last commendation is of their last works, which were more then the former. For so read the Vulgar, Complutensis, and a certaine Copie of a King which Robert Stephen used in his edition. And thy last works more then thy former: where the second and works is dashed out: And so indeed the sentence runneth better, chiefly seeing works are spoken of in the beginning of the verse, which if they should be put here by themselves, and not read together with the other words, the separating of them might be perhaps superfluous. But for the matter it selfe. It is an excellent commendation to grow in godlinesse, and to exceed the former times of our life in the fruitfulness of good works, as we grow towards our latter dayes; which all such use to doe, as are planted in the house of God, who abound with fruits in their old age, and are sat and flourishing. Psal. 92. 15. Whose voyage to heaven-ward proceedeth on like the light of the morning, that shineth more and more till it bee perfect day; Proverb. 4. 18. So this Church always increasing with a more ample progresse, did dayly wax great and strong of small beginnings. At the year 1300. many stout Champions, faithfull Patrons of the truth, did shew themselves; but about 70. yeares after, John Wickliffe helped on very much their beginnings; he cleared and

laid open the doctrine in many heads of it, and that which they had but slenderly found out, he confirmed with more pregnant arguments. After 40. yeares, John Hus and Jerome of Prague succeeded this man, by whose preaching & martyrdom a farre greater increase of the Church was made. After these followed the men of Bohemia, who did openly revolt from that Antichrist of Rome, and set up a more reformed worship of God in their Assemblies; and then the hearts of the godly were farre more raised up to strength and courage throughout all Europe, who professed the truth with more freedom of Spirit, howsoever they knew they should do it with hazard of their lives. Neither yet did Thyatira stay here, but in her decrepite age about the year a thousand and a halfe, she poured forth into the world new store of most learned men, who indeed gave no vain hope, that the light would break forth ere long into the fulnes of it. And these be the last works more then the former. Worthily therefore is she called Thyatira, a daughter, that grew so notably, even like those waters that came out of the Temple, which at first were smal, then like a foord, afterwards they could not be passed over for the height of them, Exec. 47. 3. 4. 5. And thus out of this first declining from the North, wee have the first paire of contrary Churches made: For this growing Thyatira answereth by direct opposition to languishing Ephesus, which proved Apathetic, Omision; as we have shewed, that grew worse & worse in her latter times, through a continuall neglect of labour and vigilancy, heaping up also superstition, till at last all care of true godlinesse began to wax cold. And from thence the Church went on still to the worse in the two Churches that followed: now at last it began to turne it self forward again, and to make three other growing Churches oposit to those three decaying ones, as we shall see in each of them.

20. But I have a few things against thee. These words contain a reprehension of this Angel, because the woman Iezabell was permitted with their deceivable doctims to delude the servants of God. The fault then is either his negligence, or his saint-heartednes, or both; whereby it came to passe that he did not handle the wicked wretches as they deserved, but they were suffered to sleep securely in their wicked abominations. Who this Iezabell in this Citie of Thyatira should be, the ancient History doth not teach us. By this place we understand there was some Princesse, a woman of great place and account, who was an Idolatresse, an Inchantresse, and a whore, like to that other Iezabell of old recorded in Scripture, the wife of Ahab; who yet was herein more able and apt to work mischief then this Iezabell here, because she shewed her self to be an open adversary to the truth; this here would be counted a Propheteesse. By that that followeth it is apparant, that she was trained up to this her perfection in her wickednes in the school of the Nicolaitans, of which afterwards she became a School-mistresse, instructing others with the same precepts of this her devilish art. For this was wont to be the guise of Heretikes, to abuse the help of women to spread their poysonfull opinions. Simon Magus had his Helena; Carpocrates had his Marc'ellina; Appelles had his Philomena; Montanus after that in latter times, in places bordering upon this Thyatira, had his Priscilla and Maximilla. In the Counterpaine the matter is more evident. For this Iezabell is Rome, that Queen, that Idolatresse, that Inchantresse that Harlot, that Killer of Martyrs, that Propheteesse, the head of all Churches, and the head Spring of all saving life, which never to this day was overcome by any heresies; and many such other things, with which we shal see her in this Book, partly set forth and garnished by the holy Ghost, partly implicitly boasting of her selfe. Even now we heard how the Pope was noted out by Balaam, now here we have the City pointed out by Iezabell: Both which do serve to describe the same Synagogue of Satan, seeing the Pope and the Citie are two things so joyntly going together. Now how well doth it fort with the times, that the Holy Ghost should now set such a Cite before our eyes?

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Grm- ing Thy- W-4. How long time had the Pope deceived the world under a shew of godliness, that he seemed to be in the account of former ages about the beginning of his growing honour, like another *hipocriticall Balaam*? But after that he was increased so mightily, being lift up above *Kings and Emperours*, so that now all men began to tremble at the very name of the Pope of Rome; his Rome, became to be *Izabell the Queen*, that painted Queen, past shame and honesty. Balaam therefore and *Izabell* declare the same kind of wickedness, yet as it is distinguished by the increase, and severall ages of it. Rome in her infancy did carry her self, though but little more chastly, yet more closely and warily; she made pretence as if she could speak nothing but what the Lord put into her mouth; but when she was grown to full age, like to *Izabell* the Prophetesse, she openly proclaims it, that *she cannot erre*; and that *she is the Rule of faith and of all pietie*. That Rome the infant, abused the help of Kings, to bring in, and to establish her Idolatry; This Rome, in her pride commandeth men by her own authority to commit fornication, and to eat things offered to Idols, by requiring straitly the worshipping of statues and Images. Who can sufficiently admire the singular workmanship of the holy Ghost, who hath in so lively a manner set forth the matter? This is then that *Izabell*. The holy men of this time rousing up this pestiferous creature more mildly and moderately then they should, did lesse approve themselves for that cause to *Christ the Arch-Bishop of our soules*, who would have us spare for no fervencie of zeal and indignation in abating such shamelesse insolency of wicked seducers. The learned men of that time dealt indeed more roundly then they had done in former times; yet not with that vehemency that was required in such a case as this.

21. And I gave her a time to repent.] Here the obstinacie of *Izabell* is set forth; *Christ* dealt for a long time very patiently with that impure woman of *Thyatira*, so did he also with the city of Rome, by quieting the storms which the *Barbarians* raised, and by breaking the power of the *Lumbardes*; but yet this peace which he gave them wrought no amendment in them, but rather increased their apostasy, till at last it came to this height of impudent *Izabell*. For we shall see that all impiety grew from those times, while the *Popes* strove together, as it were, for the mastery, which of them should bring in the more helish darkness to that which was come in already before their times.

22. Behold I will cast her upon a bed.] Here is the punishment of *Izabell*. A Bed is sometimes for delicioufnesse and wantonnesse, as in the Prophet; They stretch themselves upon their Ivory Beds, Amos. 6. 4. Sometimes it is for diseases and sickness, as the Lord shall strengthen him upon the Bed of his sicknesse, thou shalt turn his Bed in his disease; Psal. 41. 4. Which of these doth serve to expresse in this place? Not delicioufnesse, though that be a grievous punishment, to be given over unto an occasion of sinning; but languishing, as it appeareth by that which followeth presently after, where those that commit adultery with her, shall be cast into great affliction. The woman therefore of *Thyatira* began to languish. Rome also was in a languishing case, from the year 1300. waiting away more and more like one that is sick of a consumption. For from that time, her face began to wax wan, her stomack grew weaker, her life was painful, and her flesh was consumed away; yea so farre hath this her weaknesse prevailed, that if a man behold her as she is now at this day, he will say that she is but a dry carrion in regard of her former good liking. O infinite wisdom of God; which even with one word hath drawn us such a lively portraiture of so long a time. Could the languishing destruction of Rome be noted out unto us more elegantly, or significantly? God would not have her perissh with a swift disease, lest his people should forget it; but rather that she should rot by piecemeal with a consuming Phisick, both that this lingering punishment should by the long lasting of it, be an image of her eternal punishment, as also that she might be a spectacle to many ages, which had drawn many ages into error.

Grm- ing Thy- W-4. Certainly, unless Rome feele and acknowledge this Phisick of hers, her disease is not a consumption onely but a phrensie also.

And those that commit adulterie with her.] This is the punishment of the adulterers, which are the King; and Princes of the earth, of whom afterwards; Cha. 17. 2. These men unless they make a defection from this Harlot, shall drink of a cup of most grievous affliction. Have not the Kings already by wofull experience learned this point, while the most cruel Turk, oppresseth the Emperour on the one side, and the Spanissh King on the other; Cal to mind the Ages past, from the year 1300. wherein *Izabell* began to languish; who can expresse those huge evils, which the Transylvanian, the Polonian, the Bohemian, the house of Austria, the Emperour, the Venetian, the Spaniard suffered at the hands of the most outrageous Turk? Did not this your affliction begin, at the same time, when Rome that *Izabell* was cast upon her languishing Bed? Why do ye not perceive that your adultery committed with this Harlot hath procured you all these evils? But this calamity of *Izabell* while she keepeth her sick Bed, is nothing to that, which, unless you will renounce, & that quickly, al wicked society & intercourse with her, you shall suffer at last, when she shall be giving up her last ghost, as we shall shew afterwards. Is it then a time for you now, O ye Princes and Peers, to play the runnagates from the true God, to this whore of Rome? They have no place for pardon, who being bewitched with her beauty, while she flourished, have had acquaintance with her; what anguish then remaineth, to punish your cursed luss, who do now imbrace her rotten carcase? For *Iesus Christ* saies provide for your own safety, by forsaking with all possible speed this arrand common strumpet, least ye be at last suddenly overturned, when repentance shall be too late, both with the most greivous calamities of this life, as also with those that never shall have end.

23. And I will kill her names. The third punishment is of her sons; These be the *Popes*, *Cardinals*, *Arch-Bishops*, *Bishops*, *Priests*, *Iesuites*, and the rest of that whole rabble of this Hierarchical order: *Christ* shall destroy all these, not onely with the first death, but even with the second also, unless they repent. This is yet to come, being begun indeed after some sort already, but now ere long to be finished, as hereafter shall be declared.

And all the Churches shall know.] This is the testimony that all the Churches give, that Gods judgment upon Rome is just and verible. For at last the rest of the Christian company shall find by experience that *Christ* is such as he hath always declared himselfe to be in his word. His long patience had almost disabled the credit of Gods sacred threatnings, but at last he shall shew that his words were no vain Bugbs, but such as should come to passe with a most certaine vengeance in their due time. And this is partly begun to be done, partly is yet to be done. What reformed Church is there that seeth not the long lasting and languishing sickness of Rome, and that doth not therefore praise and magnifie the just God, crying out, O the depth of his judgments! But the more plentiful matter of praise unto God shall be in her full and final destruction. Now in that he saith *Hee searcheth the reins and the hearts*, thereby he teacheth to what end *Christ* was described to have fiery eyes, vers. 18. Namely not onely, because his servants should prove themselves to be sharp-sighted in searching out the delusions of this Harlot, but also *Christ* himself should shew himself to be in such governing his Church, by making manifest the impiety of Rome, howsoever painted over with many goodly shifts and pretences.

24. Now to you I say, and the rest.] Now he cometh to the counsell, as we noted in the Analysing of this Epistle; teaching how they should defend themselves against this wickednesse of *Izabell*. Now it is given both to you and to the rest of *Thyatira*, that is, both to thee (O Angel) with the company of thy Collegians, and to the rest that bee of the

Comm. Church, who have persisted constantly in the sound doctrine; as *Theodore Beza*, the vulgar, and the Complutense Edition have very well explained it. Some other Copies dash out the particle, *and*, and read it thus; Now to you I say, the rest that are of *Thyatira*: But *Aretius* readeth thus, with whom other manuscript Copies doe accord. By which particle it is evident, that not only the last clause of the Epistle did belong to the Church, but also the whole narration, though chiefly it respecteth the Angel, and speaketh to him by name. The same judgement must we give of the other Epistles, for there is a like respect of every one of them.

And that have not knowne the depths of Satan, as they say.] But who are they that say so? Those self-same masters of this abominable and filthy art, as farre as it seemeth; as if they should boast that they alone do know the profundities of Satan; that they are perfect in all his crafty conceits and subtillties; and that they do likewise know the way to withstand his devices; and that they therefore have permitted this brutish lust without difference of sexe, age, or person; at least, this whorish lechery, to avoid a greater inconvenience; that other Teachers, whom the common people hold for the only true Ministers, are simple, unskillfull fellows, altogether unacquainted with Satans enterprises. The name of *Satan* seemeth not to be upbraided by *Iohn*, but to be voluntarily taken up by themselves, in that sense we have spoken of. Thus is impiety wont to vaunt of her self, arrogating to her selfe the faculty of setting loose, and ridding others out of the snares of the Devill, when as she her self is every way fast bound in them. Wherefore it is more fitly translated, as it is by the old Interpreter, who have not knowne, &c. For the holy Ghost doth rather reprove sharply the bragging insolvency of the wicked, then commend the integrity of the faithfull.

I will lay no other burthen upon you.] That is, I will denounce no more grievous judgement against you; as *Theodore Beza* doth well explaine the words. A prophesie that threatened some calamity ensuing, was wont to be called a *burthen*. These words do shew, that no notable calamity should invade this Church. Which is meet to be beleev'd so to have happed in the City of *Thyatira*: In our part of the world, we know it fell out so, there falling out no change of note unto it, besides that which was spoken of, from the year 1300. for two hundred years and more afterwards. The *Turke* indeed prevailed from that time, but this did belong to the affliction of the *Kings*; that committed adultery with this *whore*, as we have shewed on the 22. verse. The true Church received no great damage from hence, save onely, that it could not but be bitter for them to heare how those of the Christian name should be so cruelly trampled upon by a most cruell enemy. Otherwise, while the *Turke* did soundly punish the *Romish* whore, and her adulterers, the truth beginning to spring up againe, had meanes hereby to grow the faster.

25. *Yet that which ye have, hold it fast till I come.]* He exhorteth them here unto constancy, that they would keepe those things faithfully which they had gotten. Neither is this exhortation onely a commanding of them what they ought to do, but a prophesie also, what should be done; as often elsewhere. Therefore they should goe on in the knowledge of the truth now sprung up, and should not suffer themselves to be cast out from the right path, whatsoever should come of it. Now this coming whereof he speaketh, is a more full reformation; whereby it cometh to passe, that *Christ*, who is, as it were, banished from among us, as long as superstitions and errors raigne, doth come unto us; when they are taken away, and giveth us the comfort of his presence. This sparkle therefore of truth should continue alive, till it should at length break forth into a flame, namely, untill the time of *Luthers*, as we shall straightwaies see.

26. *For if any should overcome, &c. Or, And he that overcome, I will give to him, &c.]* *ing Thy.* For I will give to him that overcome and observeth, &c. It is an Hebraisme, such as followeth in the next chapter, vers. 12. 21. Where the nominative case is put absolutely by a defect of the proposition to, of, or for, as *Psalm* 11. 4. *Iehovah in the heaven is his state, that is, of Iehovah, as touching Iehovah, his state is in heaven.* So *Psalm* 18. 31. *God himselfe his way is perfect, for, the way of God, or, as for God his way, &c.* The like is that of *Pauls*, that which was impossible to the law, &c. *Rom.* 8. 3. Which place doth so vex the Interpreters, because they mark not this Hebraisme; For *To adunaton*, that which is impossible, is an absolute nominative case, the meaning whereof is, *For as touching the impossibilitie of the law, &c.* The end, which he here maketh mention of, is not the end of life, but of this Terme of hundred yeares, which should then cease; in place whereof should come a more full reformation.

I will give him power over the nations.] Here is a double reward, of power over the Nations, and of the morning starre. We said before, that the rewards are fitly applied to the times, and doe note out such good things, as the Saints enjoy in this life, howsoever they be pledges of blessing to come. This power therefore over the Nations, is a power over the enemies of the Church. This name was once common to all those that were not of the people of *Israel*, but were strangers from their covenant and common-wealth: But now among these Gentiles, all that doe sincerely professe *Christ*, are accounted and reckoned among true *Israelites*: the rest of the prophane and hypocritical rout, that doth either openly despise the truth, or embrace it onely in shew and profession, sticketh fast in the old mien, and is called by the ancient name of *Gentiles*. The Nations then among the *Thyatirians*, were *Lezabel* with her adherents, Among us, they be *Rome* with her *Adulterers* and *brats*. Neither is it to be doubted but that the *Thyatirians* got the victory over *Lezabel*, even as our men gave got in, over *Rome* and her slavish complices. For when *Luther* was once risen up, certaine Princes of *Germany* departed from the obedience of the *Romish Harlot*, whom at length after some wrestling, they threw down to the ground, and trampled her under their feet. The same thing came to passe by Gods meercy in many other places. This promised power then, is a joynt partaking of the Church in the victory against the *Papists*, which at this day all reformed Churches enjoy the full and glorious triumph whereof shalbe shortly, as we shall shew afterwards in his place, by the helpe of God.

27. *And he shall rule them.]* These be the properties of the former power. To rule them with an iron scepter, is to subdue their power fully, and to compel them to obedience, will they, nill they. The which was accomplished by the Protestant Princes of *Germany*, and elsewhere; They thrust the *Papists* out of their Monasteries, Colledges, Temples, Landes, and other of their goodes, and bestowed them on better uses, namely, towards the maintaining of godly Teachers, Widows, Orphanes, Schooles, or finally, what els soever might make for the helping forward of *Christianitie*. But this the *Papist* cryeth out on and against, as being sacrilegious and tyrannicall; Let him cry till he break again, the more he groaneth with pangs at the heart to see this, the more doe we take notice of this hard and iron rodde that maketh his shoulders ake. Therefore as many of the *Thyatirians*, as should keep alive the light, or fire of the truth once kindled unto the end, should see with their own eyes this joyfull day, and should be partakers of the victory. Not that it should be of necessitie for them, to be alive at that time, who were raised up to stand for the truth about the year 1300. But because that which happened to some of them, namely, to those that should survive and be living at the end of this Period, is wont to be given to all them that are of the same condition. For so doth the Communion of Saints require, that that which is belonging to a few should be made common to all.

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Thya.
144.

And they shall be bruised as earthen vessels.] That is, easily, and without any hope of restoring, made like to the potsheards which are for no use. Let the Pope of Rome sweat therefore, and turne up every stone, using all the waies he can to get his former authority againe, he strive in vaine, his fall is unrepairable, he shall finde no folder by which his broken earthen vessels can be glewed together. That in the end of the verse, *As I have received from my father.* Signifieth, that this power will not be got without many a bloudie blowe, for Christ first suffered, and entered into his glory. So the Christians after many dangers passed over, yea after a discomfiture received, shall obtaine this dominion over the Popish sort; as wee knowe it came to passe with *Frederike of Saxony, Philip Lautgrave,* and their armies, which wee shall see more fully in his place.

21. And I will give him the morning Starre.] Here wee have the other reward exprest, no lesse agreeable to the times. This starre is Christ, as after wee shall see, Chap. 22. 16. *I am the roote, and generation of David, and the bright morning Star.* So called indeed, partly, because he imparteth himselfe in this life unto the Saints, for the pledge and the first fruits of the glory to come, least they should not be able to indure to stay so long for it; partly, because he taketh this name to himself, in regard of his divers kinds of governing matters in the Church; when as he shineth out fully, he is the morning, the day, and the Sunne; but when he shineth more skantly, but yet so as he giveth hope of a perfect day by and by to ensue, he is the morning Star, the forerunner of the same. Now we must know, that which wilbe plain out of the exposition following, that the most bright light of the Truth, of all pierce and Religion shall then shine upon the earth, when as our brethren of the *Jewes* shall be converted unto Christ. Seeing then at that time the full day shall be, the renewed Church which goeth next before it, is like the light-bringing Lucifer, which being scene in the morning neare the Horizon, sheweth that the Fountain and headspring of light wil by and by shew it self. Now this is that reformed Church, which succedeith this of *Thyatira*, beginning at the yeare 1520. The which the full restoring of the *Jewes* followeth at the backe, like as the *Sunne* followeth *Lucifer*. The which point is here onely affirmed barely, as much as of it serveth to illustrate this place; The Treatise following, shall adde the proofs. Wherefore the morning Star promised here, is that sweete communicating of Christ, which every one shall enjoy in the reformed Churches, of which he shall be made and accounted a free denizon; which communicating of Christ, the full felicitie of the Saints, such as can be upon the earth, shall follow shortly after.

29. He that hath an eare.] This is the usuall Epilogue, but yet to be observed, in regard of the diverse placing of it. For to what ende, is the reward set after the Epilogue in the three first Epistles, in the foure last this acclamatory sentence having allwaies the last place? First the holy Ghost teacheth us this, that there is an undoubted difference betweene the three first and these foure latter Epistles; which we before observed; distinguishing all the seven Churches, into the three foremost, which wax worse and worse, and into the foure latter, which begin to come to health again after the sicknes is over, and to do better and better. Besides, there may be another reason, which I gather by the event, that the rewards in the three first Epistles, as, *to eate of the fruit of the tree of life in Para-*

dise, &c. Were not made good by performance suddenly, and *Gravv.* in a moment, but they were in performing a long time, with a long delay, whereupon the rewards follow these conclusions, as if after the admonition they would give time of delivering; but in the foure latter, the Acclamation cometh after the rewards, as if after the warning is once given, there should be no place or space for taking counsell, but the matter should forthwith come to his issue beyond all mens expectation, being no sooner said then done. Thus we know it happened in the reformation that was begun by *Luther*, which we have shewed to be the reward in respect of the Counterpoise of the *Thyatiran* state. Who would have thought, that the matter would have come at last to that proof that had such small beginnings? Certainly *Luther* himself thought nothing lesse, then of any change, or defection from *Rome*: Or who could have expected such a Metamorphosis in the whole Church in so short a space? But now was the time when the Church should have power over the Nations; And therefore matters being once begun, went on of their own accord, there being made, as it were, in a moment, such an interchangeable alteration of them, the which the world was at that time, and that not without cause, astonished at; and the adversaries doe at this day so behold, that it is an eye sore unto them. The same quick dispatch seemeth to be like to ensue in performing the rewards that follow, the which a man shall see bestowed, before he shall heare that they are to be bestowed; and therefore they go before the admonishing conclusion, as the which they shall also no lesse go before in time. Vpon you therefore, *ye Popelings*, on you (I say) do I again call, and to your consciences do I appeale, if peradventure the holy Ghost hath given to any of you eares to hear, hearken diligently to those things which are said. See what kinde of thing this *Rome* of yours is, which ye doe honour so obsequantly, whither the last yeare past ye ran as ye were madde, to keepe those ungodly *Inbutes*; Shee is no chaste and holy Virgin, as you falsely are persuaded, but a most impudent *Lezabel*, a most cruell killer of the Saints, which ye should rather flee from into any wilderness with *Eliab*, then thus flocke to her by sea any land, leaving in the meane time, the most chaste Spouse of Christ to sit at home desolate. Behold also this witch, now for many yeares made bed-rid (for can yee deny it;) Which bringeth the Turke upon the Christian world, thrusterh our brethren out of their habitations, turneth them out of their linings, bereaveth them of their wives and children, and compelleth them to be carried away into most cruell servitude, and heapeth many calamities upon us all that are further off from this burning flame of mischeife. And do not behold onely, what mischeifes shee bringeth upon you for the present, but what a horrible death shee will at length bring upon you that be her darling sonnes. Can any man make any question, that shall weigh these things diligently with himselfe, but that wee ought all to flee from this pestilent *Lezabel of Rome*, as soone and as farre off as possibly wee can? The holy Ghost give you eares to heare. I will use no more words; They that have any heart to love, care for, or feare Gods truth, will think it enough for them thus to have had a bare signification of his divine will and pleasure; hee that will contemne this, let him be filthy still. I will betake my selfe to the explaining, of those things that remaine.

THE THIRD CHAPTER.

And write unto the Angel of the Church which is at Sardis; These things saith he, that hath the seven Spirits of God, and the seven Starres; I know thy workes: for thou hast a name that thou livest, but thou art dead.

2. Be awake, and strengthen the things which remaine, that are ready to die: for I have not found thy workes perfect before God.

3. Remember therefore, how thou hast received and heard, and hold fast and repent. If therefore thou wilt not watch, I will come on thee as a thiefe, and thou shalt not know what houre I will come upon thee.

4. Notwithstanding, thou hast a few names yet in Sardis, which have not defiled their garments: and they shall walke with me in white: for they are worthy.

5. He that overcometh, shall be clothed in white aray, and I will not put out his name out of the Book of life, but I will confesse his name before my Father, and before his Angels.

6. Let him that hath an eare, heare what the Spirit saith unto the Churches.

7. And write unto the Angel of the Church which is of Philadelphia. These things saith he that is Holy, and True, which hath the Key of David, which openeth and no man shutteth, and shutteth and no man openeth.

8. I know thy workes: behold, I have set before thee an open doore, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my Name.

9. Behold I will make them of the Synagogue of Satan, which call themselves Jewes, and are not, but doe lie: behold, I say, I will make them, that they shall come and worship before thy feet, and shall know that I have loved thee.

10. Because thou hast kept the word of my patience, therefore I will deliver thee from the houre of temptation, which will come upon all the world, to try them that dwell upon the earth.

11. Behold, I come shortly: hold that which thou hast, that no man take thy Crown.

12. Him that overcometh, will I make a Pillar in the Temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the City of my God, which is the new Jerusalem, which cometh downe out of Heaven from my God, and I will write upon him my new name.

13. Let him that hath an eare, heare what the Spirit saith unto the Churches.

14. And unto the Angel of the Church of the Laodiceans write. These things saith Amen, that faithfull and true witness, that beginning of the creatures of God.

15. I know thy workes, that thou art neither cold nor hot: I would thou wert cold or hot.

16. Therefore, because thou art lukewarme, and neither cold nor hot, it will come to passe, that I shall spue thee out of my mouth.

17. For thou saiest, I am rich, and increased with goods, and have need of nothing, and knowest not how thou art wretched, and miserable, and poore, and blinde, and naked.

18. I counsell thee to buy of me gold tryed by the fire, that thou maiest be made rich: and white rayment, that thou maiest be clothed, and that thy filthy nakednesse doe not appeare: and annoynt thine eyes with eye-salve that thou maiest see.

19. As many as I love, I rebuke and chasten: be zealous therefore, and amend.

20. Behold, I stand at the doore, and knock. If any man heare my voice, and open the doore, I will come in unto him, and will sup with him, and he with me.

21. To him that overcometh will I grant to sit with me in my throne, even as I overcame, and sit with my Father in his throne.

22. Let him that hath an eare, heare what the Spirit saith unto the Churches.

The Analysis, or Resolution, of the Chapter, as also of the Epistle to them of SARDIS.

THere be three Epistles of this Chapter. One to them of Sardis; another to them of Philadelphia; the last to them of Laodicea. Neither are they without cause inclosed in one Chapter, seeing they have a condition somewhat differing from the former. For the former, as they were of a further distance one from the other, so they had Counterpaines of a larger distance of time. But these Churches are both designed with lesser distances of place one from the other, and we shall finde also the Counter-answering Churches to each of them, to be more nearly joynted together in space of time.

The Epistle to the Church of Sardis, after the Inscription to the Angel, describeth him that sendeth it, by seven Spirits, and seven Starres, after that he adjourneth the Narration: which reproveth him, because he bearing the name, and making the shew of one that liveth spiritually, is in truth dead notwithstanding, ver. 1. But yet it doth withall teach the remedy: which is double, the first consisting in confirming of the residue that are ready to die. For it should come to passe that many should die by the just judgement of God, who would by that meanes avenge himselfe of their carelesnesse of the right and due reformation, ver. 2. The second consisting in remembering the things which he had received, and repenting. The which admonition, lest it should through their negligence be of lesse strength, hath an edge set upon it by a threatening of his unexpected coming,

comming, vers. 3. Then after this, he commendeth some of them for their pure garments: which praise can't ineth also a reward both proper to them, as also common to all Conquerours, vers. 4. and 5. Which is threefold, white clothing, a name inscribing in the Book of Life, and a conferring of him before his Father and his Angels. All which things are shew up with the wonsed Asclamation.

THE EXPOSITION.

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1. **N**OW to the Angel of the Church which is at Sardis. Sardis is the second of the new-springing Churches, tending further Southward, and waxing to some growth and strength, by means of the more ample light of the Truth. The Counterpaine is the first reformed Church, begun by the Speciall providence of God by Martin Luther at Wittenberg, which is a Town of Saxony by the River Elbe, in the year 1517. At what time that holy man did withstand the Romish Publicans, the Gatherers and Farmers of the Popes Revenewes, that made a sale to the people, of Pardons for their sinnes. The truth began to be revived under the Thyratirian State; but no reformation followed of it; this was first of all taken in hand at this time I spake of. For which cause indeed, we shall find no mention made, either of Balaam or of Izabel, in the three Churches of this Chapter. The reason here is double, for that they are cleare from this Harlots sin, as whose society they have quite renounced. Howbeit, seeing they renounced her not all after one and the same manner, but with a threefold difference which is found amongst them, they are shadowed out likewise by three Cities, according to the beginning and condition of each of them. The first Church of Asia after the shamefulness of Izabel was bridled, is Sardis. And the first Church after the curbing of the Romish Insolence, is that of Germany, that was in that time which right now I summed up. Onely, the equall and honest minded Readers are to be requested of me, not so to conceive of me, as if I should with any perverse minde fall into this or that Interpretation, and did not rather faithfully follow that meaning, which the sure and steady foot-steps of the holy Ghost going before, seem to tread out plainly unto me. I know well what a horrible thing it is to blemish the estimation even of any brother, with unjust suspicions cast upon it: much more, how wicked it were to sprinkle the least blot upon a whole Church, without ground. And truly, whereas I desire in my whole conversation to cast farre away from my self all venemousnesse of tongue. I have thought it my duty with a speciall care to take heed to my self, lest I should make Gods Name a cloke for the rancour of my heart. Let not therefore this office of an Interpreter breed me any displeasure, or bring any imputation but good upon me, while I make mention either here or elsewhere of things present, otherwise perhaps then many men either would have it, or expect it. It is a shameful thing to make merchandize of Gods word, by speaking rather to fit the pleasure of men, then to set forth the truth. Therefore laying aside all, both hatred and favour of men, if so be that which is spoken shall appeare unto us, to agree with the truth, let us rather tremble at the threats of the most just God, then be angry with him, who hath endeavoured with all his power to disclose unto us the truth that is hidden and hard to be knowne, that to the end we should not be surpris'd at unawares with such evils as hang over our heads. The which request I hope I shall easily obtaine of all the godly, so far off will they be from picking quarrels at, and against my paines. Upon which hope, I will goe forward, God assisting me, to that I have in hand.

These things saith he that hath these seven Spirits of God, &c. In the description of him that sendeth the Epistle, in the vision of the first Chapter, there was no mention at all made of these Spirits that are here spoken of; They are taken from

the description of the common Epistle, Chapter 1. 4. They are seven for the abundance of all gifts, which this number usually signifyeth. Christ hath these in his power, because he beeing the keeper and disposer of heavenly grace, imparteth his Spirit to whom he thinketh good, whence he saith, that he will send the Comforter from the Father, Iohn. 15. 16. Who should receive from Christ to declare unto us, Iohn. 16. 14. The Starres are in his right hand, Chap. 1. 16. like as they were in the Church of Ephesus, whereby we have heard that the safety of Ministers is declared, whom Christ carrieth in his hands, Chap. 2. 1. To what end then is this selfe same thing repeated again afresh? Was there no other ornament left for Christ but this, was all spent already in the former Epistles? No such matter, but onely because the convenient order of shewings not any vaine novelty is sought for. Because Sardis should by experience finde protection from Christ, in defending the Pastors thereof, like to that which he shewed in Ephesus, he doth therefore, and not from the purpose, use that same similitude, where there is so great likeness of the things. But the story is silent in shewing how this was verified unto Sardis; which yet is most cleare in the Counterpaine thereof. For he that giveth his Spirit plenteously to whom, and when he will, poured out upon these selfe same times, such rich store of all gifts, as he did never elsewhere in these last dayes. Long before this, for a long time, good learning lay as a thing nought set by, as the which, by means of the barbarousnesse of the Schoolmen, was chased away for many ages, till at last after the wonderfull art of Printing was found out (the which artificious device flowed from the same spring of the Spirit) many excellent wits were raised up for the searching out of the truth. Among whom, were Iohn Picus of Mirandula, Angelus Politian, Platina, Trapezuntinus, Gazs, Hermolamus, Barbari, Marsilius Ficinus, Pyrbachus, Iohannes de Monte regio, Aldus Manutius, Rodolphus Agricola, Iohn Iovianus, Pontanus Philippus Beroaldus, Iohn Reuchlin, and many other most learned men. Whose chiefe labour indeed was in bringing lights to the Tongues, Arts, and other more liberall learnings, but how great a way of entrance was made hereby to finde out the mysteries of salvation, the times that were nearly joynted to these men, made it plaine. For presently after this, came Martin Luther, Philip Melancton, Erasmus Roterodamus, Zuinglius, Oecolampadius, Capito, Blaurerus, Bucer, Musculus, Calvin, and many other men of singular knowledge, being so many great worthy lights of the Christian world, who being holpen with the labours of those other men that were before them, did by their own hard paines bring forth the truth into the light againe, which had been for a long time overwheld with filth, and mosse-begrown for want of husbanding, did drive away the foggie mist of Rome, and made all the sophistical subtilties of the aduersaries utterly to vanish like smoke. Doth not Christ worthily now take to himself this Ensigne of seven Spirits, when as he enriched this season with so great plenty of gifts? And his power is no lesse notable, together with his favour, in procuring safety to the Pastors. Who would not have thought but that Luther being so greatly hated, and envied by all men, against whom all the world almost watched to work mischief, even he under whose feet Emperours were of old compelled to pass their shoulders, should have died a thousand deaths? But it may be, once there were troubles raised up against him, he

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was scarce to be come by, and so could not be brought into their hands. Yet, he stood out for thirtee years almost in pitched battale against them, safe from all assaults of theirs, even of those that were close and trecherous, by which fort the Pope is wont to dispatch those men, whom he cannot subdue in open fight, and at last lying sick in his bedde, and giving up his life to him that gave it, he slept quietly in the Lord. What should I speake of *Melancton*, *Peter Martyr*, *Iohn Calvin*, and the rest of those stout worthies; Indeed *Bucer* after he had been buried some yeares before, was at last, being turned to dust, digged out of the grave, or rather some other man in his roome that had been lately buried there, that so they might rage against his ashes with flames of fire, whom while he lived, they neither could, nor durst hurt. Who was it then but saw the *starres in the right hand of Christ*, so marvelously defending his servants against all violence of the adversaries? Or who is there, into whom the fresh remembrance of these things, ought not to put constancy, and a heart that cannot be dismayed; by meanes whereof he might wholly rest himselfe upon the same Patronage, and go confidently in standing out for the truth, according to the qualitie of his calling? Indeed there is not the same promise made in expresse words to other times, yet there is alwayes the same Crown laid up for them that fight lawfully.

I know thy works, that thou art said to live, but thou art dead. Here is the reprehension, of that counterfainte life of God whereof the *Angel* maketh a shew, being voide of all truth, whence it may be called *hypocritical Sardis*. The force of which notation appeareth by the very name of it. For *Sardis* is like *Zardanos*; *Legos*; *Sardian laughter*; which in the Greek Proverbe, is a laughter, that is, rather in shew then in truth; so called from the Citie *Sardis*, even as *Sardinum risus* called of the Isle *Sardinia*, as *Erasmus* noteth out of *Plutarch*. For that kinde of herbe called *Ranunculus*, by eating whereof the minde is distracted, may aswell grow in *Lydia*, as in the Isle. This Church was accounted as if it were alive, but it was dead; like to this laughter, which faineth laughter, being in the meane time full of deadly grief. And hence it may now appeare how *Sardis* may be opposed to *Smyrna*. That Church, in regard of outward matters, was in very great affliction, so as it was held for dead almost of all men, yet did it in the mean time live the true life, and was most acceptable unto God himselfe: This, *without*, in the opinion of men *liveth*, and *flourisheth in a goodly manner*; yet *within*, death reigneth, true pietie being banished out of it; whence this second payre of contraries is made, as we observed in the general resolving of the seven Epistles into their parts. But wherein lay this counterfainting? As touching the Citie of *Sardis*, we have little to see, or shew for it out of the History. These flourished not long after, that famous *Mektos*, greatly praised by *Eusebius*, Book 4. Chap. 26. But hence it appeareth, that the matter was come to that passe when *Iohn* wrote, that though the *Angel* seemed to himselfe, and others, perhaps, to be notably furnished with all things requisite to salvation, yet he wanted many necessities, and abounded in the contrary evils. We know those that be alive *without*, may be dead either through ignorance or corruptnes of doctrine, or through neglect and carelesnes of godly duties; as Christ calleth them dead, who were void of faith and knowledge of salvation, *Ioh. 5. 25.* And the Apostle calleth the lascivious woman, *live-dead*, howsoever he had given her name to Christ; *1. Tim. 5. 6.* For which reason also *works* are said to be dead, *Hebr. 6. 2.* As the which declare them to be truly dead, who give themselves to study of such works. It may be that this *Angel of Sardis*, partly, by meanes of his neglect of pietie; partly, through his corrupt teaching, fell into this deadish life. If the Doctrine had been quite extinct, which is the *very life and soule of a Church*, it could not have had so much as the name of any life. We have said that the *Counterpaine*; by reason of the order and consequence of matters, as the *first reformed Church* springing up in *Saxony*, when *Luther*

ther began to teach. For the Church of *Thyatiria* bare the blame of suffering the *Romish Excalber*: This Church first of all, as it were another *Iohn*, took order for the casting downe *Sardis*, of this painted and shamelesse Harlot out of the window, so as it dashed her brains out against the earth. Whence it is, that she is not reprov'd, no not in one word, for this fault. This Church therefore hath a name that shee liveth, because of the truth that was restored in her; which the hath manifested in a marvellous manner; and not a little, for her notable courage, whereby she broke and trode under foot the *Romish Tyranny*, shaking it off, not onely from her own shoulders, but exposing it also to the derision of the whole world: yet she is dead, as being infected dangerously with no small errors and corruptions above and before the rest, that *Consubstantiating of the Body of Christ in the Sacrament of the Supper*, upon the which, many other absurdities doe fellow, which creepe like a leprosie, and doe utterly take away the life of those members that in themselves were alive. Yet are not these things to be understood of the severall men one by one; but of the whole government and forme of the Church, which was to be seene of the world, a draught whereof the *holy Ghost* doth pourtray unto us; which is also to be observed in the rest of the Churches.

2. *Be thou vigilant, and strengthen the things that are ready to die.* Here is the first remedy of diligence in confirming the rest, who unlesse there were care had of them in time, were radie to rush into deadly destruction. By which words we are taught, that if the Teachers would bestow their paines faithfully and diligently in purging thoroughly the whole Doctrine, and Pietie, they might take from many an occasion of falling, but if they should carry themselves more negligently in this matter, the ruine of many would be lamentable. In the Counterpaine the matter is so clear, that a man might doe better to prosecute it with teares then with words. For how many excellent men hath that monster of *Vbiquitie* tumbled headlong into death? The feedes whereof indeed *Luther* sowed in the yeare 1526. and 28. in his disputation against *Zwinglius* and *Oecolampadius*. But they should have been plucked up againe by the roots out of his books, at least, after the controuersie was stilled, that so they might not there lye hidden as it were in the furrows, and so break forth at last into deadly Hemlock. But *Luther* himselfe was carelesse in it, rather providing, perhaps, by humane frailtie for his own estimation, then for the safetie of his brethren, as it was meete he should. Yea, and here I finde wanting thy faithfulness and diligence oh holy *Philippe* that thou didst not stabbe this foul and mischeivous error at the heart as it deserved. Thou thoughtest, perhaps, it was to be handled more nicely and gently; partly, for the love thou barest to thy friend, partly, because thou hadst a conceit, that it might more easily be buried with silence, then with any sharpe invective of bitter words. But errors, which are not confuted and reprov'd as false, seeme to be approved, and so much the more doth their authority grow; by how much more mildly and moderately they are dealt with. For they are *Gangrenes*, which the more gentle the remedies be, the more doe they floure and increase them, rather then cure them. Therefore while neither of you watcheth and doth his durtie, many die; and those, how many and what worthy men are they I pray you? Truly, an infinite number of all ranks, whose standard-bearers were *Iohn Brentius*, *Iacobus Andrea*, *Selucernus*, *Kirchnerus*, *Chemnitzius*, and others like to these, who have so increased that monster of *Vbiquitie*, that was horrible enough by it selfe, with such an heape of notorious errors, that there hath been scarce at any time a more hideous and pernicious thing extant. Lamentable, truly, was the case of those worthy men, whose labour had been once very doughtie, and no lesse profitable against the common enemies: And what a Crown of victory had they gotten at last, if they had stood out to the end in the same warfare, and not like to madish Elephants, turned themselves from their enemies

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For I have not found thy works perfect.] These words containe a reason why so many dyed. The Church of Sardis, as it seemeth, did not admit of the whole entier truth, but retained much of the heathenish superstition. The Church of Germany cast away many of the popish errors, yet as touching the Sacrament of the Supper, the fluck, as it were, in the mire of the corporall presence; not like to Rome, dreaming that the substance of the bread and wine was changed into the true and reall flesh and blood, but no lesse strangely from the truth, holding that the true flesh and blood was joynd with the outward signes, and was present here upon the earth. This leuen Luther never cast out, but contended eagerly with Zuinglius and Oecolampadius to defend and retain it still. Neither would God (who did so greuously afflict the Corinthians, for the profaning of this most holy mystery, so that many were weak, and sick, and many slept; 1. Cor. 11. 30.) suffer the neglect of reformation herein to go unpunished. A taste of which punishment to come, was then laid upon them, when Luther was compelled for the patronage of his bad cause to flee to the *Vibiquitie* and to maintaine many other things about the humanitie of Christ, which were dissonant from the truth. But by reason of the heat of contention he could lesse give his minde to consider of things, that so he might have understood by those beginnings and lighter preambles, that God was angry with him. How came it, that he did not take heed to keep himself from that error, which drew with it such a company of wicked opinions? Why feared he not what might happen to others, having tried in his own experience; to what straits he was driven in disputation? But his eyes were holden, that he could not foresee and turne away this so greivous judgment that was to come upon those that were of his side. Wherefore their workes were not full, because there was no full reformation made: but one error was onely changed into another no lesse dangerous. Now God is wont to revenge sinne with sinne.

3. Remember therefore, &c.] Here is the other remedie of remembring, and repenting. Theod. Beza turneth it, remember what things thou hast received; and so indeede the particell P O S, how seemeth sometimes to be taken. For that which is in Marke: Take heed T I, what ye heare, Chap. 4. 24. Luke relateth thus: Take heed P O S, how ye heare, Chapter 8. 18. But seeing he said even now, that their workes were not full before God, he seemeth not so much to exhort them to retaine the things they had received (for so they should have persistered in their ancient errors) as to remember the manner how they received them. So that P O S, how, here in this place ought to abide in the proper signification, as noting out rather the qualitie of the thing, then the substance. He admonisheth therefore the Sardians, that they would returne to the first Institution, and that they would amend the things that were decayed by the rule of that alone; even as he doth also admonish the Church of Germany, that they would think what Luther propounded unto them at the beginning, and that they would set upon a reformation according to that rule. Now he at the beginning aimed at nothing els, then that all

humane devises being put to flight, the truth of God alone, that was manifested in the Scriptures, inspired from God, might have the dominion. For so in the preface of the Assertion of the Articles condemned by the Bull of Leo the x. he saith; First I call them to record of this my Protestation, that I will be urged to yield by no mans authority, though he be never so holy a Father, but as farre as he shall be approved by the judgments of the divine Scriptures: Again; Let therefore the first principles of Christians be no other but the word of God; but as for the words of all men, let them be as conclusions deduced from this, and to be reduced thither againe, and to be proved thence. Those words ought first of all to be most familiarly known to every one, and are not to be sought for and learned of men, but men are to be judged of by them. Upon which occasion he citeth that speech of Augustine, booke 3. of the Trinitie; saying, Doe not thou enthrall thy selfe unto my writings, as if they were Canonically, &c. We must not therefore rest in the Bookes of Luther, as the *Vibiquitaries*, and those doe, that doe corrupt the Sacrament with that late invented word of *Zunifism*, *Consubstantiation*. But as he thought it fit to be wise out of the Scriptures alone, so all his writings are to be recalled to this holy balance. Why should we give more authoritie to his Bookes, then he himselfe would have to be given either to other mens Bookes, or yet to his own? It is a matter truly of great moment, and wherein alone lyeth the turning away of the imminent mischance. Unless men turne their eyes hitherwards, and bend their eares to hearken to the voice of the Scriptures, and withall put in practise, and that withall speed, those things which they shall command, there remaineth a scourge for Germany, more bitter then that which hath hitherto not lightly afflicted it. What godly man doth not conceive great griefe, recounting with himselfe the destruction of so many of the brethren by means of that pernicious error, so long a disageeing of mindes, such bitter combats both by word and weapon? But yet he must needs be more vexed, as oft as he considereth that there is as yet no end of these evils, but that some thing more greivous then any thing that hath yet befallen them, doth presse fore upon them, unless they doe quickly repent. I could not but admonish the brethren concerning the danger, least those whom I do in the bowels of Iesus Christ desire to be in peace, honour and happines, I should heare to be wretched and plagued of God, to my great hartes griefe. And I hope, howsoever my judgment may be troublesome, yet my good will shall not be unacceptable.

But if thou shalt not watch, I will come.] The danger which he theratneth is his coming as a Thief, and that at a time not looked for. He doth not expressly name what kinde of evill shall come upon them, though it may in some sort be gathered out of the similitude, which is often used in the Scriptures, to signifie the unlooked for invasion of an enemy, but seeing the next words aime at this, neither shalt thou understand what houre I will come against thee: he doth perhaps mean here some other thing, that is, a certaine force and violence, such as Theeves use in robbing of houses. Who do oftentimes not onely rob the owners of their goods, but they do despoile their virgins, and commit villany with their wives, and compel them with tortures to confesse where their moey is hidden; which having once gotten they slay all without difference of sex, or age, that their villany be not betrayed. Christ therefore seemeth here to threaten the like mad crueltie of some savage enemy. Concerning whose coming we must not determine by the judgment of sense, seeing it shall not be known what houre he shall come. Neither ought we much to labour, to search out who this enemy should be. The holy Ghost who setteth it down that his coming shall be suddaine, would not have him to be known who he should be. It may be it is the Turke, to whom the raines shall be loosed, till God by his means, shall have punished those that are to be chastened. But whether it be this or some other enemy, you

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must not sleep in security still, and let reformation go, because you see no danger at hand, but you must bethink you how he may break in upon you in a moment. And it is to be feared, that this which is here threatened shall no more be avoided, then that of the Candlestick to be removed from the Church of Ephesus, Chap. 2.5. These things depend upon the condition of repentance, to which the eares of men, for the most part, are deafe.

4. *Yet thou hast a few names.]* That is, a few men, as Act. 1. 15. and after in this book. Chap. 11. 13. In these words he cometh to the other part of the Narration, which is of praise, which was wont alwaies elsewhere to have the first place; but this new disposing of matters is not without ground, but teacheth that in the latter daies there shall be some, who rejecting errors, should embrace the truth. As we know it hath come to passe, seeing that upon this occasion the book of the concord was made, and so many visitations were kept, that the *Culminists*, as they call them, might be quite rooted out. For such kinde of men, that be the followers of the true opinion, and such as keep and love true pietie, do converse in the innermost bowels of this state of *Sardis*: Besides many free cities, of *Strasbourg*, *Heydelberg*, *Marpurg*, *Newshade*, *Breme*, the people of *Anhalt*, &c. Which did oppose themselves to the forgetries of the residue. In every one of these places there shined ever and anon excellent lights, who chafing farre from them this darknes, brought a joyfull day to their flocks and people.

Which have not defiled their garments.] This garment is Christ himself, the common vesture of all the faithful; of which we read in the parable, *Friend how comest thou hither not having on a wedding garment*, Matt. 22. 12. And more plainly, S. Paul, *For as many as are baptized into Christ, have put on Christ*, Gal. 3. 27. It hath a diverse signification, according to the diverse consideration of the things to which it is referred. In respect of God, it is the garment of *Iustification*; in respect of other men, it is the garment of *sanctification* and *profession*; in respect of our selves, it is the garment of *glory, honour, triumph, joy*, &c. These *Sardians* therefore kept their profession of Christ pure and spotlesse from all the filth and pollutions of these monstrous opinions: Although even those men also, who do awake by repentance from their errors, are said to keep their garments pure. For they which are in Christ, are not esteemed by their former fowlnes, but by their present clothing, wherewith all their filthines that is past is covered.

And therefore they shall walk with me in white.] That is, garments. These are the same garments with the former, but of a little diverse condition. For those were of *profession* whereby they did appear unto others to be stout soldiers of Iesus Christ: These are of *glory, triumph and joy*, which they shall both enjoy within themselves, from the sense of Gods love spread abroad into their partes, as also which they shall conceive out of the open and common speeches of others, who shall magnify God for their cause, for giving them such courage and victory: *The white and pure gown* is in great use and request at solemnities, both among the Heavhen, and with the people of God: Whence it is that the wise man alluding to this custome, saith: *Let thy garments be white at all times*, Ecclef. 9. 8. But above all, I think that that place of *Mark* is respected here, where was a certain footstep of this heavenly glory; *He appeared in a shining garment very white, such as no fuller upon earth can whiten like unto it*, Chap. 4. At the sight whereof, Peter being overwhelmed with unmeasurable joy, thought upon this one thing alone, how he might enjoy it for ever. So that this reward of the Saints shall be most ample, as wherein they shall rest themselves with their whole hearts, that they shall desire no greater thing in this world. Yea if any man should aske the brethren themselves, whose these garments are, I doubt not but they would answer, that this joy which they have by Christ in holding fast the truth, is greater and of more account with them, then that they would exchange

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it for all the delights of this present life. Certainly, great is their glory with all the godly, which with our whole hearts we pray may be perpetuall unto them.

For they are worthy.] The *Papists* sort doe pick much glee and glad some matter out of this word *worthy*; as if it were a worthy Patrone of their *Merit of Condemnation*. But let them consider this, that this merit is given to the garment, not to the Body; that is, to the imputation of Christs righteousness, which we put on as it were a garment, not to our own *inherent sanctitie*. For it cannot be of more account, nor to defile the garment, then the garment it self is. And whereas there are diverse significations of garments, as we have taught, the worthines ariseth not, either from the *profession*, or from the *care to doe good workes*, whereby we seem to be holy unto others: nor yet from the *way of the Spirit*, which we feel within our selves, but from thence onely that the father counteth us for just when we are clothed with his sonne. He therefore that is clothed is worthy, though not by reason of any well using of the garments, but onely for this reason, that in these garments we are presented blamelesse in the sight of God. Even as a man hath the sense of seeing, though not the whole of a man, but that part onely that hath the facultie of seeing in it.

5. He that overcometh he shall be clothed.] Some Copies and the vulgar, read with the word so. *He that overcometh, he shall be clothed so*. But the addition of a similitude is unusual, where there is no proposition of it going before. Vnles perhaps they be referred to the former verbe; as if he should say; As they who have not at all consented to errors shall walke with me in white, so these that shall after some wrestling escape forth from them, shall be clothed with white. As if that former reward were for those that *fel not*, this were for those that *repent*, and *for sake the errors wherewith they had been before entangled*. Of which latter sort there were many in Germany before the book of *Concord*, when as the chiefe Teachers in most Universities, understood the true doctrine about the Supper of the Lord, and the opinions of *Vbiqutie* and the Corporall presence in the Supper, were commonly cast behind the dore, as *George Solmus* winneth in his explication of the *Augustan Confession*. Which doth more evidently appear by the *Synode of Dresda*; Anno 1571. Where it was decreed, by common consent, both of all the *Superintendents* of the dutchy of Saxony, as also of all the Doctours in the Universities at *Lipsia* and *Wittenberg*, that the *Vbiqutie* of the body of Christ is a horrible prephanation of the Articles of the *Creede*, and a renning of all heresies, *Mercwr. Gallobel*. Anno 1592. And from that time, there was a more full light breaking out day by day, many were rowzed from their dead sleep, and opened their eyes to see the truth: Whom therefore as well as the others, he adorneth also with white garments, who gave a penny to them that were hured at the eleventh houre, *Matth. 20. 9*. And thus much for the first reward; there remains two other.

And I will not put his name out of the book of life.] This is the second reward applied fitly to the times. For because many should revolt from the truth in these daies, and many Cities, people, Provinces and Countreys should agree to confirm these errors (as at this day it is to be seen how far and wide this contagion spread it selfe abroad, even flying over the Sea, and infecting those Northern Countreys of *Gottia* and *Suetia*) by which their approving of error, they should both race their names out of the Catalogue of the Saints, and should also cut off from themselves the hope of salvation, unlesse they repented; least (I say) the revolting of so great a number of people should trouble the Saints, Christ biddeth his conquering servants be of good cheare, he himselfe would keep them free from falling, howsoever they should see an infinite forte fall on their right and left hand. For he alone it is, which doth first of all recall us from error, and then sanctifyeth and confirmeth us in his truth that we do not in any times fall away. This reward therefore, as it is full of solace

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in regard of the godly, so it sheweth that this should be a heavy time through the fall of many. For it is no trifling matter to betray or forsake the truth, as many think it to be, who can so easily condiscend to any opinion, but it is an argument of no worth in Gods account. But you will say, how can those that be once enrolled in the *book of life* be rased out, specially seeing this is the *book of the Lambe*, as it is afterwards, Chap. 13. 8. That is, that book wherein whosoever have their names written, the *Lambe* accounteth them for his own, and acknowledgeth them to be heires of eternall life, neither is there any man given to the *Lambe* that can perish? Iohn 6. 27. 33. and 17. 12. Answer, that these things are spoken in regard of us. For there is a double *book of life*, one (that I may so call it) of *Vocation*, another of *Election*. All they are said to be booked in that, who are received into the fellowship of the Church, by the preaching of the Gospel, who do worthily seem to be partakers of life, and to have hope given them of eternall salvation. For the Scriptures are wont to speak thus univerally; *Giving thanks to the Father, who hath made us worthy to be partakers of the inheritance of his Saints in light, who hath delivered us from the power of darkness, and hath translated us into the kingdom of his beloved Sonne, in whom we have redemption by his blood, &c.* Thus speaketh the Apostle of the common multitude of the *Colossian Church*; chap. 1. 12. &c. And after the same manner elsewhere commonly; yet may men be rased out of this book: For many are called, few are chosen, Mat. 22. 14. And it is declared by an example afterwards in this book, Chap. 7. Where *Dan* and *Ephraim* are passed by in the reckoning up of the *Tribe*, as if they were soldiers put out of pay and cut out of the Rolls. For the Lord to give us a certain visible resemblance of this *Book*, commanded of old, that the Genealogies of every one of the Tribes should be diligently preserved among the people of Israel. Whether also belonged that law for raising up seed, to the deceased, *least his name should be cut off from his people*, Deut. 25. 6. For which cause also the *Psalmist* curseth certaine Reprobates, that held a place in the Church, as if they had been true Citizens, wishing, that God would at least separate them from the Assembly of the *Saints*, and that he would openly shew them to be meere hypocrites. Psal. 69. 29. Wherefore all those are rased out of the *Book of life*, which forsake the society of the *holy Church*, whether it be by error and heresie, or els by some wicked fact, or for any other cause; not that they are therefore put out of the *book of election*, but that they do this way make it manifest, that they were never billed in that *Book*, as Iohn saith: *They went out from us, but they were not of us*, 1. Iohn. 2. 19. Now the other *Book of Election* is never blemished with any blotting and dashing out, but the names that are once written in it, remain constantly in it without any rasing out. And yet these Books are not so open, that they can be read promiscuously of all men, but it is declared by the Spirit to every one severally, that is found in this Register in what place and number he is.

But I will profess his name.] The third reward is that he will profess his name. The which declarerh not onely the declining of many, but also that there shalbe violence offered by them to make others decline by force; so that there would be neede of the great power of the Spirit, that so a man might not depart from the truth, being put clean out of heart with the injuries and threats of the adversaries. For this confessing of their names before his Father, is for the comfort of those that profess Christ and his truth freely, and without dismay, ing before men. Thus Christ sending out his Apostles on embassage to preach, armeth them against the fear of affliction, Mat. 10. 32. And who knoweth not how farre the hatred of those that call themselves *Lutherans*, proceeded in inhumanity against the professors of the truth, Anno 1530. There was

r thrust upon the Ministers of the Church, and of the Schooles, the book of Concord, maintaining that execrable *viquitte*, or *triall*. There was a subscription enjoined in the name of the Princes. Those that were called *Sacramentarij* who defended the true doctrine about the sacrament, were cryed down and cast out of their places by proclamation, for drawing back their hands, Anno 1591. When *Christians* the Duke of Saxony was dead, *Paulus Crinius* the Chancelour, being suspected for *Calvinisme*, as they call it, was cast into prison. *Vibartus Pterius*, the Professor of *Wittemberg* was led away captive into prison. *Gundermannus* was committed at *Lyffia*. The next year a new visitation was made, and it went scouring through all Saxony; They that would not subscribe to the Articles were put out of their functions. What should I speake of the uproare at *Lyffia* the year after that, the universitie men flocking together from all places to breake downe the houses of the *Calvinists*? Or of that savage crueltie of those of *Drifda*, exercised upon the dead corpse of *Jacobus Lofius*, whom they would not suffer to be buried, no not among malefactours, because when he was alive he was well affected to the more sincere truth? These few things I here relate against my will, and I should be ashamed to make mention of them but that the brethren have not been ashamed to commit such things. But how much better is it for you to heare of these things from your friends, then from your enemies? These doe as much as they can with words exaggerate your sinfull facts; to your perpetuall ignominy, yea to the shame of the whole Religion; I onely shew the agreeing of the Prophecy, that ye seeing what reckoning God maketh of you, might seriously thinke of reforming your errors, and making peace with your brethren. God grant ye may take such a course, as that the consenting together in one truth, may turn away from your shoulders that judgment which otherwise hangeth over you, and will come most certainly upon you. In the mean time, if I shal doe good with you (which judgment of mine and my words I pray God may be farre from you) yet it will me do good to admonish the brethren to be of a good cheare and courage, who for the truths sake do endure many troubles and miseries among you. Christ will not be ashamed of them before his Father, if they will constantly continue in their profession. Do not therefore feare the stern and stately looks of men, but trusting upon this hope, bring forth that into the open light, and the eyes of men, which you have hitherto maintained and loved in the dark for feare.

6. He that hath an eare.] You therefore O Brethren of Saxony for Iesus Christ sake consider and mark what adion the Holy Ghost doth commence against you. It is your great commendation that you were the first that have graped hand to hand with that *Romish Tyrant*, and have broken off the yoke of his Tyranny from your selves alone before all others, but the *Canaanites* being left in your land, have provid thornes in your sides and eyes. That litle remnant of errors being at first let alone carelessly, hath begotten new ones by Gods just judgment: through the contagion whereof, true piety is driven away, and together with her the true life is lost, and so you have a Church left among you that is made wofull with an horrible death. Neither is here an end of your evils, but some new, huge, and sodain calamity will come upon you, unlesse ye will straightwayes obey the holy Ghost that giveth you warning. Let unhappy peevishnesse be set packing away, and take such counsel together as may help the truth forward, may call home your exiled life, and may procure the salvation and safety of you all. Neither do ye only hearken what I say, but let all men and Churches give eare, and learn by your misery, how dangerous it is to nourish the least error in the matter of Religion.

The Analysis, or Resolution, of the Epistle to Philadelphia.

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SO much for the Epistle to the Sardians. This unto the Philadelphians, is inscribed also to the Angel. He that sendeth it, is remarkable for holiness, truth, and the key of David, which he carrieth not idly, but he openeth and shutteth with it, as being part of the highest sovereignty that he hath, *vers. 7.* The Narration doth first tell his good things both present, that of the open doors, which is illustrated by the cause of it, his little strength, and constant keeping of his word, *vers. 8.* As also that is to come, both that of subduing his enemies, *vers. 9.* And that of affording aid unto him in a common triall, the reason whereof is rendered to be his constancy in the profession of the Gospel, *vers. 10.* And then he inflameth him with desire of preserving that good, because his coming is swift, and there may be danger, of having their Crown taken from them, *vers. 11.* Then there is a very great reward, when as he shall be made a Pillar, and shall have written upon it both the name of God, and of the new Jerusalem, and also the new name of a Sonne, *vers. 12.* To all which things the common Conclusion is added in the end, *vers. 13.*

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THE EXPOSITION.

7. **A**ND to the Angel of the Church of Philadelphia. I shewed on the 11. *vers.* of the 1. Chapter, that Philadelphia was situated in a dangerous place, and was therefore lesse populous, the Citizens for feare of the often earth-quakes in the City, dwelling scatteringly in the fields and villages, yet it hath a sweet name, and such as doth alone contain in it self all vertues. Neither did the Apostle Peter, when he would exhort to all piety in generall, finde any thing that might more fitly commend it unto us, then brotherly love, void of dissimulation, 1. Pet. 1. 22. How notably doth this name agree to this Church which is not convinced openly of any crime? But as it is truly godly for brotherly love, so is it base and obscure, both for the perpetuall feare of danger, as also for the desolatenesse thereof, through want of Citizens, who dwell here and there in solitary places, where they could get safer habitations. Wherein it is set quite opposite against Pergamus, that towred and proud City, as Sardis was set against Smyrna, and Thyatira against Ephesus. And so there is made the third pair of contraries. At Iyeth from Sardis Southward, having an encrease of greater light, as it becometh a reformed Church to have. It is set in the second place, next after Sardis (for that is the first after Ierusalem is vanquished) whereby is declared, that the *antitype* therefore is the second reformed Church which should spring up after that of Germany. And this is the Church of Helvetia, Suevia, Geneva, France, Holland, Scotland. I joyne all these together into one Church, because they almost live by one and the same lawes and manner of government, as touching any matter of moment. Neither doth the distance of place break off that society, which the conjoyning of mindes and good will coupleth together. Yea this dispersing doth chiefly agree to the Philadelphians, whom we said to dwell more thickly in the fields then in the Citie. Whereby it cometh to passe, that this rareness of the Citizens taketh up a great deal of place, though the Citizens be not so many. We shall find that this Church I speak of, arose up after that of Germany, when Ulrich Zwinglius began to teach at Zurich among the *Zwizers*, Anno 1519. And the reformation was begun the fourth year after, that is, 1523. When none of the popish fort durt enter the lists to dispute against Zwinglius, who did commit the whole controversie to be decided by the arbitrement of the holy Scriptures. Those of Constance, Basil, Stralsburgh, Geneva, and others, follow the foot-steps of these men. Where we must observe, that the former Counter-*reformationes* were distinguished with longer distances, but that these latter, as they have types lesse distant each from other in distance of place, so they cleave mutually together in more joint times, neither are they so much parted asunder in ages and terms of many years, as they are in lawes and customs. For after they came to their beginning, which was somewhat

flower in some then in other, we shall see that they flourished all three together.

These things saith he that is holy, and true, that hath *etc.* These words contain a description of him that sendeth the Epistle, whose two first properties are taken out of the nature of the sunne of God, which yet are not expressly mentioned in the vision of the first Chapter, They do very greatly serve to declare unto us the government of this Church. Concerning the City of Philadelphia, we have no further notice in the stories, save that remained there in the age following a famous company of the faithful, whose governour, was Demas or Damias, as we gather out of the Epistles of Ignatius. In the Counterpain, the divine power of Christ shineth for in speciall manner, sanctifying the Church by kindling in it a carefull love of piety, and by making it fit and cheerfull in Christ Iesus unto every good work. Loth would I be to provoke any man to envy, or to grieve him with my words, yet this I must say, there is no place where the doctrine soundeth out more purely, the worship of God is exercised more uncorruptly; where more faithfull diligence of the Pastours doth flourish, or more free and willing obedience is given by the people, nor yet where there is greater reverencing of the whole Religion among all orders. But this holiness seemeth chiefly to respect their manners; For which purpose, the notable testimony of Iohn Budin speaking of the men of Geneva, is not to be passed by. Among whom (saith he) that is praise worthy, if any thing among any people, and that which maketh, their common wealth to flourish, is not with Wealth and greatesse of command and dominion, yet indeed with vertues and godlinesse; namely, that censure of their Pastours, (whom he calleth Pontifices, Popes, or Prelaticall Bishops) then which nothing can be devised of a more drine and greater force to bridle the lusts of men, and to restrain such vices as cannot be any wayes reformed by lawes and wdgments of men. Yet this bridling is directed by the rule of Christ; first secretly and in friendly manner, then a little more sharply, then unlesse you obey, there followeth a grave and effectfull forbidding to come at the holy things, after that prohibition followeth a punishment inflicted by the Magistrature. That cometh to passe, that those things which (else-where) law doth not punish, and by punishing restrain, are there kept in without force and tumult. Therefore there is no where haunting, no drunkenness, no dancing, no beggar, no idle person to be found in that City.

These things saith he in his Book of the Method of Hislo. Ch. 6. Worthily is that Sanctifier of this Church to be magnified who hath wrought in the Saints to wil & to do such things of his own free pleasure. The same care also, with the like fruit of it is in the rest, according to that fitted portion of grace which Christ vouchsafeth to every one of these reformed companies

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companies. And his truth is no lesse notable, both as he is a Prophet in teaching, and as he is a free Covenanter in promising. Wee shall see that this *double truth* in the Church following is distinguished by the proper words for each of them; both of which this word *True*, seemeth here to contain, seeing it is put absolutely, and by it self. Now for the truth of doctrine, where is it more chaste and entier, even in the whole world? *Papery* is here wholly cut in the throat; *Anapapists*, *Anturritarians*, *Arians*, and such like monsters raised up from Hell again, partly in *Germany*, partly, in *Transylvania*, have never met with more fierce adversaries; yea what hath it not done, to try if it could pluck up these errors out of the Churches of *Germany*? Neither doth it onely keep the doctrine of salvation free from corruption, but it doth also both deliver in writing, and exercise in practise, that sincere manner of government, whereby men are made partakers of salvation. Certainly the whole will of God is communicated unto these holy ones of his, so that Christ may justly take to himself this title of *truth* to commend himself withall, in governing this Church. He did also shew himself in this Church, to be abundantly faithfull in making good that his word of promise whereby he hath bound himself to preserve all those safe and sound that seek him with a found and upright heart. What mischief is it that the *Frenchman*, *Spaniard*, *Savoy*, and *Pope* have not plotted and indeavored to work for the rooting out of the men of *Geneva*, a small people, invironed from all places with enemies, & barred out from all aid of neighbour-Cities and Churches? Yet it flourisheth to this day (*blessed be God for it*) and shall flourish hereafter, maugre the envie and malice of all adversaries, though they burst againe with it, so long as it shall observe constantly these holy ordinances of God. The Church of *France* hath been hitherto preserved no otherwise then the three children in the burning furnace; who would have thought that the *Hollanders* could have long endured the furie of *Phisps*; the cruel threats and assaults of the *Prince of Alba*, and of so many bloody Tyrants? But he is true and trusty of his word, that hath promised to give this honour to his *Saintes*, that they should bind Kings in chains, and their honourable men in fetters of Iron. *Plal.* 149. 1. And to run through every thing, it is thy protection alone most high and mighty God, who art constant in thy promise whereby they could be safe, as who are persecuted with deadly hatred by almost infinite enemies, and to whom many of their fained friends cannot with very well, for very envie they bear against them.

He that hath the key of *David*. The third proprietie of Christ belongeth also to the same government of his. Christ openeth and shutteth the way to the kingdom of heaven to whom it pleaseth him, of his own kingly power. Which power of his, he granteth to all his servants, that doe purely and sincerely preach the word, but yet is most clearly to be seen in that part of his government, whereby obstinate sinners which will not yeeld to admonitions, are given up to *Satan* by the Ecclesiasticall censure, and are cast out of the Church, yea the very kingdom of heaven; according to that, *whatsoever ye shall bind on earth, it shall be bound in heaven; and what things soever ye shall loose on earth, they shall be loosed in heaven, for where two or three are gathered together in my name, there am I in the midst of them.* *Matth.* 18. 18. 20. By these words therefore it is declared, that there is a very effectual power in these Churches, of opening and shutting, of binding and loosing, yea even of the whole administering of the censures. And what godly man doth not with his heart give thanks to God, and extollet him not with condigne praises the holy labour of this Church, by meanes whereof he hath restored the decayed discipline, and hath recalled it to the square of truth, and to the practise of the primitive Church?

But we must observe that this Key was called above, *Ch. 1. 18. the Key of Death and Hell*; noting out by this one other part, the whole power of the *Keyes*. It is therefore a fearfull Key to the wicked (howsoever they do secretly despise it)

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which bolteeth up the gate of heaven against the wicked that are cast down into Hell; and no lesse ioyfull it is to the Godly, which unlock this doore to them, that so they may enter in by it to everlasting life. But why is it called the *Key of David*, when it is rather the *Key of Aaron*, to whom it belonged to keep back the Lepers and unclean persons from the holy things, and to shut them out from comming into the Temple? The Priest truly could onely pronounce who were unclean, but was not wont through an ordinary and proper power he had, by force to restrain those that were disobedient. Christ both the King and Priest hath power to do both, and ioyneth both together in this Church here, not onely raising up Pastours who might pronounce men impure and impenitent, but ioyneth also to them the civill Magistrate, who might readily and diligently offer and afford their labour unto the Pastours. So said *Bodin*, as we heard before, the punishment inflicted by the Magistrate followeth the prohibition from the holy things. Both swords therefore are drawn out in this Church, but severally by those, to either of which the office properly belongeth. And this is indeed a most sweet society, seeing the whole paines and labour of the civill Magistrate, ought to tend to this, that men might live with all godliness and honesty. *1. Tim.* 2. 2. Now these words seem to be taken out of *Isai. Ch. 22. 22. And I will lay (saith he) the Key of the house of David upon his shoulder, he shall shut and no man shall open, when he openeth no man shall shut.* But the word *house* seemeth to be of purpose omitted; For he saith not: *Hee that hath the Key of the house of David; but he that hath the key of David.* The difference is, that that seemeth to belong to an inferiour minister, as the steward, & that only in the family of *David*; this, unto the highest government, and that through his whole kingdom. So one word omitted putteth a difference between the *Type*, and the *Truth*; *Eliakim* and *Christ*. See also *Isai. 9. 6. 7. The Completnesse, and the Kings Copie* read somewhat otherwise; *Hee that openeth, and no man shall shut it, hee that openeth not and no man shall open.* *Arctas* thus; *If he open not, &c.*

8. I know thy works; Behold I have set an open doore before thee. Here he setteth upon the Narration, and first of their present good. Which is an open doore, which sometimes signifieth a power to preach the Gospel; whence *Paul* will have the *Colossians* pray earnestly to God, that hee would open a doore of speech unto him, *Col. 4. 13* And he willeth the *Ephesians* to pray that he might have speech given him with opening of his mouth, *Eph. 6. 19.* And so it may iustly be called, seeing by the word, there is a doore opened into heaven, which being once taken away, the gate is shut and locked up that no man can enter in, *Luk. 13. 25.* Neither is the power of the Ministers onely a doore, but the readinesse also of the hearers, as it is in that of *Paul*; *For a great and effectfull doore is opened unto me, and there be many adversaries.* As if he should say, Though there be many that resist and fight against the truth, yet are there many, whose desire of it, and care to obey it, is ready and forward. *1. Cor. 16. 9.* And again, when I came to *Troas* to preach the Gospel, and a doore was opened unto me in the Lord. *2. Cor. 2. 12.* This doore is opened when mens hearts are opened by the Spirit, to receive the truth, as was the heart of *Lydia*, which the Lord opened, so that she attended to those things which were said of *Paul*, *Act. 16. 14.* But though the name of a doore be severally attributed to these things, yet then, most of all is the doore opened when all those things soe ioynly together, the word, discipline, the zeal of the magistrat & people. Then is there free power to pierce into mens consciences, the way of entrance whereinto is after a sort shut up, where any of these is wanting. This is then that open doore, wherewith this Church is here set forth. The which yet no force of man we did unlock, consisting either in the eloquence of speech, or in the sharpnesse of mans conceit and prudence, but onely that *Key-bearer* who gave that freely, which no

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man could attain, by any power of man. How wickedly then deal they, who do reproach and revile that which Christ hath bestowed on his Church, as the greatest benefit of all other that hee could give them; They whet their blasphemous tongues against heaven, yea against God himselfe, but they shall not carry it away scotfree, let them clatter as much as they will.

Neither can any man shut it.] The endeavour of the adversaries was not wanting, of whom, some by slandering rayling, and by pursuing this Church with all kind of despitefull wrongs, did labour to bolt up this doore, others did with force and armes strive to stop it up, as if they would break it and the Church in pieces, but he performed his word faithfully which he had firmly ratified, that no man should be able to prevail so far against it, the enemies lost their toil and tallow, neither got they any thing els but shamefull reproach in the world, for their malicious hearts against the truth, and punishment at Gods hands answerable to their deserts. Let the experience of the times past, be a strengthening to the minds of this Church against all future fear.

Because thou hast a little strength.] The vulgar hath rightly expressed the meaning, which dependeth on that which followeth, and is not absolute by it self, as if he should say, because although thou hast but a little strength, yet thou hast kept my word. *Ec.* That fortitude of a Christian mind is so much the more glorious, that sheweth it self in the greatest danger; And this manner of speaking is much used among the Hebrews, who put the coupling particle *and*, for the disjunctive *though*, or *yet*; whose custom John often followeth. As, *neither straw be given you, nor you shall make up the tale of brick, for yet ye shall.* *Ec.* *Exo.* 5. 18. *So, And behold some that shall escap shall be left in her, for yet behold,* *Ec.* *Eze.* 14. 12. In the same manner speaketh John afterwards; *And the men did rage and blaspheme, and did not repent, for, yet they did not repent,* *ch.* 16. 9. If he had praised their little strength considered apart, how should there not have been much corruption in it. For this is wont to abound, where that which is opposed, against it, is but small and little. *Sardis* had but a few names, for which cause death possessed the chief and greatest part. Neither would the *holy Ghost* have passed over their corruption in silence, if he had found any worthy of reproofe. Wherefore the vulgar translation must have that meaning, which I have spoken of. This Church hath but weak power and forces for her defence, as they which dwelled scatteringly, and for the most part, under a popular state. One Nation onely hath a Monarch to be the Patron of the Church. But this Church cannot doe much either with her own power, or with the powerfull help of those that be in league of amitie with her. The greater therefore is the praise of thy vertue and courage (*o Philadelphia*) which hast not yielded, nor stouped, for all the threatnings of thine adversaries, neither hast thou forsaken the truth being terrified with the vaine feare of men.

9. Behold I give out of the Synagogue of Satan.] Here is a leaving out of the word *some men*; thus, *I will give certain men out of the Synagogue of Satans of those that say they are Iews.* Here is the future good which he telleth of, as we shewed in the resolving of the Epistle, and as may appear by the latter member of the vers. *I will make them to come.* Vnlesse perhaps this verbe in the present tense in the beginning, *I give*; respect the present time, wherein some of the Iews submitted themselves unto this Church, as it were for a taste & pawn of their subjection that should ensue, which it may be, that the last words speak of. We shewed upon Chap. 2. 9. How they that be Iews in lineage and descent do ly, when they call themselves Iews, namely by boasting that they alone are the people of God, when as in the mean time they reject Christ, in whom alone we are counted sounes, and stick unto the abrogated Ceremonies of the law; whereby they made themselves to be a Synagogue of Satan, not a Congregation of Saints, whatsoever they on the contrary strive so bee with their

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words. In the Counterpain, they are Iews, whatsoever they bee that are inwrapped in errors, and yet arrogate to themselves alone, *truth, faith, salvation, the promises of God,* creaking and craking of nothing but the Temple; such as were the *Arian Bishops* under *Constantine, Constantius and Valens*; and such are the *Romanists* at this day, that glory no lesse in *Peters Chair*, then the Iews of old did in their Temple. These will be the onely *Catholicks*, they will have their Church to be the onely Spouse of Christ, no salvation to be come by out of their Congregations. But let them deceive themselves as much as they will with glozing and goodly words, they are by their true name *counterfait Iews*, in shew onely *Christians*, that make assemblies for the honour of the Devil. God doth not acknowledge them for his, that doe thrust upon him another kind of worship; then he himselfe hath by his own inspired word appointed. Some of these Iews therefore are given to this holy *Philadelphia*, when there are many every day whom God of his singular mercy pulleth out of the jaws of *Antichrist*, and enlighteneth their eyes to acknowledge and embrace the truth. Among whom are *Peter Vergerius, Peter Martin, Lambertus Martincus, and many others*, both of *Italy*, and of other nations, who being first of the Popish Religion, were afterwards converted to the truth.

Behold I will (I say) make them to come.] The victory which the *Philadelphians* had of old gotten over the Iews, was doubtlesse very notable, no lesse famous shalbe at last the triumph of this reformed church over the Papists. Hitherto they have fought against them with quills and inck, but the time shall come ere long, when they shalbe quite rooted out with weapons, & that by the help of this Church, as shalbe taught more plainly afterwards. *Rome* indeed her self shalbe overthrowen by some other man, but after she is demolishd, this holy *Philadelphia* shal pluck up the remainders of the popish kingdom, so that it shall not have the very name of it to remain afterwards, as we shal shew upon the 19. Chap. For this adoring of her by the counterfait Iews, belongeth to that time when as the *Romish Beast* being thrown into hel, all his armies and forces shalbe slain with the sword which cometh out of the mouth of him that sitteth upon the horse.

And they shall know that I have loved thee.] For till this time thou art made a mocking-stock, neither do unthankfull men acknowledge my love by that singular gift of Godlinesse which I have bestowed upon thee; But then I will adorn thee with those things which are in account with the world also; thou shalt set up a victorious ensigne against thine enemies, and thou shalt enrich thy self with their spoiles, so as these shalbe none that shall not be enforced to confesse, that thou art Gods onely beloved darling, when he shall see thee so marvelously, above all hope, promoted and advanced, nourish and cherish thy hope with these things (*o holy Philadelphia*) and be not perplexed in thy mind, whatsoever the world prateth of thee with many foolish words.

10. Because thou hast kept the word of my patience.] That is, That word and doctrine which I taught the world with very great patience, as also which is to be preached with like patience alwaies, which I see thou hast used to thy great danger, and hast for all that continued constantly in thy duty.

And I will save thee from the hour of temptation.] But what is it to save them from the hour? What would not God suffer the *Philadelphians* at all to be touched with the trial? It could scarce be that they be altogether free in the common calamity of the whole world.

To save them then, is to deliver them; as God saved them out of the hand of their enemies: That is; He delivered them, *Judg.* 2. 18. It is as much as if he should say: *I will not suffer thee to quail in that trial, but I will give thee strength whereby thou shalt not only bear the calamity manfully, but shalt overcome it also, and prove a Conqueror.* But what is this hour of temptation? In the Type, it is that no doubt that was under *Trajan*, which *Phila.* sustained together with all other Churches.

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Neither is it to be let passe, why he called the same an affliction of ten dayes, in the Epistle to the Church of Smyrna, which here hee abridgeth into one houre; In both places hee respected the agreement of the Type and the Counterpain. There because under Constantine, Constantinus and Valens (with which time, we shewed that the Counterpain of the Smyrnan Church was to bee limited) the calamitie was to be long and lasting, as which should be hot and fierce for the greatest part of all that space, he defined the affliction in ten dayes, wherein hee did both note out how many years Traiane should violently assault the Church, as also that long stay of the persecutions under the Christian Emperours in the Counterpain: but seeing in the Counterpain of the Philadelphia Church there should be a most greivous affliction farre above all other, yet a short one, he contracted the troubles of the same times into one houre in the Type. This Triall therefore which is yet to be, which shall come upon the whole world, is the last fought battaile of the Romish Antichrist in the west, and of the Turkish Mahomet in the east, very terrible in the whole order and setting of it in aray, but yet wherein the Church shall get the victory, which is to be farre perferred before all the triumph of all that have been Conquerours. A tast whereof is here given to be taken afore hand, the full declaration is reserved for the proper place of it. But seeing in this battaile the victory shalbe common to the whole Church, and here seemeth to be something promised proper to this one Church, it may be this temptation shalbe some other, which shall go before that maine battaile. And wee have heard before in the Church of Germany, that some greivous thing was hanging over it. For hee threatneth that he will come as a thief: Besides we shall see in the next Church that some tempest is to be looked for. Wherefore it is to be feared, that this temptation will shortly invade these Christian Churches, and will shake them with a horrible storme. Besides the conjecture of this place, the finnes which every where get the upper hand may increase this feare worthily. It will be good therefore for every one to prepare himself that he may stand unmoveable in that day. Now we may in some part conceive how greivous this calamity wilbe out of the words themselves. For they promise that this one Church shall be preserved from wasting and destruction, to which purpose tendeth that reward of the pillars, vers. 12. What shall become then of the Churches? There seemeth to be coming to miserable a burlyburly of all things, that no outward forme or fashion of any Church shalbe left elsewhere besides: for it seemeth that those Churches which have not regarded full reformation, shall at last by Gods judgement come to nothing.

11. Behold I come quickly. Hitherto of the good of this Church. The way to preserve it is by constancy, to which he exhorteth first by his swift coming; The Philadelphia Church felt this houre of tentation presently after the writing of this Book. For Traiane succeeded next after Domitian, under whom Iohn received this Revelation. And the new restored Philadelphia shall finde it will not be long before all these things shall be perfected, within 200. yeares after her first new birth, shee shall see the issue of all these things, as the Prophecy following shall teach us by Gods helpe.

Hold that which thou hast, that no man take thy Crown. That is, goe on courageously in that course which thou hast begun, hold fast thy holines of manners, thy puritie of whole-some doctrine, thy severity of heavenly Discipline, least if thou release and let loose any thing here, another man take away thy Crowne. But what is this Crowne? That honour which shee shall receive from her enemies that shall be put under her, and that shall fall down before her seate, vers. 9. Which kinde of rewards depend upon the duties of godlines to which they are promised, and they are taken away from the Saints oftentimes, to punish their slothfulness. Wherefore they bewray their unskillfulness, that refferre these

things to eternall life; as if that could be taken away from the elect, or at least, as if they should always stagger, as in a doubtfull and uncertaine matter, whereof they could have no sure hope as long as they live upon earth. It may be, and it cometh comonly to passe that the wicked may deceive themselves with a false perswasion, but the elect have the Spirit, which testifieth that they are the sons of God, neither can this Author of all truth, either deceive, or be deceived, Rom. 8. 16. And yet if one should think that there is the same reason of the earthly and heavenly reward, of which they will have that to be the Type; that same may be truly and rightly answered, which before we spake of the Booke of life, vers. 5. That many are called, but few are chosen. Now those which are called not persevering, may have their Crown which for a time they hoped for, taken away from them, in which regard it is not without cause called their Crown. But how doe they trifle, that wrest this to the elect, which belongeth to those that are onely called, and that because they envie unto others that certainty of salvation which they feele not themselves. For the word take, here, is all one with taking away, Matt. 5. 40. Let him take thy coate also that is, take away.

12. He that overcometh, I will make him a Pillar. For I will make him that overcometh. Or, as for him that overcometh, I will make him. It is an Hebraisme of a nominative case put absolutely, such as we observed, Chap. 2. 26. The reward is, that he shall be like a Pillar in the Temple of God, that is, he shall remaine firme and stable in the Church, neither shall he feare any ruine or sliding, how, howsoever the tempestuous ruine shall fall, the floudes shall arise, the windes shall blow, and all things shall rush together upon him with one assault. He alludeth to those two brazen Pillars placed in the Temple by Salomon, which did resemble the stabilitie of the sonnes of God, 1. King. 7. 15. And so is this Church, by Gods mercy, not defiled with any schism, or filthy revolt, as we have seene the Church of Sardis to be, which because shee tooke no care to plant a full and through reformation, did by Gods just judgement lose many of her Citizens, like as the figge tree lose, h her Greene figges; so farre off was it that they should be Pillars. But Philadelphia should be without this greife, not but that it should have some runnagates from their holy profession, which for a time they should dissemblingly make, but because these few false-hearted-ones, should rather make the faith and diligence of this Church to shine forth in examining and casting forth these hypocrites, then that they should cast any blot of schisme or apostasie upon it.

Neither shall he goe forth any more. This Pillar is declared by a double property, the one of perpetuities, the other of a name written upon it. That is signified in these words, neither shall he goe forth any more. The force of which words seemeth to be an answer to a secret doubt, which might perhaps trouble the minde of some man, because those Pillars in the Temple were broken; when, when the Citie was taken by Nebuchadnezzar, and the brasse of them was carried into Babel, Jer. 52. 17. Least any man should feare that the same might happen here, namely, that though a man should be settled for a time in this Temple, he should at the length be banished thence, he biddeth them be of good cheare for he promisseth that he shalbe such a Pillar, as no Nebuchadnezzar shall ever breake in peices, or carry away by force any whither. The Sonne abideth in the house for ever, Iohn. 8. 35. The handmaide with her sonne is cast forth, but the heere shall live alwaies in his fathers sight, Gal. 4. 30. &c.

And I will write upon it the name of my God. The name written upon it is three fold, of God, of the new Ierusalem, and the new name of a Sonne. All which things are spoken agreeably to those Pillars in the Temple, the fashion whereof the holy Ghost as it were pointing at, doth here explaine; by the way teaching us, that there was nothing ordained in that old Temple in vaine, although it seemed to be of no moment at all. Salomon called his two Pillars which he erected by two notable

Godly notable names, that on the right hand he called *Iachim*, that *Philadelpia* is, he will stablish; that on the left hand he called *Boaz*, that is, in it there is strength, 1. King. 7. 21. Shewing not only by the matter, but by the names also of those Pillars, what steadfastness the elect stand in before God, both for the present, and for me to come. For the present, the sonnes of God have strength in themselves, for time to come, God will stablish them with his grace, that they shall never wholly depart from him. And yet, that I may by the way touch this point, these two names seeme to note out besides this, the two Churches of the *Jewes* & *Gentiles*. That of the *Jewes*, by *Iachim* on the right hand, as which God would at length establish in his time, though as yet it had not attained to this stables, through the obstinacy of their mindes, wherewith they should reject Christ when he should come; this of the *Gentiles*, by *Boaz* on the left hand, because of the present strength that should be in her, when she should embrace Christ at the first hearing. Thus Christ shall write upon these Pillars better names then those of *Iachim* and *Boaz*. For first, he shall write upon them the name of his God, that it may be made plaine to all men, that these men are chosen out from the rest, to be Gods peculiar people, as is in use with all matters that are openly marked, which doe by their titles declare to every one whose they are. In which, sence it was said, *And they shall know that I have loved thee*, vers. 9. For which cause also: *Holiness to the Lord, was written upon the little bottles that hang upon the horses in the Prophet Zachary*, chap. 14. 20. The second name is of the *new Ierusalem*; of which Chapter 21. 2. &c. To which time this reward belongeth: whence it is cleare, that these seven Epistles respected not only the present condition of the seven Cities, but doe after the manner of Types comprehend the ages following for a long time, as we have interpreted them. But as touching this *new Ierusalem*, we shall shew in the proper place, that it is not that *Citie* which the Saints shall enjoy in the Heavens, after this life, but that *Church*, that is to be looked for upon earth, the most noble and pure of all other, that ever have been to that time.

The rewards doe in a peculiar sort serve for the times, but if this felicitie should be after the resurrection, it should be common to all the Saints, not proper to this *Philadelphia*. This therefore doth signifie, both that the *Philadelphians* should endure untill that restoring of the Church, wherein

the *new Ierusalem* shall come down from heaven, and shall converse with men, as also that they shall be joyned with it in Covenant and societie, to be endowed with the gift of that heavenly *Ierusalem*, and to enjoy the same right and felicitie with it. At which time all men shall acknowledge, that thy reformation is not a devise of mans braine, as contentious brablers will needes have it to be, when they shall see the same ordinances to flourish in the *new Ierusalem*.

The third name is the *new name of a some*: What is that, throw ye, that can be new in this name? Doubles, that it is not as yet acknowledged of the world. Hitherto hath Christ suffered Tyrants to domineer, and to tread the Christian name under foote, as if Christ were a *Titular King* onely, who should have right indeed to raigne, but he should want power. But at last, he shall arise and take the clubbe into his hands, he shall deface all his enemies, he shall give his *Spouse* the triumph, and he shall be magnified of all men throughout the whole world, for the *King of Kings*: He shall take his servants into the fellowship of this glory, he shall deliver them from those calamities wherewith they are now oppressed, he shall give them power over their enemies, and shall impart unto them the whole honour of his Kingdom, so farre as mortal men can be capable of it. Now there is some difference betweene a *new name* put absolutely, chap. 2. 17. and the *new name of a some* in this place. For that belongeth to the certainty of adoption by Christ, which faith was very weak in the state of *Pergamus*; This is referred to the fellowship of that Kingdom, which shall be communicated with his servants in the latter times.

13. *He that hath an eare.* Hearre therefore (O *Philadelphia*) and joyce. Thou art little and lowly, but God shall exalt thee. Onely go forward constantly, and bend thy study and care more earnestly, give not againe one whit, neither care for the scoffes of the wicked; who shall by this meanes pull wofull plagues upon themselves, but they shall bring thee a crown of glory. The end of thy warfare is coming shortly; In the meane time they will pray for thy peace and prosperitie. Doe thou joyne thy mutuall wishes and prayers to God with us, and for us, that those things which Christ hath so greatly approved in thee, he would vouchsafe to grant to the rest of thy brethren. Farwell. *The grace of our Lord Iesus Christ be with thee, Amen.*

The Analysis, or Resolution, of the Epistle to the *LAODICEANS*.

SO much for the Epistle to the *Philadelphians*. The last of all written to the *Laodiceans* remaineth, the Inscription whereof is to the Angel, like as of the former. The description of him from whom it is sent, is taken out of the double properties first of his truth, partly, in his promises, that he is *Amen*: partly, in his doctrine, that he is a faithful and true witness: shew of his power whereby he is the beginning of the creatures of God, vers. 14. The narration of his reproach him, and sheweth the grievousnes of his sinne, both closely, by omitting the mention of any good thing in him, contrary to the course he tooke with all the former Churches, as also openly, both by comparing it with colades, as a lesser evil, vers. 15. And by setting down the punishment that is to be inflicted, which is vomiting out of his mouth, vers. 16. After that he sheweth the way to heale this disease, both by opening the cause of it, which is a false persuasion of his own worth and excellency, and the ignorance of his misery, vers. 17. As also, by prescribing the remedie, which is to be fetched from Christ alone, vers. 18. And not this onely but also by persuading him to use it, both by threatening a chastisement: fit for sinnes, if they shall neglect it, vers. 19. As also by laying down the easines of applying it, vers. 20. And the reward, vers. 21. The last conclusion is the usuall Epilog of hearing what the Spirit saith to the Churches, vers. 22.

THE EXPOSITION.

14. **A**ND to the Angel of the *Laodiceans*, I *Laodicea* by the River *Lycus*, was of old a great and renowned Citie, abounding both with Citizens, and wealth, and all things, as

we have shewed Chapter, 1. 11. It was built by *Antiochus* the sonne of *Stratonice*, and was called *Laodicea* for a favours sake to *Laodice* his wife, as who would say, a *Princess* of the people;

Laodicea, to whom *Shee* gave lawes, and among whom she executed justice. Whence it is that we call it *glorious*, or *glorying* *Laodicea*, as being both by her name, and in her own conceite a great Citie; bragging that *Shee* is rich and wanteth nothing, *ver. 17.* It is distant Eastward rather then Southward from *Philadelphus*, not above ten scruples of ground, according to *Ptolemy*. It is the third Citie, since the last mention of *Iexabel*, whose infamy and villany the Church of *Sardis* tooke away from the Churches. This Church hath this proper to it selfe, that *Shee* hath none set against her as the former Churches had.

Thyatira was set against *Ephesus*; *Sardis* against *Smyrna*, *Philadelphus* against *Pergamus*; *Laodicea* the seventh Citie, wanteth a Parallel to match her, as being a peerlesse Paragon. The Counterpaine is the third reformed Church; Which before that I do by name specifie, I must put away from me by all earnest intreatie, the unjust suspicion which some men may raise against me, and the offence which they may take at my words. It was not truly an unpempered affection of my heart, that hath set me on worke to seeke out an odious application of this Epistle. God is my witness, that I am not grieved through envie either at the wealth, or yet at the honours of any man. That little estate which I have of mine own, doth fully content mee. Neither did I ever count any thing more foolish, then for a man to goe about to please himselfe by displeasing others. Yea how foule and shamefull a thing is it for one to ly raking in the ulcers of his brethren, like a sicke? My minde and disposition is, and hath been alwayes such, that I could never abide such courses. But when as I perceived that these seven Cities, were propounded for a Type of all the Churches among the Gentiles, and when I did moreover see clearly, both the order of the time, and the marvellous agreeing of all things together, I durst not perfidiously burye the truth in silence, least I should make my selfe accessarie to so bloudie a sinne as is the damnation of other mens souls.

God forbid, that I should willingly disstaine that Church with any the least blot of infamy, which by the mercy of God hath brought me forth, hath brought me up, and doth sustaine me, the which therefore I do with my daily wishes and endeavours, desire to be and to make a most blessed Church. But seeing a Bile cannot be healed unless it be handled, rather handled without some paine and smarting greife, I thought it my dutie to cast my selfe rather upon whatsoever troubles, then to betray the salvation of that Church, whose estate ought to be of more account with every one of us then his own. Truly, he that gathereth the teares of his children into his bottle, knoweth right well, that I have not with dry eyes taken a survey of this *Laodicea*. I could not but poure forth teares and sighes from the bottom of my heart, when I beheld in it, Christ himselfe loathing of us, and provoked extremely to anger against us.

Wherefore let no man blame me for speaking that, which not so much mine owne minde, as the dutie of a faithfull Interpreter constraineth me to utter. And I hope, that those which loue the truth will not disdain and reiect so equall a position; on which hope relying, but chiefly on his helpe, who is the guide of my way and of my life? I will forthwith addresse my selfe to come to the matter. The Counterpaine (I say) of *Laodicea*, is the third reformed Church, namely: Our Church of England. For all the purer Churches are in a threefold difference to be considered: for either they follow the steppes, which *Luther* trode out before them, of which sort are the Churches of *Germany*, chiefly, that of *Saxony*, and those of *Switzerland* and *Denmarke* that border upon it; or els they abhor that error of *Consubstantiation*, as do all the rest with one consent; which yet doe not in all things confire together, but follow a different manner of government; the *French Churches*; and those that be in league with them; one; and ours of *England*, another; and that a cer-

taine proper and peculiar one, as it were a *nonne-fach* Government.

Whence there are three that are distinguished each apart from the other; to which three, are three Types correspondent, *Sardis*, *Philadelphus*, *Laodicea*, after the overthrow of *Iexabel*; that is, after that the yoke of the Romish Tyranny was shaken off. Now ours of *England* suterh with *Laodicea* the last of them, as whose beginning was last of all; which it tooke from the year M.D.XLVII. When as *King Edward* of most noble memory came to the Crown, being then at length a confirmed and established Church; when eleven years after, our most gracious *Queene Elizabeth* began to Reigne. The most mighty *King Henry* her Father had cast out the Pope, but he retained the Popish superstition. And before he began but to stirre against the Pope, the Churches of *Germany* and *Switzerland* were founded. The *Scottish Church* was after ours in her birth and vprising, yet is it iully numbred among these reformed Churches, with whom it consenteth in her forme of Church-gouernement, with whom therefore it is reckoned as being of the same Originall, which is more to be esteemed by the agreement in the substantiall matters, then by the difference of time alone. Wherefore our one Church of *England* only maketh a Counterpaine answering to *Laodicea*, as the which was last extant of those, in which a diversitie of any moment is apparant.

These things saith that Amen. Amen is here used as if it were a proper name, and undeclinable, o Amen, as it were, o n, be that is, that was, and that is to come, before in the first Chapter. This threefold property given to Christ in this place, tendeth to teach us, what kind of Government Christ should shew himselfe to be in this Church of *England*. The first property is taken out of the first Chapter, *ver. 18.* Though Amen there wanteth the Greeke Article o that goeth commonly with nouns, neither is it read at all by the vulgar interpreter, which yet this place may kevs coniecture a little, that it should bee read. The second is taken, not out of the vision of the first Chapter, but out of the Inscription of the common Epistle, *ver. 5.* Neither is the third to be had there in expresse words, but in the 8. verse hee is called the beginning and the end, whence this here may seeme to be derived, the beginning of the creatures of God. The two first properties setve to expresse his double truth, the one in promising, the other in teaching. In regard of that hee is called Amen, according to that of the Apostle, *In him are all the Promises of God y a and Amen*, 2. Cor. 1. 20. in respect of this, hee is called the faithfull and true witness. As touching that, Christ taketh this name upon himselfe at this time, because hee should manifest his veritie most notably in these dayes, by keeping touch with this Church for performance of his promises. But what are those promises? They are all the blessings of Heauen, earth; cattell, children, peace, warre, good health, and such like; which are promised in the lawe to those that will hearken to the voice of the Lord; whereas all contrary curies are threatened to them that disobey it, *Deut. 28.* Which, how they were performed to the *Laodiceans*, it is not so plainly to be scene of us, because we want the light of Historie to informe us herein. But for our *England*, there can be nothing more cleare then the extraordinary goodnes of God towards us in this matter; For these forty and two years and more, what great abundance of all good things hath he poured upon this Island of ours? He hath given us a most gracious Queen, to excell in all things that are praise-worthy, as the like to her no age ever saw; together with her hath he granted us peace. What good things hath not flowed from thence? By means of that, lawes are in force, judgment is executed, every man enjoyeth his own, injuries are repressed, all reproachfull dealing in word or deed is curbed in, the Nobilitie is honoured, the Comminaltie fall hard to their worke, good learning flourisheth, handicraftes are exercised, Cities are gorgeously set out, riches are increased, our youth groweth up in.

Laide up infinitely, the fildes abound with corne, the pastures with
warlike cartel, the mountaines with sheepe. What neede many words?
warlike From this peace it is that this land hath been a Haven and a
glorious Harbour lying open to such as were exiled for Christs cause;
Laide such as have been oppressed by Tyrants have had ayde and re-
was lief from hence; yea, it is our chiefe, if not our onely worketo
 helpe such as are distressed with want. Besides, we enjoy all
 these things whiles our eares ring in the meane time, almost
 on every side, with the Nations that are in an uproare round
 about us, no lesse then they are beaten with the waves
 of the sea that doth environ us. Never had Eng-
 land so long and so quiet *Halcyon* dayes; which felicitie
 of ours, forraigne Countreys are astonishd at, our enemies
 gnash their teeth against it with envy, and (which onely maketh
 us miserable) we our selves scarce know and acknow-
 ledge what and whence it is. But blessed be thy name (O
 Amen) that art most true, yea even truth it selfe, who hast
 been the Author and continuor of this peace of ours, and of
 so many great blessings, that have flowed from thence unto
 us. Thou by heaping so many good things upon us, hast made
 the world to know, that thy Gospel is not a beggarly
 or niggardly guest, that cometh with little or no money at all
 to pay for his shor, but a very rich and bountifull one, that
 where he cometh and findeth kinde intertainement, openeth
 his full horne of blessings, and filleth that place with a
 blessed and bountifull largesse. Preserve, we beseech thee,
 among us all these blessings of thine; Yea, we doubt not but
 thou that art that Amen, wilt preserve and continue them, if
 we would maintaine thy truth, and would not withhold it
 in unrighteousnes.

That faithfull witness and true in his words. The second
 propertie is, his truth in teaching. For these words belong to
 the prophetical office of Christ, as hath been said upon the
 first verse of the first Chapter; where he is called *faithfull*,
 because of his diligence in his labour, by means whereof he
 executeth his office with exceeding great faithfulness, whom
 therefore his Father did not without cause betrust with a
 business of so great moment. He is called true, because of the
 simplicitie and uprightness of his speech, which is farre, from
 all, even the least touch, of so foule a fault as falshood
 in speech is. This propertie here given him sheweth, that he
 should marvellously make known his holy nature unto this
 Church, by exercising this kinde of truth among them. But
 for his faithfulness and truth shewed in the Citie of Laodi-
 ceæ, we have no more to shew out of the Histories, then we
 had for the former. In the *Counterpane*, that former riches of
 his grace is if it be possible, exceedingly surpassed in this re-
 gard. For what good should have come to us by all other blef-
 sings, if we had not had the free and authorized libertie, to
 deliver and receive his saving truth? But now from the first
 dayes of our most gracious *Queen Elizabeth*, he hath raised up
 without intermission painfull and skillfull Pastours and
 Teachers, who have preached the Gospel of Salvation purely
 and sincerely. Neither are there wanting through his infinite
 merite, many at this day, that spend themselves and all their
 hours, in making known unto the people, the whole coun-
 saile of God, and that purely and sincerely, without the mix-
 ture of any corrupt leaven of false doctrine. And yet one
 might, not without cause, marvaile, how it could be that the
 doctrine of God should remaine so long uncorrupted amongst
 us, there being such dissolutenes and licentiousnes in the
 lives of all men, and that because a man may have a licence, as
 it were, to offend any way, save in finding fault with, or dis-
 gracing those that be in authority. But he that is the faithful
 and true witness, sanctifieth the Pastours with his truth be-
 yond all hope, in whose lippes he dwelleth to this day, though
 he threaten sore by many, and those no obscure tokens, that
 he will be gone from us ere long, unless we meete him speedily
 with fruits worthy of true repentance, of his glorious Gospel.

The beginning of the creature of God. This is the last proper-

tye, which doth describe his power. For whether we interpret
 the word *Arch*, calling it the beginning, or the principallitie, it
 cometh all to one, seeing it is necessary all things should be
 subject to his regiment, who did at first create the. In conside-
 ration whereof, Christ hath also evidently shewed himselfe to
 be wonderfull amongst us. What is it that the Pope of Rome
 hath not assayed to do that he might disturbe our peace? Part-
 ly, by his *curling Bulles* and *Brevves* founding out an Alarm of
 open rebellion; partly, by the fwames of *Iesuits* & other such
 Cut-throats, which he sent over amongst us, by these agents
 hammering out that matter closely which he intended, even to
 slay our sacred Princess, by sword, poison, Gunns, divelish arts,
 or any other way, we know, not long since the Prince of Orange
 was laid for by a popish murdering villaine, and brought to an
 untrimly death. The murder of *Henry the King of France*,
 plotted and effected by *Jacobus Clemens* the Monke, is as yet
 fresh in our memory. And *Henry the fourth* that now reigneth
 there, did hardly escape the bloody hands of *Chastellons* the
Iesuit, being thrust through the jawbone with a knife, so that
 two of his teeth were smitten out. But yet our *Queene*, being
 set for, and set upon, by many men, at many times, by many
 kindes of trecherous devices, hath bene kept safe and sound,
 even from the least harme. Whence came this I pray ye? Was
 there any opportunity wanting to the wicked wretches? *This*
Prince and beginning of the creature, whose hecke all things
 obey, laughed to come al the counsailes of these miscreants;
 brake and brought to nought all their assaults, and subtilly
 contrived inventions, to wit, be kept them from touching his
 Anointed, and from doing the *Nursing-mother* of his Prophets
 any harme. No lesse glorious was his power in bridling the
Spaniard, with whom we have waged warre for so many
 yeares. What is it, that he thinketh not himselfe able to doe
 by his power and puissance, who alone maketh worke enough
 to trouble almost all Europe, and other parts of the world?
 His invincible Army, so called, that was sent against us the
 yeare 1588. Had devoured in hope ere it came, all our Coun-
 try, lives and goodes; but how notably was it deceived (O our
 good and gracious God) being discomfited, wrecked, and
 scattered up and down through all Seas, and that without any
 labour of ours at all? It came out against us one way, but it
 fled seven wayes from before us. This is thy praise alone (O
 most powerfull governor) to whom the windes and waves, yea
 the heartes & handes of wicked men, more untameable then
 those, will they, nill they, are made obedient. Why doe ye not
 consider this (O King) why doe ye not leave to be wise, ye
 that rule the world? What will ye fight any longer against the
 Prince of the creatures to your own destruction? If ye will
 needes goe on thus madly to rage like Gyants against him,
 we will in the meane time shroud our selves under his wings,
 by whose protection alone, we shall stand free from danger
 amidst all your hostile assaults and trecheries. And thus much
 for this threefold propertie, wherein Christ offereth himselfe
 to be seene, in as it were, in this our English *Laodicea*,
 namely, in his constancy in promising, in his truth, and fidelitie in
 teaching, and then his invincible power in defending of us.

15. *I know thy workes, that thou art neither cold nor hott.* In
 declaring the greatnes of the sinne of this Church, he maketh
 mention of no good thing it hath, wherein he dealeth o-
 therwise with it then with the former Churches. Of which
 there was not any so fast hope and forsaken of God, no not
 Pergamus or Sardis, that it was without any thing praise-wor-
 thy in it. But the evill of this Church, as if it could endure no
 sorting and societie with any good, heareth nothing but re-
 prooffe, and the Church is not heartened against Gods threats
 with this, that Christ approveth of some goodnes in her. Not
 but that, there were many severall men, whose faithfulness
 and diligence the Holy Ghost acknowledged (for it could not
 be, but that where Christ is a faithfull and true witness, there
 should be some that should do God excellent service) but he respecteth the common form and outward fashion of the

Laide
warlike
warlike
glorious
Laide
was

the Church, such I mean, as it is; nor so much through it's own default, as by the means of the faulty government of the Angels that be in it; which is so indeed ordered, that whosoever looketh upon it with eyes that be matches and indifferent, it may seem to him, and that worthily, to be voyd of all vertue whatsoever. It is a horrible evil, that doth, as it were, say unto all goodnes, what have I to do with thee? yet hence far enough from me. And though we may well conjecture by this kind of silence, which the *Holy Ghost* here useth, how desperate the disease of this Church is; yet in the next words following, the qualitie thereof is in a more plain and lively manner described unto us. And first for more plainnes sake, by a denial of contraries. *I know* (saith he) *that thou art neither cold nor hot*, but some odd strange thing moulten and compacted together of them both. So that this evil consisteth of certain contraries strangely tempered and blended together. Now hee calleth that man cold, who can well indure that the duties of godlinesse should lie dead, and out of request, little or nothing at all caring what manner of way hee himself, or others take to worship God. Hee calleth him hot, who boyleth with heat and fervency of Spirit, in his due and full regard of Gods worship, being like to boyling water, that seetheth and boyleth (as we say) in the Pot, with a certain restless motion. For so doth the word *hot* in the Greek signifie, to wit, such an one as can by no means indure superstitious and impious religions; but will hazard all hee hath, so farre as may bee, to effect a reformation. For we must not think, that to be hot is vitious in this place, as if it were an inconsiderate zeal, as the case standeth with the habits of morall vertues, wherein both the extremes, straying from the mediocritie, either in excess or defect, are faults and vices; as we see in liberallitie, fortitude, temperance, and the rest; but it is a matter of commendation, as being the onely vertue, from which both coldnesse and lukewarmnesse sweve.

This we see, in that *Apollon* is said to have been *severe* in the Spirit, Rom. 12. 11. Again, if to bee *hot*, should be in this place to degenerate from the right constitution of mind by an excess; then to be *lukewarm*, should bee in the nature of vertue, that keepeth the middle between two extremes. But heat or zeal here is an affection, that doth pursue after the love of holinesse with a great vehemency of mind, which is, as it were, a certain holy violence, such as is described, Matt. 11. 12. The defect whereof, either that of coldnesse, which is more remote, or this of *lukewarmnesse*, which is nearer, is here found fault with; as being a tinnie against God. Now this same *lukewarmnesse*, that is set in the midst between these extremes of heat and coldnesse, is such a thing, as whereby a man abtaining from grosser sinnes, is well given in Religion and will serve God (as we commonly say) yet onely so farre forth as may be enough to keep the estimation of a prudent and a civil honest man. The companie therefore of the *Laodiceans Pastours* was like a Senate, consisting of prudent and moderate men in the matter of Religion, such as we call at this day *Statists*, or moderate and direct Protestants of State, and which are commonly known to be *lukewarm professors*. And now it is not here mentioned what be those speciall things, out of the mixture whereof this *mungell lukewarmnesse* had his being and beginning. Before these times of *Iohn*, *Paul* biideth the *Colossians* admonish *Archippus*, who was then the *Pastour* of the *Laodicean Church*, that he should have a care to fulfill that ministry, which he had received in the Lord; Collos. 4. 17. By which it appeareth, that the pastoral fidelitie began at that time to totter there, the which afterwards did foullie come to decay, when the holy Ghost sent these Epistles to the Angels of the Churches. In our Realm of England, the matter is more clear, where such a form of a Church is established, which is neither cold, nor yet hot, but set in the midst between both, and compounded of both. It is not cold, in-

asmuch as it doth professe the sound, pure, and sincere doctrine of salvation, by which wee have renounced that *Antichrist of Rome*, and are risen out of that death as cold as yce, wherein wee lay before. But hot it is not, as whose outward regiment is as yet, for the greatest part, *Antichristian* and *Romish*. In the degrees of cleargie men, in elections and ordinations, and the whole administration of the church-censures, the which tempering of pure doctrine and *Romish* regiment, maketh this *lukewarmnesse*, whereby we stand just in the midst between cold, and hot, between the *Romish* and the *Reformed Churches*; of both which we make a medly, as *Martin Bucer* (of all godly men to bee had in perpetuall remembrance) complaineth in a certain Epistle of his, written from Cambridge to a speciall friend of his, *Lamar*. 22. Anno 1550. This was he that in the daies of *King Edward vi.* was (among others) called to consult and to determin matters about the reforming of our Church. But he sheweth plainly in that Epistle, that we spake of even now, wherein and how farre both his and *Peter Martyrs* authority prevailed. For thus hee writeth: *As for that that you put me in mind of touching the puritie of rites, know that no forraigners opinion or voice is asked here about these matters. Yet wherein we can, we are not wanting in our duty, of our selves to exhort and admonish both by writing and speaking; and first and principally, that the Christian Congregations might be provided with true Pastors, and then also that order might be taken for the most pure puritie both of doctrine and rites.* And in another place, *There are some, that by their most humane wisdom and vanishing cogitations, goe about to wynn God and Belial together with the heaven of Antichrist.* These things spake he, which wee at this day find by experience to be too true.

I would thou wert either cold or hot. That is, I would thou wert either all *Romish*, or els wouldst at last admit a full reformation. He sheweth the horrible grievousnesse of the evil by a comparisn; whereby he preferreth a wicked Religion, yea, none at all, before this *hatch-potch lukewarmnesse*. But doth not *lukewarmnesse* come neater to that that is good? Whence is it then, that it is more blame-worthy? Certainly *sin is more sinning, where grace is more abounding.* The fall of the Angels in heaven left no way for themselves to come by pardon. The sin of our first parents was the more wicked, being comited in Paradise; and that idolatry of those five and twenty men between the Porch and the Altar was most detestable, Eze. 8. 16. God wilbe sanctified in those that come near him, and he doth more easily endure that his grace should not be known, then that it should be despised. The servant that knoweth his Masters will, & doth it not, shall be beaten with many stripes. Therefore if *Baal* be God, follow him, why halt ye between both? as if it were hard to determin, whether is more excellent. God abhorreth to come into such an inquiry. There is more found judgement left in him, who being ignorant what is true, sticketh fast in superstition, then in him, that being enlightened with some knowledge of the truth, wavers up and down, as uncertain what he should follow. The mediocrity therefore is worst of all, which indeed is honoured of the world, because of that shew it maketh of certain moderation & peaceableness. Which God notwithstanding in his account setteth behind the extremes that border on both sides of it. What then is better to revolt to Rome? God forbid! For here Christ preferreth the blind Papists before those Angels only, who being bewitched with ambition & covetousnes, do scornfully reject holy reformation; he doth not say that the state of the whole Church is worse; as unto which the true food of salvation is abundantly ministred, which yet there is no way nor leave to come by in the Church of Rome.

16. Therefore because thou art *lukewarm*. The sharpnes of the punishment doth also lay out the foulness of the sin; as which seemeth to be confirmed with an oath. For *Outos* in the Greek word *Theo. Box*, trallateth: Therefore, the Vulg. *Bat*, is a word in use with him that would by swearing make his word to

*Lukewarm
vaine
glorious
Laodicea.*

be of credit; as if he should say. *Thus, or so, let this or that be done unto me, as I am resolved to shew thee out of my mouth.* After which manner, *sic*, is used among the Latinists, as that Ode of Horace; *So let the Goddesse governess of Cyprus, &c.* As it is observed by *Henricus Stephanus*. And among the Hebraicians, *Acen* the same with *Sic*, as in the Prophet *Isay*. *So he bare their sicknesses.* That is, *Certainly, truly*, Chap. 5. 4. And *Eccle. Chas. 10.* And in *so I saw the wicked buried*, That is, *Justly, truly, certainly*, as some will have it. Now this kinde of concealing part in Imprecations, is often used; *Therefore I swear in my wrath if they shall enter into my rest*, *Hebr. 3. 11.*

It will come to passe that I shall spew thee. As it saith with meates, those that be either hot or cold, are retained by the stomake, because of the excessive quality, which maketh them to be felt, and provoketh the stomake to receive them gladly; but that is lukewarme, because it hath a heate which is neare to the stomacks heate, and with which it is best acquainted, is neither perceived and felt when it goeth in, neither is therefore when it is entered in, concocted, but remaineth without working, and at last being troublesome with the long stay of it, is cast out of doors with loathing, like an unprofitable guest. But we must take heede that we wrest not similitudes beyond their scope; as if here, wicked & open sinners did constantly remain in Christ, as cold meates do in the stomake. For such kinde of men, were never in Christ; neither doth he teach what he simply alloweth of, but what he preferreth. Besides these words are referred to his outward government of his Church, wherein he doth longer forbear notoriously negligent men, or those that are strangers from him altogether, rather than the lukewarme, as the course of all times teacheth us, and as we see this day by experience in the Church of Rome, the which though since have rezeited the truth, hath yet flourished outwardly a long time, whereas he doth in the meane time, correct the true Churches out of hand, and doth not deferre for a long while to chastise them, if so be that he shall see them to grow slack in their care though but a litle, and by that meanes to leane towards lukewarmenes. But what is this to be shewed out of his mouth? What will Christ? In whose lippes and mouth the truth it selfe doth reside, take away his truth from this Angell, giving him over into absurd opinions, and that he should againe beleave a lye? The itching desire, indeed, that many have at this day to broach agayn to the people monstrous opinions, and such as have been already hissed out, doth make this interpretation probable. We know what hath been taught within these few yeares in the schooles, preached usually in Sermons, disputed publickly at Commencements and what it is that was put in print the last Sommer. But this should be the punishment of the people, as well as of the Angels, to whom yet it seemeth to belong properly. Therefore I cannot tell what to say certainly of this matter. The event shall ere long make it plaine. In the meane time let us know that this punishment shall be very dreadfull. For first, Christ shall take great pleasure in casting away this Angell from himselfe. For what can be more acceptable to a man that is stomak-sicke with eating meate that he loatheth, and hath an appetite to vomit, then as soone as may be to be eased of that which causeth his sickness? Even as *Moses* threatneth unto the Iewish Apostates; *That the Lord would even so rejoyce to destroy them and to cut them off as he did before that, rejoyce in doing them good*, *Deut. 28. 63.* Secondly, that he will cast out this Angell with great reproach. For an unclean place is sought for to vomit in, howsoever *Antoniinus*, when he was employed about publike affaires, did in an Assembly of the people of Rome fill his bosom, and the whole judgement seat with gobbets of meat, which he did in a shamefull sort cast up among them. Thirdly, that the Angell shall never recover his former dignity. Farre be it from us to think that the *mirror* and *author* of all cleanliness, should ever retorne to his vomit againe. Now this punishment was not to be common to

the whole Church of Laodicea, but proper to the Angell alone, that is, to all *Lukewarme Pastours*; partly, for that which we said right now; partly, because the Church is wont to be spoken of exprefely, where it is intreated of; as in that to the Angell of *Ephesus*, *I will remove thy Candlestick out of his place*, Chap. 2. 5. It shalbe therefore a punishment peculiar to the Ecclesiasticall men, without the destruction of the whole Church. Neither is it to be doubted, but that which is here denounced, befell the Angell of Laodicea; the which selfe same thing is also to be expected certainly of the English Angels, unless they prevent it by repentance. For it shall come to passe, that that faithfull witness, shall overthrow this whole Hierarchy, and will not suffer men, that seake onely for honours and wealth, nor the things that be Christs, to enjoy, nor not this false felicitie. Certainly a great and shamefull judgment doth waite for these *Lukewarme men*, the feare whereof, though it do not at all torment them, because they have chased away all the noise of it, with their Termagant-like carriage and courses, yet howsoever all men be hush and stilled; hee will not faile nor falsifie his word, who hath threatned that hee wilbe avenged of them. It is also to be feared, that the Church shall feele some litle calamitie, as being infected with the contagion of this sinne. Such as are the Angels, such doth the Church (for the most part,) prove; and there is no man so rude and unexpect, that seeth not plainly that the whole body doth labour of the same disease. But have mercie upon us (o thou that art the beginning of the workmanship of God, deale not with us according to our finnes. Thou knowest our mould whereof we are made, even that we are earth and dust. How can it be that earth should not waxe cold? Sturpe up within us the flame of thy love; dissolve I beseech thee this our yce, and suffer us not to please our selves as we doe in this our piete by the halves, but with thy heavenly fire kinde in us a full and fervent love and desire of goodness, that so we may both avoid thine anger, whereby thou mightest be moved to abhorre the sight of us, and we might for ever enjoy thine pleasures, which thou grantest to those in whom thy spirit delighteth, Amen.

17. For thou sayest I am rich. So much for his sinne. The cause of it is double; the false persuasion of his worthines, and the ignorance of his misery. That arose from his abundance of earthly, not of Spirituall wealth. For Christ opposeth to these riches, those which hee biddeth the Angell buy of him in the next verse. Neither could he have been lukewarme, if he had looked for spirituall riches from any other then from Christ alone, but rather starke cold, and estranged altogether from grace, being abolished and fallen from Christ, and his grace, *Gal. 5. 4.* Now he seemeth to have abounded with earthly riches, because of the wealthines of the Citie which wee spake of Chap. 1. 11. Which was the cause perhaps that made *Archippus* more negligent in his ministry, whence it was, that *Paul* would have him admonished, *Col. 4. 17.* Though little fruit of it followed after as it seemeth, seeing even till these dayes, wherein this Revelation was written, there was so great matter of glorying, and that not lately, but of old gotten and provided. The plentie therefore of all things for the maintaining of this life, begat this lukewarmenes. Neither is it strange that prosperitie should closely steale away the mindes of men, and draw them away from God. It is often commaunded in the law that they should take heede to themselves, least when they were full, and cloyed with Gods blessings through fullnes, they should forget the Lord. Now here is a threefold boasting; the first, of his present abundance; the second, of his long continuing abundance. The third of his full and sufficient abundance. For so the words require, that those words, *I am rich*, should be referred to his present riches; those, *I have been rich*, to those that are past; and those, *I want nothing*, to the full contentation

ration he had in them: Out of which, there must needs arise besides, an undoubted perfwasion of durableness of his estate, and felicity, to remain constant for ever after.

Now it is to be observed; that he bringeth in this *Angel*, glorying in his words, otherwise then hath been done hitherto. And this was not in vain, seeing nothing can be spoken rashly by the *holy Ghost*. But yet as touching the *Angel of Laodicea*, no such evident applying of these words, offers it self. In our Church of England the agreeableness is so manifest, that nothing could be expressed in a more lively manner. For what other cause can we bring of our *lukewarmness*, whereby we make such a mangle of the *Papish Government* with *pure doctrine*, then the love of riches, and honours? Men cannot indure to have this morrell of earthly hope plucked out of their mouths, but they had rather have this *demy pietie*, this *almost-Christianity*, together with the injoying of their total tummes of money, then an altogether and absolute reformation with the losse of them. And yet that they might not seem to preferre any thing before the truth in a safe and filthy manner, they doe with swelling words blaz on the happiness of our Church, thus governed as it is, and thereby made so happy, as they say, and this they doe both in their printed bookes, and in their sermons. As we may see by the writings of many of them, which are come forth in print, in these yeares that be past. It was not for nothing, therefore that the *Holy Ghost* bringeth in this *Angel* boasting of himself, but therein he setteth before our eyes, our notorious vain-glory. Now the first bragge is, as wee have said, of our present riches. How doth our *Angel* triumph in this regard, and lift up his head above all other *Reformed Churches*? In other places (saith he) the *Pastours* of the Churches are poore and of low degree, and to be ranked well nigh, among the vulgar and base kind of people; neither have they any greater authority then their pietie and their learning can purchase unto them: But our *Bishops* are the *Peeres* of the *Realme*, above many noble men for honour, yea, and equal to any of the highest and greatest *Earles*, for Wealth, Attendance, Statelines of Pallaces, and al other worldly Pomp. As for the next ranks of the *Clergie*, how mighty, massive, and purfie are they grown with wealth? The *Deanes*, the *Arch-Deanes*, the *Prebendaries*, the *Queenes Chaplaines* that have their *Tot-quotes* of *Benefices*, as they call them, heaped up one upon another, do match *Esquires* at least in yearly revenues. Doth not this, throw ye, amplifie exceedingly the honour of our Church, to have our brave *silken Ministers* to glitter as they go, and to jet through the streets with troupes like *Noble-men*, and by this meanes to drive away contempt far from the Ministry? Where can ye see any Church and Church-men since the *Pope* was turned out, so fat and flourishing in worldly prosperitie? No where indeed; neither do I envie at this, onely this vain-glory of ours is not good. And I would to God that our wealth did rather serve to promote Gods glory, then to hinder and deface it. But this I am sure of, our riches have brought in this wofull *lukewarmness*, while we make no reckoning of true pietie, to hold them fast.

The second brag is, of the long continuance that our prosperitie hath had. For it is not any yesterday-abundance, that came in like a land flood, which is suddenly come and gone, but such as hath now for these whole fortie and two yeares been established amongst us; and that with how great peace and plenty of all things? Who dare now goe about to convince the estate of our Church to be lame, & imperfect, which the experience of so long time hath approved to be absolutely happy? Truly I would not be the man that should accept this challenge, unless I had this truth in stead of a strong battering Peere, to beat down all this flourish withall, namely, that worldly prosperitie, yea, and that of so long continuance, is an argument rather of Gods patience and long sufferance towards the wicked, then of mans righteousnesse and acceptance with God.

In the third place he boasteth of himself, that he nameth nothing: What tell ye me (saith he) of other reformed Churches, I see no cause why other reformed Churches should not rather imitate ours, then we theirs, seeing we are no waies inferior to them. In the *Answer* to the *Admonition* made to the *Parliament*, Pag. 220. yea, why do you call me back to the primitive Church? As if we are to be waded to the first beginnings of things, as ye would bind little children in their blankets with swaddling bands? And as if it were necessary for us to change those primitive rudiments, which were so profitable in their first original, as they seem to be past times at this day. In a certain *Apology* made for our Church Government, Pag. 81. This is a bold assertion, not to say more, and to call it impious, for a map to avouch and avow it, that there was something ordained by the *Apostles*, that is no less necessary for our Churches, then it was becomful for those to whom it was appointed. But I do willingly pardon the offence of these words, spoken rather in heat of contention, then in advised malice. In the mean time let such a one that so speaketh know, that the Church which the *Apostles* founded, was of all other most perfect, and that it is not to be perfected with the inventions of those that come after, but that all other are to be examined and squared by the rule thereof; According to that solemne speech of the Council of *Nice*. 1. *Let ancient customs have the prebeminence: And that of Tertullian*. cont. *Prax.* See, what ever is first, that is true, and whatsoever is latter, that is false. Neither is it to be doubted, but that *Paul* taught *Timothy* most fully: *How hee ought to converse in the house of God.* 1. *Tim.* 3. 15. What, be all those precepts now worn out of request, and date with age? Shall time, the Mistressse of things, teach us better, and surer things, to which, those things we had from the *Apostles* must give place? Certainly the Church is like *Adam*, best, and most entire in her first Original, the further it goeth on from that, the more corrupt matter it gathereth, unless God do sometimes beyond the order of nature, make light to shine out of darkness, as now for a good while he hath done in this last age of the world. That first Church was the *Garden of Eden*, as wee shewed, ch. 2. 7. That which succeeded in the ages following, being compared to it, is but a vast and barren wilderness. We must not measure the perfection of a Church, by the multitude of professors, or by the great estate of riches & earthly honours, but by the integrity of Gods institution, and by the abundance of heavenly gifts. Let it therefore be enough for us to commend and have in estimation our own humane inventions, but let us not tread under foot the sacred truth of God in comparison of them.

And thou knowest not that thou art wretched, &c. [The other cause of the evil is, the ignorance of his own misery. For the prosperitie of the world blindeth the mind that a man cannot behold in what state he standeth. Therefore doth the *Holy Ghost* in many words expaine this misery of the *Angels*, because in so deep and dead a sleep, a slight kind of upbidding him with it could not make any sensible impression. Hee maketh five degrees of it, of which the two first, are, as it were, certain common affections, and accidents of the disease; the three latter, declare the very kind and nature of it. For the three-fold remedy of gold, garments and eye-salve, in the vers following, sheweth that the disease consisteth chiefly in these three. The accidents are referred, either to his own feeling, or to other mens commiseration, in respect of that, the *Angel* is wretched; in regard of this, hee is miserable, or as the word giveth, pitifull, or one that is in a pitifull case. That man is counted wretched, who is worn and forlorn with any grievous sorrow of mind, whether it arise out of any publique calamity, or els out of a mans own private and home-bred grief. Neither is there any man, though placed in never so high dignity, that can quit himself free from this wretchednesse. Whence it is, that the *Kings* in the *Tragedies*, are brought in so often lamenting and calling themselves by the name of wretched men.

Lake-
warne
vaine
glorie
Lac-
cke.

Such a kinde of infelicitie did of old lay heavily upon the Angel of *Laodicea*, and is lying as hard upon our *English Angel* at this day. How can that be, will some say, where-as no publike nor outward calamitie doth presse him? The *Holy Ghost* speaketh of a private and inward greife, as appeareth by the glorying of this *Angel* which could have no place in a common sorrow and heaviness. Now this inward greife is that which doth miserably torture the *English Angel*. For what stinging doth he feele within his breast, who burneth and boileth with an unsatiable desire of riches and honours, and yet cannot by any means have his lust satisfied? Or at least, who cannot quietly and securely enjoy those things which he hath gotten, as the which many godly and learned men do inveigh against most severely and vehemently; & not that onely, but they doe also demonstrate out of the truth of Gods word, that such kind of dignities as these, are unbecoming the Ministers of Christ, and cannot stand together with the faithfulness of *Pastors* and *Bishops*? How must it needs be, that such disturbers and interrupters of his blisse, should be very unwelcome, chiefly seeing this opinion concerning the *Hierarchy* is now favoured much of the people and multitude, yea, and the Nobilitie hath now of a long time smelt out this Rat, and is sufficiently informed in this truth? If a man could lay open the breast of this *Angel*, he might see out of question his very heart eaten up with his consuming carke, and anguish of minde, howsoever all things be jolly and jocund without, and their Commonwealth matters flourish with a happie calme to their hearts desire. Neither doubt I but the *Angel* himselfe will confesse, that I have touched him to the very quick, and that I have rifled and grated upon the most inward thoughts and affections of his heart, with these words. This *Angel* is *pittifull and miserable*, in regard of other men, not to the wicked *Papists*, who would not content themselves to see him vexed with inward greife onely, but to the Godly brethren, both at home, and in other Countries, who being void of all partialitie, do see, and to their greife, take knowledge of the wretched and wofull estate of the *Bishops*, and of the rest of the *Clergie*, that doe wholly give themselves to an ambitious aspiring unto worldly honours, howsoever they please themselves very greatly in applauding their own felicitie. For what thing is there more worthy of commiseration, then for a man to see his brethren that are blinded with the vain-glorie of the world, wholly to gape after the getting of earthly dignities, and for the attaining of them, prophanely and willfully to suffer the shipwrecke of their heavenly Crown?

If they had alwaies been lying in the snares of the Devil, the matter had not been so much to be bewailed; but after that they had escaped and awaked out of his gins, through the saving knowledge of the Gospell, that they should be againe intangled in them by this meanes, what godly heart is there that cannot lament, nor their case onely, but the common miserie also of our whole Church & people, who are dragged into the same pit of destruction with them, and that a thousand wayes. These then are the *Symptoms* of the disease, greivous indeed of themselves, yet but a flea biting to the disease it selfe; which let us now come to rubbe, as gently as we can, and with a minde to heale it, not to exasperate it.

The first filthy matter that is to be purged out, is his *Povertie*: And knowest not (saith he) that thou art *Poor*. What kinde of *povore* man? not in spirit surely, of which Christ speaketh. *Mat. 5. 3.* For this is a blessed povertie, that is a miserable one. Besides, the *Angel* glorieth in this, that he is and hath been rich, and wanteth nothing; so that hee is farre from that holy humilitie. This povertie therefore is a timorous kinde of beggerlines, whereby a man both trembleth for feare at the sight of one that is richer then himselfe, and daereth neither speake, nor do any thing but what may please him that is of more power and authoritie then he, as also is faine to maintaine

and sustaine a miserable life, with importunate begging of almes. For so the word *Prokes* in Greeke, that signifyeth a *povore* man, hath both the name of fearfullnes, and signifyeth withall such an one as he was, that lay prostrate at the threshold of the rich man, desiring to be filled with the crumes that fell from his Table, *Luk. 16. 20.* But how can either of these agree to our *Angels*? Is not all this base beggery farre remote from them, and from such wealth and pompe as they abound withall? I would to God it were so. But as at all times, so heere in this place, I am constrained to admire the infinite wisdom of God, which hath opened our hidden impostume with a word so fitly applied to the matter, that nothing could be ever spoken or devised more fit for the purpose. For first, how base and servile a feare hath seized on our *Angel*, may thence very easily appear, in that he speaketh nothing in a manner, that may provoke any man that is his better and superiour to anger or displeasure against him. The *Bishops* feare the *Noble-men*: The *Papists* *Parsons* and *Vicars* stand in awe of the *Bishops*, as whom they know to have a scourge alwaies at hand to beate them with, if any of the Parishioners being provoked at home by *Massey Parson*, should have occasion to require the *Bishops* help, specially, if he can colour his grudge he beareth him, with objecting against him that he carrieth a dislike in his minde against certaine Church-Ceremonies. By this meanes, reprehensions are whistled, wickednes reigneth, the wrathfull hand of God cometh forcibly upon us, & what the issue of this wilbe, those of the more prudent sort doe greatly feare, and that upon good ground. But especially their beggerlines in suing for livings is notorious. For let us take a view, and make a generall muster, as it were, of the whole *Clergie*, and if you will let us begin at the basest underlings. The *Curates*, as they call them, are both in very deed, and in all mens account a company of beggerly fellows. In whom a man may see that verified, which was threatned against the family of *Eli*, men bowing themselves to the ground for a peece of silver and a morsell of bread, and craving it be put into one of the *Priests* offices, that he may have a snappe at a crust of bread. *1. Sam. 3. 36.*

Now for the rest, those that by meanes of their more full purses walke more lustily, such as we call *sturdy beggars*, what running up and down is there among them, what bibbing, what importunate and impudent begging, what flattering offers do they make of all their obedience, and all ductifull complements, that they may come by these Ecclesiasticall promotions? You may see many of them that post up to the Court, or to the house of the right honourable, *The Lord keeper of the great Seale*: For these two places are like the beautiful Gate of *Salomons Temple*, *Ak. 3. 2.* Men come in by this way apace, thick and threefold, and they are in great hope to carry away some good reliefe. Others there are that become followers of *Noble-men* and *Peers* of the Land, whose *Chaplines* they become, either *houshold*, or *retainers*, as I may call them, that live under their protection; for what end throw ye? Even for this and no other, that asloone as any *Benefice*, as they call it, shall fall void, they might enjoy it by their *Lords gift*. And doth not this I pray ye seem to be an honest way to get a Church-living, no such base and beggarly one, as you speake of? But is not this currying of favour meer beggary? Is it any whit a lesse filthy thing, to come to a Rectory, that is of Gods appointment, by favour, then by money? If we will judge indifferently, it is all one fault to creep in, whether it be by bribing and *Simony*, or by fawning and flattery.

The rest of the rout in the Country are diligent in attending the common sort of *Patrones*; whose thresholds they ly watching at, whose wives they brave and court, as if they were their *Mistresses*, whose children they cogge with, whose servants they allure with faire words and promises to be their *Spokesmen*, and in every place and point they play the partes of miserable beggars. Some there are that beg more craftily, like to those that sit in the high waies, or in places where two

wayes

waies meet, and there they offer pilled rodde to passengers, to get a peece of money therewith, as it were a penniworth for a peny: So do these men make way for their suits, by large giving of money in hand, or els by compacting to give some of their yearly *Tithes* for a gratification. But some man will say, all this is not the corruption of lawes, but the corrupcion of men. Nay surely, as long as that manner of conferring Ecclesiasticall charges taketh place, which hath been in use among us to this day, there can be no remedy applied to cure or prevent, this beggerlines. Doe we not sufficiently finde it to be true in experience? In the late *Parliament*, lawes were enacted severally against it; but what came of that? Nothing truly, but that it made men deale more closely and cunningly to cosen the law. We must not think to do any good with our laws, where Christs laws are not observed. But to proceede, when once the living is by beggery obtained from the *Patrone*, what a deale of begging work is there to come, for those *Sir Iohn Lack-lattines*, that *Institution* might he had from the B. b. Here he must supplicate, not only to the right reverend Lord B. b; but to *Myster Examiner*, to my Lords *Grome of his Chamber*, his *Register*, the *yeoman of his Buttry* and *Larder*; yea, the meanest that belongeth to him. Not that want of latin and learning will keep him from entrance into his Benefice, but that he hath neede of more favour for dispatch, or speach with my Lord, or the like, must see the servants the better, whose gaue cometh trowling in this way. There is no Cattle so defended, which a latin-lesse Asse laden with golden metall may not scale and conquer. Neither is there any almost so unfit that hath the repulse, but by what engines he prevaileth, let them look to it.

The like is the condition of *Prebendaries*, *Archdeacons* and *Deanes*, Nay, are the Lord *Bishops* themselves cleare of this base beggery? What meaneth then that continuall *haunting of the Court*, hanging upon the Nobles? Why doe they not stay and waite, till they be sent for? Yea why are they not rather pulled away from their studies against their wils? Nay rather if a man should appeale to their consciences, whether are not some of those fat demeaunes of their *Bishopricks*: let out of their own accord, to such as they seeke and sue for, that they might come and hie them, or els are there not other large bribes comenanted to be given to such as shall stand them in stead, for attaining of these dignities? But are they only thus beggerlike in their ambitious lusing for their promotions: say truly; Some of them are grown to extremely base this way, that if they be to change their Sea, they pay not their *first fynes*; but by raking together in a filthy fashion an alms from the poore *Vicars*, which yett most go under the name of a *Benivolence*, to make a cleanly cloake withall. Thou art therefore a very beggerly wretch (O thou *English Angel*). And therefore it is usuall with thee, that the best are made to go on foot, and others of lesse worth ride on horse back. For as we are moved with pittie to give somewhat to the blinde, and lame, and those that be full of sores, but we stop our eares and shut our purses against such as wee feele to be of a more able body, and to go in handsomer apparel; so men that are blinde in their mindes, lame and deformed for want of learning and wit, get good store of *Peter pence* and *preferments*, when as those that have more cleauing and judgment, either because they cannot bawle and creake so loudly and lustily, or els because they are more shamefast and cannot abide to beg, or els because men doe lesse pittie the wants of such, these (I say) are suffered to be an hungred, yea to be famished for want of meate, for all their learning. But I intend not here to plead these mens cause, but to convince thee (O *Angel*) of thy beggery, which whether thou wilt or no, thou canst not but take knowledge of, if so be thou wilt consider of the matter in good earnest in thine own heart. Thou flowest indeed with wealth, but nothing can be more vile, then the waies thou useth to come by it. What, shall a begger,

after that he hath filled his purse with asking almes, cast away his patched cloake, and goe get him into his silks, to make a vaining shew of his wealth he hath so gotten? What other thing is thy vain-glory; but an ostentation of that wealth of thine, which thou hast gathered most shamefully by begging? And yet I doe not speake all this, as if I thought that the stipend of godly *Pastours*, that come by and discharge their places in a holy manner, were to be counted a meere almes.

For the workman is worthy of his hire: Neither can this distribution and communicating of our goods this way, be any more called a gratuite, then any other that is made to him that liveth by a publike office. God that made the earth, did so give it to the lonnes of men, that he reserved a portion for himselfe, which he bestowed upon the holy *Incumbents*, that do earnestly bend themselves to fulfill their ministry. And therefore *Patrons* do not give freely of their own, when they assigne and allot the Church-revenues to the *Pastours* for their labour, but they deliver such things, as whereof they were made keepers in trust, and to those men who may claim them as their due debt. We speake not (I say) of such singular persons, but generally of the state of our *Clergie*; with whom the case so standeth, that the *Angel of England*, in plaine termes, groweth wealthy by begging, neither is he in very truth, nor is to be called ought, save My Lord Begger. To this Beggerlines, is his *Blindnes* to be added, whereby the evil is made far more greivous. For what more wretched a thing is there to see to, then a blinde begger, whom necessity driveth to seek abroad for his living, and yet want of light will not let him seek? But this blindnes here is of the minde, whereby a man being bereaved of all foresight and prudence of minde, cannot provide himselfe of things profitable and honest before God and men. The *Angel* therefore being destitute of this wisdom, sinneth as much in excusing of his function, as he did a little before, in his manner of entrance into it. Now this is the worst kinde of blindenes that can be as which, for the most part, doth neither suffer a man to acknowledge his own ignorance and folly of minde, neither yett with patience to abide one that doth detect it, yea that walking stiffe of his, which should helpe him in finding out the way, and in his walking, that he taketh up and letteth drive at him that giveth him warning of the danger. And yet for all that I will tell thee plainly of it (O thou miserable *Angel*) be thou as forward and celsy as thou canst. It may be thou mayst at last come to thy sight and learn to be wise, but if not, yett shall I at least by this meane be out of the danger of so cursed a crime, as is the putting of a stumbling block before the blind, which I should do, if I should see a deep Dungeon of destruction, and one that is blind ready to fall into it, and should not tell him of it. And that I may have thee the more equall and better to deal with, I will rather make thy self to be Judge, and to determine how notably sharp-sighted thou art, then convince thee by mine own judgment; though this be unequal, in a mans own cause to be Judge himselfe, where a man must needs be twice so much the more blind-fold.

Call to mind therefore with me thy last *Constitutions* and *Canons*, which are wont to be wisest, discussed in a *Synode at London*, and set forth Anno 1597. And see I pray thee what a kind of Medicine thou makest for a sick Church? First thou decreest, that fit men should be admitted to *holy Orders*, and to *Church livings* and *Benefices*, as they call them. The very Title truly of this *Canon* did refresh many mens hearts, and made most men judge that at last thou hadst gotten eyes to see with. It is this kind of vermin, that hath pestered the Church this many a day. There was now some hope of remedy, when first thou didst begin to see and acknowledge the disease. For good laws are wont to spring out of bad manners. But how wisely thou hast prevented this mischief; and how thou hast therein satisfied the expectation of good

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good men, doe thou upon serious consideration give judgment thy selfe. Thou knowest it was ordered by the statute of the land, that no man should be admitted to holy Orders, unless he were 24. years old at least, and had first brought with him to his Diocesse a Testimoniall of men well known to the Bishop to be of sound Religion both for his honestie of life, and also for his sinceritie in professing the doctrine of our Church; withall, unless he could give a reason of his faith in the Latine tongue, or at least, unless he have some singular gift of preaching. Not withstanding that this was by statute so long since enacted, the Church nevertheless swarmed with a new heap of most base vile unworthy men in the Ministry. Now then what Cautions didst thou add to helpe the weakness of the law? For it is the practise of prudent men, that have their eyes in their head, when as once they have found out the invaliditie of laws to strengthen them with more strict provisions, on that side, where they see the boldnes of men to break through. Thou hast indeed provided many things; But I pray thee what do they avail? What availeth it to the worthines of Ministers, that no man should be received into holy Orders, unless he can shew at the same time a presentation for himselfe to some benefice that is then void? Or unless he can bring a Certificate of some Church wherein he may take charge of soules; that is, where he may be a Curate under some man to say prayers? Or, unless he have been of some Colledge? Or at least, unless he be to be admitted by the same Bishop to some Benefice or Curacy? What sturk fool, or errand knave is there, that may not fulfill all these conditions? But thou proceedest and putteth to other stuffe of the same stamp: Moreover, if he be (saist thou) of another mans Diocesse, unless he can bring letters dimissorie for his passe, and have lived out the foure and twentieth year of his age, and have taken some degree at the Vniversitie (which last condition is required onely of men that be of another mans Diocesse.) And lastly, thou providest, that Orders be not given but onely on the Lords dayes and the holy dayes. Worthy Ordinances doubtlesse, in regard whereof the reformed Churches may blush for shame. What good do these things at all, either to make a man fit to be admitted, or els that hereafter more learned or honest Ministers should be ordained? What will ye, when the holy Ghost cryeth out by Paul; who is fit for these things? Will ye thrust a fellow, upon him with a Presentation, a Certificate, a Passe-port, or an installing on the Lords day, or such like toys? What fore-sight I pray thee, hast thou had in this matter, that hast rough-cast this tottering wal with such a silly kinde of playfistering?

Then for Pluralitie of Benefices, what order tookest thou? Thou decreest, that it is to be repressed, And that very well indeed; For it is a foul matter, that, that man should be made a Pastour of sheepe, who feedeth them not at all, or at least, that he should receive any of their fruits, that receive no commoditie from him. It had been meet then that here thou shouldst have vented all the cunning thou hadst for the curing of this evil, which, not Gods Oracles onely, but even common sense condemneth for sacrilege. What remedie therefore dost thou use? Forsooth, this: Let no man be qualified for such a priviledge, unless he be a Master of Artes at least, and be a publick and worthy Preacher of Gods word. Surely thou art a worthy Philitian. Why, what hurt have Masters of Artes done thee, or how have they offended thee, that thou shouldest owe and do them this mischief, to make them in the first place guiltie of so great a sinne? Thou confesseth that pluralitie is evil, and a thing to be suppressed, and yet givest them leave in thy Indulgence to be infected with this pestilent disease. Doubtlesse it is a notable priviledge of their degree, that they may be naught before any others. But didst thou think that this contagious sinne would passe the lesse forcibly and commonly by this meanes? There are, God be thanked so many Masters of Artes, that if all of them should make use of this liberty that thy Canon giveth them, and should make no matter of Religion or conscience to God of it, I beleve more parishes should want Ministers to reside amongst them, then do at this

day. So wisely dost thou restrain an evil by giving it more ample scope. But it may be thou thinkest it enough for thee, onely to delude men with the bare Title of Canon for keeping p^rvalitie in order.

After that, there is a law made for Hospitalitie in Benefices with cure. No doubt surely but this is the cause of our Churches calamitie for that Ministers do not bring forth more store of Bull-besse to feede the poor withall. That law for tying those they call Canons to make their Sermons in their proper persons, might, seem to come from a quick sight, were it not, that perhaps it called them away from other places, where their labour was more necessarily required. As for Matrimoniall constitutions, I let them passe. That law touching the reforming of the abuses about excommunication, is memorable. For thou seest that it is defiled vily with many pollutions; I would thou couldest as well, fee and provide for those things that belong to the holy and lawful reformation of those abuses. But why dost thou at first say, that nothing can be innovated or altered herein, but with great change of the whole Ecclesiastical Jurisdiction and the most of the laws of this Realme? Yet nevertheless afterwards, thou wouldest have it reduced to the ancient use, honour, and dignitie, which once it had. Wilt thou effect (or have) a Reformation, without any change. Seest thou not that thou speakest things that be repugnant each to other? Thou wilt have nothing innovated, least the laws be broken, and yet forsooth, thou makest shew of recalling the ancient comelines. I pittie thy blindness. But by this Caution, thou hast taught us plainly, what a kinde of reformation we should expect at thy hands, namely, such as by which there should be made no amendment of things. A title therefore had been enough for this matter. Yet, thou mightest seem to doe that which thou dost not at all, nor meanest to do, thou settest down a certaine forme of decrees. Let us see how they falsifie men for that which they promise them.

First thou ordainest, That in greater crimes the sentence be pronounced either by the Arch-Bishop, Bishop, Deane, Arch-Deacon, or Prebendarie in his proper person. What ancient use is this, of pronouncing the sentence by those men, whose very names (except that of the Bishop onely) were not once heard of in the Church, as long as the true comelines and dignitie of excommunication indured? And why is there no place left for the Pastour of every Congregation, whose office it was of old to pronounce the sentence? Perhaps he careth not at all what becometh of his sheep; or it may be that he is lesse fit to doe it, and is not indued with judgment and wisdom enough. Indeed this feare might perhaps have prevailed much in former time, but now it ought not, seeing thou hast sufficiently freed us from it by the first Chapter of these thy Constitutions. For is it to be doubted, but that he should be enough, and more then enough, fitted for every part of his function, who is provided of a Presentation, a Certificate, and the rest of those trifling points wherewith thou hast instructed, furnished, and appointed him? Or els, to deal in good earnest with thee, what hindereth, but that the Pastor using the advice of other men, and upon diligent discussing of the matter, may not awel pronounce the sentence, as either the Bishop, or Prebendarie, or any other? I but (wilt thou say) we will not have this matter to be dealt in by the common counsaile of many, but to stand to the pleasure of one man onely. Is this the meaning of thy reformation, and yet darrest make mention of the ancient practise, beaurie, and dignity?

Christ bade us tell the Church; shall one man beare the person, and stand in the Roome of the Church? One man indeed did for Orders sake pronounce the sentence of old time, but the matter was adjudged, not by the will and arbitrement of this one man alone, but of the whole Councell. Neither would Paul have the unworthy person to be excommunicate, but when the brethren did assemble and consent together. 1. Corinths. 5. 4. And this was in use with the Church for some ages after, as it is clear out of Origen, Terpilian, Cyprian, and others.

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others. And therefore I should marvelle to see the bragging so boldly of the ancient worthy order, were it not I knew that blind men feare not the faces of men.

But what if this thy pretended amendement of manners, make way also for grievous crimes to breake forth without feare of punishment? The *Commissary* as long as it belonged to him, did twice, at least, every year compell the *Church-mardens* to present notorious offenders: But now there is no cause perhaps why he should so doe, seeing the *Priest* that is his associate is made a stale, and hath no power in denouncing the sentence against such men. Neither is it to be hoped, that the *Church-mardens* will runne, of their own accord, to the *Bishops*, *Arch-Deacons*, *Prebendaries*, whom they know not in what quarters they shall finde, or they may be further off perhaps, and the journey would be costly, when as being present, and that at other mens charges, they can scarce be compell'd with an oath to make presentment of them that be guiltie. These things thou shouldst have thought on, and not have prescribed a remedy worse then the disease.

In the second place thou dealest about excommunication for contempt and contumacie, which hath no new thing from thy old reforming courses and decrees. But the very naming of the old custom is reformation sufficient in thy account, that for perhaps no box might want a title, though it had no such matter within, as it speaketh of without. I passe over thy *clainging of Penance*, the *foule and excessive abuse of Officials*, *Summers and Registers*, for the taking away whereof thou shouldst rather have taken order, then for the moderating of them. Now do thou thy selfe judge what is become of thine eyes, or what use thou hast made of them, that hast wholly spent thy time and thy wits about trifles and gew-gawes, and hast let passe many maine evils: Or els if thou hast touched any of these, thou either makest them worse with thy manner of curing, or els surely never a whit the better. Certainly, thou art proved to be blinde by many arguments. But *Christ open thine eyes*. I for my part think fit, not so much to spend words in disputing with thee, as wishes in praying for thee. For I have not intended to make any large treatise of these matters, but onely to descric & point the out.

The third part of the disease is *Nakednes*. Garments are used to provide for our shamefastnes, where out when once a man is stript, his shame is laid in open view; according to that of the Prophet: Behold I come against thee (saith the Lord of hosts) and I will discover thy skirts, unfolding them before thy face, that I may see thy nakednes to the nations, and thy filthines to the Kingdoms, Nah. 3.5. This nakednes therefore, is that shamefull reproach and contempt which the *Angel* is subject to, and susteineth. Neither indeed can it be, but that our Cleargie should be vile in the account of men, that do see openly and clearly in how beggerly a manner Ecclesiasticall stipends are catcht at, how shamefully and negligently the holy functions are administred, how all care of the flocke lieth dead, and the desire of Gods glorie is cast away. When as men (I say) see these things, can it be possible but they should despise the *Angel*, that seeketh onely the things that be his own, and not the things that be Christs? Yea, and the *Angel* himselfe doth in some part see this selfe-same thing by certaine fits and starts, as the frequent complaints of his publique sermons may testifie, though he know not the cause, or list not to know it, as being more afraid of the remedie then of the disease. But it doth more evidently appeare how great contempt he is had in, by that which hapned a few years since. There was one that called himselfe by the name of *Mar-Prelate*, who set forth books wherein he dealt somewhat roundly with the *Angel*. How were those bitter jests of his favoured among the people, how plausible were they in a manner to all men, how willingly, greedily, and with what great mirth were they every where interained? There is no man so rude and unskillfull, but that, pondering that time in his minde, would say thus to himselfe, and that not without

cause; Truly the Lord hath poured out contempt upon Princes, *Look those that honour him doth he honour and those that despise him shall be despised: He hath made our Priests contemptible to the whole world people, because they have broken their Covenant.* Any man (I say) thinking of these things, should not have strayed from that truth. For if the *Angel* had been in any estimation, men would rather have sighed and sobbed for greife, then laughed for joy; yea, they would rather have cast those writings into the fire then have worne them out with continuall reading and handling of them. I would never have told thee these things, had not the *holy Ghost* openly avouched, that thou knowest not thine own nakednesse. That false glory of thine wherewith thou floristhest, will not let thee consider, and regard what men speake and think of thee. But learne hence, if thou be wise, that thy many gold chaines that usher thy person, and that troope or attendants that follow thee in great number, do nothing avails to drive away contempt, and to set thee free from being despised by the common people: Or if thou canst not so wel perceive these things in thy selfe, behold then the *Popish Prelate*; yea, and their *Prince the Pope*, how deservedly he and they doe sink now among the greatest part of men, how contemptible, abject & hateful he is to all the godly, whose feete notwithstanding, some Princes that are bewitched doe still kisse, and then whom, heretofore there was never mortall man of a more Princely Majestie. Remember our own former *Prelates*, whose riches and estate was more ample, then thine, their authority greater, their power more dreadful, yet because the Vulgar sort saw them to be meere guts, fat, greedy and idle-bellies, how did they scorn them? The hautie carriage of our *Wolsey*, was openly derided. The reason is because the honours of this world are but figge leaves, or like ragged clothes, that do not cover a mans nakednesse, but make it to seeme more ugly as a man looketh out upon it at a window. Think upon these things and be not proud of thy Peacocks feathers, but seeke rather to hide thy filthy nakednesse, least by glorying vainly of that part of thee that is better let out, thou lie open to contempt among the common people in regard of thy other deformities. And thus have I at last opened this rotten ulcer; if my labour shall be acceptable, and the sore being Purged, be healed againe, how great thanks shall I give unto our God? But if the evil shall be onely stirred up, and the handling of it shall offend the sicke and sore parties, I will yet comfort my selfe with the consciencie of the good discharge of my duetie, and with the ordinary reward of a Philitian.

18. I counsel thee buy gold of mee. Thus farre of the cause; the remedie is next taught, both whence it is to be fetched, and after what manner, and what is the matter of the medicine it selfe. It is to be fetched from Christ alone. He it is that hath borne all our infirmities, and who alone can still heale our sicknesses. The manner of seeking is by bargain and sale, not that he calleth for money to buy it with, for he selleth wine and milke without money or any other thing to exchange for it. Isa. 55.1.2. But because he would have the like earnest desire and care to be used for obtaining this, as for getting things which require mightie cost; wherein he doth also note out the excellency of the remedie, as that which is deare of any price whatsoever. The medicine it selfe is threefold, according to the nature of the disease, which we have shewed to be threefold, gold, white garments eye-salve. Gold is set against his poverty, white garments serve to cover his nakednesse, and eye-salve is good against his blindness. His wretchednesse and miserablenesse we shewed were common accidents, which do forthwith vanish away, when once the fountains whence they spring are taken away. Of what kinde each of these is, it may easily be gathered out of their contraries. Gold is contrary to the riches and poverty of the *Angel*, that is, to his beggerly coming to Benefices and Ecclesiasticall functions. For the former riches were none true, as which keepe not the *Angel* a whit from being a most base and abject begger: But the

Gold of Christ driveth this beggery farre away indeed. It is therefore that most holy manner of calling, choosing, ordain- ing and giving of authoritie to Ecclesiastical men, every one in his sunthou, which Christ himselfe hath appointed, whereby it cometh to passe, that Pastours sue not, but are sued for and unto, and are promoted not by their money, but by their honestie; not by favour, but by learning; not at any ones pleasure, but by the voices and consent of their flocke. This gold Christ will have bought of him, because hee it is that hath plainly described this whole order, and hath nor left it free for men to do as they list in this matter. As long as the matter shalbe in the power of the Patrone and Bishop alone, there will never want bribe-givers, nor bribe-takers, that will suffer themselves to be corrupted with gifts: But if Christs rule take place, this begging povertie will flee away, and never returne againe. For this gold is tryed in the fire, often approved and throughly refined. We see the excellency of it in the primitive Church, yea even at this day in our neighbour Churches. It feareth no touchstone, it fleeth not away for feare of any fire, it doth not burst asunder by batterie of any hammer, but standeth to this day, as it hath done of old, invincible, to the great glorie of those that are grown rich by it.

The white Garments are opposed to the former honours, and nakednes, that is, contempt. Christ will have these also to be bought of him, as which he hath alone, and those most precious and most praise-worthy. For what can contempt hurt them, whom their worthines hath chosen, their learning hath ordained, their sanctified heart and carriage hath preferred? Whom many men have earnestly desired for their approved pietie, do admire for their diligence in teaching, do stand in awe of because of the truth that hath a most free passage in their ministerie, and do reverence as ensamples of all vertue and goodness? Be thou (saith Paul) an ensample to the faithfull in speech, in conversation, in love, in spirit, in faith, in chastitie, neither let any man despise thy youth, 1. Tim. 4. 12. Behold, here is a way to deliver a Minister from contempt. These garments are full of Majestie indeed, wherewith even young and youthfull age being clad and covered, doth not grow vile and regardles. And thus did the Prophets of old go decked, whose hairy mantell had more honour, with all men, then the silkes, and the vaine pied and painted shew of other men. Those wicked men and mockers of the Prophets that were together with Iehu, when the Prophet asier he came in withdrew him from the company, did declare their judgment, though more then they wist of, what good estimation they conceived in their mindes of the Prophet. What would this mad fellow (say they) do with thee? Yea rather, why are ye so mad as to enquire what this mad fellow would? But though their tongue spake after the wicked guile of it, yet their desire to know what he did, did abundantly shew what credit they gave him secretly; whence it was, that after they had known certainly what his message was, they make him King, whom that mad fellow had anointed to be King. The Baptist with his lethern girdle and garment made of Camels hair, was safe from the injury of the high Priests, because of that honour which the common people had him in: exceeding great is the force of Gods ordinance, as unto the which God himselfe procureth authoritie, either by the voluntary obedience of men, or by some punishment inflicted by his own hand. There is no need of earthly riches, pompe and honours, which are wont at the first sight to dazle the eyes of simple men that know nothing, but at length when their vanitie is well seene into, they are no wit lesse condemned, then was that log that fell from Iupiter, whereof an Image was made. These garments therefore are to be bought of Christ, as wherewith alone thy nakednesse may be covered, which otherwise will appear in a most ugly hue, cast what other covering soever thou wilt over it.

Eye-salve, was of olde time a salve of any kinde, in such wise made, that it might be kept up till there was use of it. At

length the name did chiefly remaine among those salves that are made for the diseases of the eyes, because Phisitions gaines came in most merrily through store of these diseases. Here it is prescribed against blindness, namely, that fleshly wisdom, and ignorance of spiritual things. We read of a sensible one made of Christs spittle and clay, Joh. 9. 6. As it were of the knowledge of Christ, by his word which proceedeth out of his mouth, as also of the knowledge of our selves, who being made of earth, at the beginning do favour nothing but the earth. Both of these two knowledges, are to be joynd and beaten together into a lump, they do no good severed one from the other. For our misery acknowledged without Christ breedeth desperation, and Christ received without a feeling of our own unworthinesse is unprofitable and fruitlesse. And yet it is not in our power to make a mixture and compound of these things, but we must by prayer obtain it of him, that came into this world unto judgment, that they who see not should see, and that they who see might be made blinde, Joh. 9. 39. First therefore we must renounce our own prudence, which as long as it beareth sway, doth so wholly possesse us, that it leaveth no place for true and heavenly wisdom. For wouldest thou (O Angel) have set up, and set upon, a reformation wholly forged in thine own braine, unless thou hadst been so full that thou hadst been even swolne up with an opinion of thine own wisdom? Take a Survey of thy Constitutions and Canons, in what part of them is the holy Ghost called into counsell? With what authoritie of Gods word is thy correcting of things amisse confirmed? After what example of the puer Church, be our Church matters, fallen in decay, restored? Here is deepe silence of all these things; we do not once heare in any place of the names of Paul or other witnesses of the sacred truth, upon whose authoritie thy decrees might be grounded. I verily think thou shalt hardly finde a Synode even in the corruptest times that have been, wherein authorities out of Gods word are more out of speech and use.

This conceite of thine (O Angel) is to be laid aside, thou must acknowledge thy selfe to be earth, and to have never a whit of eye-salve in thee, till thou be mollified with the heavenly spittle, and as it were stamped into linc. Do thou therefore hang upon Christs mouth, whence floweth that, that is profitable to teach, to reprove, to correct, to instruct in righteousness, that the man of God may be perfect and prepared to every good worke, 2. Tim. 3. 16 17. Neither must thou give any care to them that cry out, not unskilfully onely, but also impiously, that the rules for these matters are not to be fetched out of this shoppe. Christ would not set forth himselfe to be a seller of eye-salve, unless both he had abundant store of it, enough to relieve all our wants, and that it were unlawfull to buy it from any other, thus then we have this threefold salve; Gold to relieve our povertie with, which earthly riches cannot do; white garments against nakednesse, which the honours of this world cover not; eye-salve good against blindness, which wisdom of the flesh taketh not away. Out of which it may now at length be understood, that those riches whereof the Angel did vaunt in the former verse, are not the righteousness of faith alone, as the counterfeite Ambrose doth foolishly prate to shew his wit. For those riches did not rely on Christ alone; whence he exhorted him to buy gold of him, which he should do in vaine if the Angel had such store of it before. Now the righteousness of faith hath all his treasures laid up in Christ, whereof, whosoever truly beleeveth and renounceth all other righteousness is partaker, Joh. 6. 48, Rom. 3. 7. Thou therefore (O Rubera) maitt sooner draw water out of a pumeise stone, then subvert the righteousness of faith out of this place. But such trifling points of thine as these, do easily of themselves fall to the ground, so that I neede not trouble my selfe with consulting of them.

19. As many as I love, &c. These words contain an exhortation to use the remedy; and first of all from the chastising

of those whom he loveth. A reason verily of great moment. Whatsoever he be, he is either among the sonnes of God or reprobates. If he receive no sonne whom he doth not reprove and chasten, what will become of the rest of the rout? A horrible Judgment abideth for these men, whom he that will not coker his own sonnes, will not surely spare in the least manner. There hangeth therefore a chastisement over them, unless they repent in time, and that a very grievous and wofull one, as the very words do intimate, which are wont to be used for a solace in any sharper affliction the ordinary, whereby the mind is so beaten down, as if a man were forsaken of God. For this cause he telleth them that they are sonnes whom he is wont to strike with so sharp punishments, least they should despise of his fatherly goodnes, by meanes of the grievousnes of the punishment. It is now therefore no time to brabble and contend together, with hating of and railing upon one another, but wee must rather listen diligently to Christs Alarme, and either forthwith bethink our selves of the remedie, or els must shortly expect some great and lamentable calamity. Now here we must observe, that he doth reprove and chasten; that is, convince and smite. For both these things are to be joynted together. It is an unpardonable punishment where words are whist, and only blowes do besittre them. Whence it is, that a chastisement is rightly called discipline, or a disciplining, whereby the offender feeleth paine, and findeth matter to learne by, all at once. But what fruit shall there then be of this long lasting and mischeivous contention, when as the sonne being convinced and chastened, shall be compelled, will he, nill he, to make a recantation? Were it not better for him to give eare now and to be teachable, then to stay till he be made to change his opinion with sorrow enough? And yet indeed Christ hath already convinced him, whiles many excellent men have laboured now these many yeares together to this purpose, that their brethren might understand truth. What remaineth now but that he should at length bring forth his rodde quickly to chasten those, whom he hath been so long in convincing without any fruit or profit.

Be fervent therefore. Bend therefore thy zeale to the utmost. The translation doth persit in the former metaphor, but now the Spirit speaketh properly, teaching that the former ferventes or boiling in heate, was nothing els but zeale. For sake (saith he) thy lukewarmnes: Purge out all thy Romish leaven; hang not any longer in the midst betwene the reformed Churches and that that is Antichristian: Cast away thy honour and riches for his sake, who became most contemptible and poore for thee: Let faithful Pastours be set over every congregation. Let them that are set up and called to places of charge over soules be compelled to be diligent: Let innovators and corruptors of doctrine be restrained: Let the Pastours have the power restored unto them, of exercising the Censures upon their own flocks; And do not dispute with Christ how profitably a Church policy, that is in use among the enemies of the Gospell, may be joined with the Gospell. He that reproveth the *Eastern manners* among his people, and will not have them so much as to be shaven after the likenes of the brethren Nations, will not take well at our hands this our familiar trafficking with Antichrist, which our carnal prudence doth devise. This is the force of this zeale, which unless we will straightwaies admit of, we shall undergo some sharp correction.

And Repent. Let it repent thee of thy injuries which thou hast done to thy brethren, in casting some of them into Prison, in turning others out of their livings and estates, in depriving many of them of the power to preach the word, in reviling them all, and slandering them with the odious names of Anabaptists and Puritans. Thou knowest these men have nothing at all to do with those Sectaries: They who do reprehend thy superstition, do teach most purely and holily concerning the Magistrature, as whom they honour and obey with no lesse faithfulness and reverence then any other men

whosoever. If indeed I should say that he is obeyed most holily and religiously by these men, then by any other mortal men, I should not speake amisse from the truth. For they that do cleave to God with greatest strength and constancy of minde, are most diligent to observe his lawes, and do give themselves over unto him with all true obedience whom they acknowledge to be appointed & set in his place among men by God himselfe. It was a notorious slander wherewith thou hast beared the eyes of the *Princesse*, and brought thy brethren into hatred with her. But thou sawest that this dart was readiest at hand, and that it was most deadly and dangerous to them above all the rest. Repent, and wash away with teares thy former wicked practises: Forget thy riches, which the more thou lovest, the more thou shalt smart for it. That thing is hardly forsaken, which a man relieth on with his whole hart. Well, Christ is determined certainly to spee thee out of his mouth, unless thou wilt speedily repent.

20. Behold I stand at the dore. These words contain a second reason perswading to use the remedie, drawn from the willingness of Christ to converse with whomsoever among them that shall receive him; The which is comon to all the members, that which was spoken before this, belonged properly to the *Angels*. But why, saith he, that he standeth at the dore and knocketh? Why doth he not open the dore himselfe and enter in straightway, especially, seeing he hath the Key of David, whereby he openeth and no man shutteth? above ver. 7. These things are spoken most elegantly and significantly to agree with the state of our Laodicean Church, wherein Christ standeth at the dore, all passage being in a manner shut up against him. The Church of *Philadelphia*, wherein the ordinance of God was in vigour of old, and is so at this day in the Counterpaine of it, hath an unlocked and opened dore, all reliques of Antichrist being thrust out by the head and shoulders, but most of all, because the true use of excommunication is restored, whereby the gates of heaven are both shut and opened, as also the dore of every mans conscience are unsealed, that so Christ may come easily in without any stay. For where there is a watch kept over the manners of every man, and men are admonished, reprovèd, cut off, received in, as occasion is offered, and other things are faithfully and diligently performed, which the regard of the salvation of every one requireth; there all the barres and boltes of the heart are plucked away, and then indeed do the gates lift up their heads, that the King of glory may come in. But seeing England is lukewarme by reason of the contagion of the Romish *Yerment* (as Laodicea was of old for some temperature like to this) neither hath it any administering of the censures permitted to the lawfull Pastours, as Christ hath appointed; as oft therefore as the word is preached, Christ standeth knocking, as it were, at the dore being shut, and can get no other passage into the heart: then he can win with words? the force whereof we read indeed to have been great of old, when three thousand soules were converted by one Sermon *Act. 2. 41*. Neither is it lesse powerfull at this day in regard of it selfe: yet there is another regard to be had of the Church when it is to be gathered, then when it is once gathered. God sheweth himselfe extraordinarily bountifull when first he inviteth a people, the which after he hath once gathered into one flocke, he will have to be increased in the ordinary manner that is appointed. In regard therefore of the fruit of the Gospell, the people feeleth no lesse the losse of so notable an ordinance, then the *Angel* should acknowledge himselfe to be maimed and lame being bereaved of his lawfull power and authority. This key is wanting to our Church, neither is it mervail that Christ should be stayed from entering in readily, while the dore be shut against him. But what, are we therefore left destitute of all manner of good things? Nothing so, but wee do still enjoy a double benefit that maketh for the salvation of the elect, the first whereof is the

thou knockest by the word, and do not despise thy most sweet invitation by the Sacrament. The error therefore of those men is full of evil, yea of blasphemy, who do in such manner make a departure from this Church, as if Christ were quite banished from hence, and that there could be no hope of salvation to those that abide here. Let these men consider, that *Christ* is here feasting with his members. Will they be ashamed to sit at meat there, where they see Christ is not ashamed to sit? What, will they be holier and purer than he? But why do they not convince and confute themselves with their own experience? They cannot deny but that they did first beleve in Christ, before that they made this divorcement from us, whence came this faith? Did it not come from the preaching of the word in our Church? Can then any man preach except he be sent? *Rom. 10. 13. &c.* Why do they therefore so perversely refuse that word, because of some corruption in the outward calling, whose divine power they feel in their hearts. And yet for all this, this fruit doth more free our corruptions from faultines, then a true child of ones body doth excuse adultery. And therefore neither must we hold our selves contented with these corruptions, neither must they separate themselves from us for any blemishes. Return therefore to the unity of that Church, which hath begotten and nourished you. If you see from this Christ that supperth with the elect in our Congregations, and doth again for his part entertain them, certainly you shall find him no where. In the mean time, let us also consider, what a mischiefewe ill we pull upon our selves, who by retaining stiffeily our superstitions and errors, do plunge our bretheren into so great a danger. Certainly if that which the Truth it self hath long ago avowed to be of any moment in it; it had been better for such men to have had a Millstone hung about their neck, and so to have been drowned in the bottom of the sea, *Matth. 18. 6.* I beseech God to give unto them both, soundnesse of mind. But it remaineth that this place should be defended from the crafty glosses of the *Papists*, who will have it to be in mans power to open unto Christ when he knocketh. *What (saith Bellarmine) art thou (O Christ) ignorant that they cannot open? Were not wee foolish that would knock at his neighbours doore, if he knew for certain that there were no man within that could open?* In his 1. *Book of Grace and free-will, Chap. 1.* I answer, Christ should have no wrong done him to be counted foolish, if his onely end of knocking were to enter in. But Christ knocketh at the doore of Reprobates, who he knoweth neither will, nor can open, nor that he might enter, but partly to upbraid them with their impotency, which was procured by their own fault; partly, also to increase their condemnation. For so saith the *Evangelist* exprefly, *Therefore they could not beleve*, *Iohn. 12. 34.* Why then did he spend many words upon them that had no power to beleve? Christ himself teacheth the cause; *if I had not come (saith he) and spoken unto them, they had had no sin, but now they have nothing to pretend to cover their sin with*, *Ioh. 15. 22.* His meaning is, that he therefore spake unto them, that by means of their contempt & hatred of the onely begotten son, their condemnation might be more grievous. Such then for all the world, is the power of a naturall man to beleve, as is the love of the truth in the *Papist Teachers*, who though they see it, do yet wickedly reject it, with scorn, and hatred.

21. *Hee that shall overcome, I will give him to sit.* For, *I will give to him that overcometh*: So putting the nominative case absolutely; as we have observed above, chap. 2. 26. Here we have a third reason taken from the reward of a fellow-Throne. Not that the glory of every one of Gods children shall be equal to the honour of Christ as hee is a man; but that the brightnesse and Majestie of that head shall redound to every one of the members. And therefore these Thrones are not proper to the twelve Apostles, of which wee read, *Matthew. 19. 28.* But common to all the elect, though they are given to the

Apostles

Apostles in that place after a peculiar sort, as perhaps we shall shew elsewhere. Now we have often said that rewards are applied to the times, and do contain a prophecy, which thing is also to be regarded in this place. Christ therefore maketh mention of *that throne* which he attained unto after his sacrifice finished upon the crosse, teaching us that the like things are to be sustained also of his members, and that then they shall be partakers with him of *this throne*. And therefore by mention hereof he lesseneth the affliction, propoundeth himselfe for an example to comfort them against it; as if he should bid us to look intently upon him, and not to faint or be discouraged for any troubles whatsoever, when as we see that he is ascended this way into the throne of the most high and heavenly dignity. And indeed it is well known how dear this contending for reformation hath cost many worthy men, whose sufferings shall never be buried in oblivion, though they should not be once spoken of by me. Onely let them comfort themselves against this abject estate wherein they live here, with the expectation of this throne, which they shall be exalted unto hereafter. What though they be trampled under feet as the off-scouring of all things, while they see others flourish like yong *Peeres* and *Princes* with *possessall pompe*? Christ hath prepared a *throne* for them with himselfe: let none of them make it any part of their care or desire to climbe up to the chayre of *earthly dignity*, as hitherto they have sufficiently shewed, that they have been farre enough from any such fleshly and sensuall lust, whatsoever ambitions men, that make a conjecture of others by themselves, doe prate and babble to the contrary.

22. *He that hath an ear.* Now therefore whosoever thou art that hast perceived Christ to be the blessed guest of thy soul, and hast in like manner tasted of the heavenly delicacies of his *Table*, listen diligently and attend what the *holy Ghost* saith to the Churches. Let the man that speaketh go, and do

not so sicke at him, that thou shouldst much trouble thyselfe about him, but consider how all things agree together from top to toe; and complain not of, neither quarrel at the novelty of the interpretation, as if thou wouldst prescribe Christ a law, to whom, and at what time he should reveale his secrets. We know that certaine things are sealed up until the time appointed be our: But if thou must of necessity acknowledge this to be a divine truth, let us all, even *Princes*, *Peeres*, *Angels*, *People*, earnestly bend our selves with all our power, to turne away this evill that hangeth over our heads. How horrible a thing is it to be spued out of Christs mouth, with a certain loathing of us, and rising of his stomach against us? *The land did once of old spue out the Canaanites*, and they were utterly overthrowen. Will their evil be lighter, whom not the earth, but Christ himselfe shall vomit out? Wherefore, let us in good earnest use the prescribed remedy. We have need of zeale to the intent we may attaine to a full reformation. We hang as yet by Geometrie, as it were, betweene heaven and hell; the contagious steaming of the Romish foggie lake doth in a deadly manner annoy us: *Our silver is as yet defiled with dross*, *Our Wine is mingled with water*: Christ will no longer indure such *midling Angels* as ours are. What wilt thou say if this admonition of mine be the last watchword and warning-peece that ever thou shalt have? Let us therefore marke what hath been said; and let us not like dogges gnash and gnaw our teeth at the stone that is cast against us, but let us rather tremble at that dreadfull hand that cast it. Thou (*O Christ*) that tookest *Lorby* the hand to pull him out of *Sodom*, when he delayed the time, doe thou, I beseech thee, unlock our iron-boltd hearts, which by reason of the hardnes of them make us to drag and drawbacke, that so we may give eare unto, and obey, with all possible speede and power, these thy holy and wholefom admonitions.

THE FOVRTH CHAPTER.



AFTER I saw, and behold, a door was opened in heaven: and the first voice which I heard, as it were of a trumpeter talking with me, said, come up hither, and I will shew thee what things must be done hereafter.

2 Then straight way I was ravished in spirit: and lo a throne was set in heaven: and one sat upon the throne.

3 And he that sat there was to look on like a Jasper and a Sardin stone; and round about the throne was a rain-bow in sight like unto an Emerald.

4 And round about the Throne, were foure and twenty seates, and upon the seates I saw foure and twenty Elders sitting, clothed with white raiment: and having crowns of gold upon their heads.

5 And there proceeded from that Throne lightnings, and thunders, and voices: and seven lampes of fire burning before the Throne, which are the seven spirits of God.

6 There was also before the THRONE a Sea of glasse, like to Chrysell, and in the middes of the Throne, and which

compassed the Throne, foure beasts full of eyes before and behind.

7 And the first beast was like unto a Lyon, and the second beast like unto a Calf, and the third beast having a face like a Man, and the fourth beast like a flying Eagle.

8 And the foure beasts every one of them by themselves, had six wings round about, and within were full of eyes, saying day and night without ceasing, Holy, Holy, Holy, LORD GOD that almighty one, which was, and which is, and which is to come.

9 And when those beasts shall give glory, and honour, and thanksgiving to him that sitteth upon the throne, to him, I say, that liveth for ever and ever.

10 The foure and twenty Elders shall fall down before him that sitteth upon the throne, and shall worship him that liveth for ever, and shall cast their crowns before the throne, saying,

11 Worthy art thou, O Lord, to receive glory, and honour, and strength; because thou hast created all things, and by thy will they are and have been created.

The Analysis, or Resolution, of the 4. Chapter.

Hitherto we have spoken of the Prophecies of the particular Churches. The Prophecy of the whole Church followeth, the which doth first propound the matter summarily in this Chapter, and then in speciall in the rest. This containeth a new calling of Iohn, consisting in the thing that was seene, a doore opened in heaven, in the first voice of the Trumpet that was heard, vers. 1. And lastly, in the effect, whereby he became straight waies in the Spirit, in the beginning of the 2. vers. As also it containeth an Univerſall Type of the future Church, which is described throughout the whole Chapter besides. The Prince whereof, as it were the Center, is most glorious by meanes of his Throne, most amiable to see to, glistering round about with heavenly brightnesse, vers. 2. 3. The members, as it were, the circumference of this Center, are the foure and twenty Elders, full of Majestie, honourable, by reason of their Thrones, Age, Holinesse, Crownes of Gold, vers. 4. The things that accompany these persons, are partly, the gifts which God bestoweth on this holy Company; partly, that worship which the Company of the faithfull rendereth backe againe unto him. The gifts are, first, of protection, whereby great flashes of lightning, thunders, and voices come forth from the throne, for the vengeance of the wicked world, because of their attempts against the congregation of the Saints; vers. 5. And after, that of sanctification, whereby he presenteth this holy Company unblameable before himself, not having spot or wrinkle, or any such thing. Among these, the internall are the seaven lampes burning before the Throne, vers. 5. The externall, and the instrumentall causes of those other, are the Sea of glasse; and the Beasts, whose place, number, eyes of their body, the proper visage of every of them, with the adorning of their wings, are described, vers. 6. 7. 8. After that, their office, vers. 8. Now the worship which is performed to him that sitteth upon the Throne, is a thanksgiving, wherein the Beasts go before as the Captaines and standard-bearers of the publike Assembly, vers. 9. And after that the rest of the body of the Elders followeth, both with adoration, vers. 10. As also with a consenting unto the same thanksgiving, vers. 11. According to that custome, after which God is worshipped in the Christian Congregations. Such is the Company of the Godly before God, and some such company as this should alwaies be extant, though not remarkable of the world, in every age with equall glorie.

THE EXPOSITION.

1. **A**fter that I looked.] The Holy Ghost having hitherto revealed those things that were to be accomplished in a certain short and determinate time, now enlarging those bounds, he goeth on to write in a continued order, of such things as might offer unto our view a common and perfect portraiture of the estate of the Church, from the writing of this Book even unto the last end. The handling of which things wilbe admirable, and such as cannot be performed but onely through his help, who did at the first reveal them unto his servant. Trusting therefore on the grace of this Almighty God, I will go forward in the work which I have taken upon me. For the abſolving and perfecting wherof howsoever other things requisite shal be wanting, certainly faithfulness and diligence in searching out matters shal not be wanting to the uttermost of my power. These first words belong to a new preparation for a new Prophecy. For Iohn is no longer conversant upon earth, but is lift up into heaven it self, where through a doore that is opened he beholdeth marvellous changes of matters, that could not be known by any other meanes. The condition therefore of this ensuing prophesie is diverse from the former. That is of a narrower compasse, even as the place also where the things were seene was a little Island invironed with the sea. This is spread abroad infinitely far and wide, like as is the heaven it self, that containeth all things within the Circuit thereof. Moreover there was a certain visible tracing out of things to come in those seven Cities.

For the Churches that were afterwards to be propagated in order, should be, by the will of God, pourtrayed, after the expresse image of those Cities as they were at that present, but there was no resemblance among mortall men of the things that are to be spoken of in this second Prophecie. For peculiar judgments, of which, for the most part, speech is made here, are to be fetched only from secret Revelation. To the place therefore, of heaven, where power was given to behold this Vision, the Book sealed up with seaven seals is in the next place added, besides the creature is unable to unſeal those same seals, neither is the power of any other save of the lambe alone sufficient for that work, as we shall see in the proper place. All which things as they do declare the excellency of this Pro-

phesie, so they require greater attention and diligence on our part. As touching the words, The first voice is heard, because the Author of both the Prophecies is one and the same, and is sounded like a Trumpet, so the intent that the things that were heard might be more certaine and better perceived of Iohn, as it was observed on Chap. 1. 10. He biddeth him come up hither, where onely, those things might be seene, of which there was no track chalked out upon earth; and he would not have him looke through the doore, by which meanes he might be deceived, or could not see plainly enough, but he would have him be present, and before his face, that so he might have the certaine and undoubted knowledge of all things. But that which followeth hath some ambiguitie in it: how he can say, that he wilt propound a Vision of things that must be done after these things: For should not this ensuing Prophecy, take his beginning, before that former (as touching the seven Churches) should come to an issue? But we see that matters of our time are intreated of in these, or if we should respect but the bare Types, many things were fore-told that should come after. Besides, it will appear no lesse in those things that follow, that Iohn doth tell of things that are nearly joynted to his own time, so that the words can by no meanes be so understood. Wherefore that is no firm distribution, whereby some distinguish the whole Prophecy into things present and to come. The Holy Ghost followeth no such division, but mingleth many things to come among things present, as they come to hand. For which cause, these words, after these things, are not referred, in regard of their Originall, to the end of the former Prophecy, but to the present time of Iohns age, yea to that same moment of time wherein the holy Ghost revealed these things unto him; from whence taking a new beginning, he describeth the continual race of the whole Church, and annexeth those things which could not be sufficiently understood out of the former Types. Well therefore doth Theodore Beza translate the words after these things, by the aduerbe heresiter. But in regard of the end, this second Prophecy is worthily recorded after the former, as the which is of a more long lasting time, reaching unto the last coming of Christ, whereas that former one is limited with farre

more

more narrow bounds. Out of these things therefore we gather two things, that are very greatly to be observed. The first, that speech is made from this place, concerning such things only, as follow after the time that this Revelation was made. For so doth he plainly speak; *And I will shew thee what things must come to passe hereafter.* The which thing seeing it was perceived by some of the Interpreters, I marvel that it was not observed by them in their expositions, but that they should rather confound the times, as it were, with a violent whirling of them about throughout the whole Treatise. So as all things are covered over with most grosse darknesse. We being better taught by their example will hence borrow light for the commentary following. The second is this, that this Prophecy is common to the whole Church, but neither tyed to any particular Congregations, nor yet bound with any other limits, then of the whole universe. The holy Ghost hath set that particular one in the middle place, that he might relate common things in common, and not interrupt the order of the narration.

2. *I was therefore straightwayes ravished in the Spirit.* The same authority altogether is here, that was before, both from the Person that calleth, and also from the person of him that is called. For here is the same holy inspiration and motion from God, that he mentioned, Chap. 1. 10. But what need was there of a new ravishing? What did the former decay or cease, that so it should after some space of time, be kindled again afresh? Out of doubt it was a continued inspiration, but hee saith, that hee was straightwayes in the Spirit, because the Spirit did frame and fit him to receive new visions, to the which he perceived himself to be forthwith prepared. The whole Revelation seemeth to have been finished on that Lords day alone, Chap. 1. 10. And therefore not to have had any intermission, after that it once began to be exhibited.

And behold there was a throne set in heaven. So much of the preparation by a new calling. Now he cometh to the common Type of the Holy Church; The description whereof was necessary, before he should set upon the rest of the Prophecy. For inasmuch as the manyfold chances and notable changes of it were to be related, the fleeing of it away, the return of it again, the fained friends, the open enemies, the counterfeit and crafty Apostles that should set forth themselves under the colours of the Church, and many other things of the like nature wherewith it should be sorely annoyed, were to be foretold, it was necessary that first of all a certain portraiture and resemblance should be drawn of that Church, which to know, is the principall thing in the Treatise following, least that perhaps in so great troubles and disturbances, we should either think that it were quite extinguished, or at least through ignorance of her right form and figure, we should be lesse able to know which is shee. Wherefore we shall see that this Type is common to all ages, as whereof mention is made, Chap. 14. 3. *Where the companions and followers of the Lamb sing a new song before the four Beasts and the Elders:* And again, more neare to the consummation of the whole prophecy, *the four and twenty Elders, and the four Beasts fall down and adore God,* Chap. 19. 4. So elsewhere, as oft as speech is made about the true Church, so farre forth as any thing is to be done in the publique assembly, it is alwayes noted out according to the manner of this Type. And yet we must not think, that any Congregation on earth is to be found of such absolute purity and faultlesse perfection, as this Church is here described to be of, but that all the holy assemblies of the elect are accounted such in Christ before God the Father, though much earthly dregs be sprinkled upon, and among them, according to that: *That the Church is sanctified by Christ, and purged by the laver of water through the word, made also glorious; neither having spot or wrinkle, or any such thing, but being holy and unblamable,* Ephes. 5. 26. 27. An example of which description, wee have here set be-

fore our eyes; And besides, with that intent and purpose that according to the square hereof, wee might conforme all our assemblies, even as Moses was commanded in such manner altogether to build the Tabernacle, and all the implements thereof, as had been shewed to him in the Mount. Exod. 25. 9. But the pattern of our Church is shewed in the heavens themselves, because of that more abundant glory wherein the Gospel shineth above the law, by how much the more diligently every thing is to be considered. Seeing therefore we understand the purpose of this Vision, let us search out the explaining of the particular things one by one. First, the *beast* of the Church is described, such as the true members do alwaies confesse and worship, both by his sitting in the throne, in this velt, and also by his likeness, in the next. This sitting doth declare the Majesty and glorie of the highest God, and no lesse his fixed and stable habitation among the Saints, in whose assembly hee hath placed his throne of dignitie, being never to depart any whither els. Now in that this throne is one, and he one that sitteth upon it, wee know him to be God, that is one in nature, power, Majesty, glorie, and that there is no other besides him, that ruleth in the midst of the Saints. Such a *Iehovah* therefore, only one and highest of all, doth the holy Church worship and magnifie with all manner of reverence.

3. *Now he that sat, was like to see to.* *Aretas, Complutensis,* and the Kings Bible do not read the first words, and hee that sat was, but that that followeth, *like in sight,* they set immediately after the end of the former vers. Our Copies and the Vulgar latin do more plainly distinguish sitting and similitude, which as it seemeth ought not to be omitted in describing the true God. This verse doth a little more fully shew, who this one God is; of whom notwithstanding hee propoundeth no Image, but only a certain shew of colour, according to those ancient representations made to the old people of old. *Yee perceived* (saith Moses) *no likeness, at the day when God spake unto you in Horeb, out of the midst of the fire,* Deut. 4. 15. For this one true God, that reigneth in the Christian Congregations is the same whom the ancient Church did worship from the beginning. And seeing in the infancy of the Church he gave them no portraiture of himself, much lesse is any similitude to be expected now that he is grown to her ripe & full age. Indeed this manifestation is more familiar, and more ample, seeing that besides one and the same essence, which the common glory expresth, the incomprehensible distinction of the three persons, is after a sort opened, by the *precious stones*, the *Lasper*, the *Sardine*, and the *Emerald*. For it pleaseth the holy Ghost to use these delightfull creatures for the declaring of these mysteries, because the grace and beautie that these have in this lowest Region, doth most excell above all other things; whence it is, that they may be most fit images of that delightableness, which passeth all created understanding, especially seeing here is a representing of the vertue rather then of any form. The first aspect of *Lasper stone* resembleth the person of the Father. This gemme is green, and is not unlike called the mother of Pearl, there be so many kinds of it, and the honour of it is so ancient. Now what is there that can more fitly shadow out the Father among all gemmes, as who is the first in order, of an eternity alwaies flourishing, and from whom the rest of the persons have their off-spring without any beginning? The second aspect is of the *Sardine*, by which the Sonne is represented: This gemme is red with a flesh-colour, whence it is also called *Carniolus*, very agreeable set in his room, that took flesh upon him for us, and was made man like unto us. The third aspect is of the *Rainbow*, that is, of the *Emeralds* colour, by which the Holy Ghost is noted out: This is he that compasseth the throne on all sides, being one that sitteth by the throne; Wisd. 9. 4. As which doth environ the whole circuit of the divine Majesty, with an unspeakable sweetnesse. For the *Emerald* doth shew forth so acceptable, sweet and shining liveliness; that the eyes of aman

a man cannot looke upon any thing more willingly. Yet this is no such rainbow, as that is, which is comonly so termed. For this is not over against the Throne, but about it: neither is it a circle cut in the midst, but a whole one, entier and full on every side: For it is in the *circumference of the throne*: lastly, it is not three-coloured, as the true rainbow, but of one onely, and that a simple Emeralds colour. Such then is this *God-one in nature, three in persons*, being the head and Center of the Church, whom alone, the faithfull do honour and reverence, resting with their whole hearts most sweetly in his incomprehensible sweetness.

4. And round about the throne. So much for the head. Now he addeth the body unto it, as being the circumference of this Center, as we have said, which is described by the place, number of members, age, clothing & crowns. The place is double, common, about the Highest Throne; and proper, the peculiar Throne of every one; that that is common about the Throne, is before it, behinde it, on the right side, on the left side, so that it curteth the rainbow at the right angles, which did also compasse the Throne, but with contrary position, above, below, from either side. Although the rainbow seemeth not so much to be cut, or once touched; as to be included in this circuit of the Elders, which yet it would cut in the middle crosse-wise, if it were enlarged to the full compasse of it. Vales perhaps the highest Throne, should be set, in the same flat place, wherein the Thrones of the elders are set. For then the rainbow should not be set in a contrary position unto it, but onely should be compassed about with a larger circuit, as the circumferences that bee nearer to the Center, are wont to be contained in those that are more remote. This common position is given to them, after the manner of the Saints, who are said to be such as stand round about him, as, *Thou and vnder to the Lord your God, all you that stand round about him.* Psal. 76. 12. And as Christ promisseth: *That he will be in the midst of them, that agree together in his name.* Mat. 18. 20. So of old the Tabernacle was set in the midst of the Jewes that pitched their tents about it; Nomb. 2. And this serveth for the great solace of the godly, whom universally God taketh into his tuition, without respect of persons, being alike neare unto all that call upon him, heath perhaps any man should complain that God should deale somewhat more unequally with him, as who is set hindmost, and hath no open passage lying open unto God, but by messengers and mediators. The proper place is the Throne of every one. For these sit upon thrones. Whereby is signified, that they are all of a kingly dignity, of which there is another ensigne added in the end of the verse, namely Crowns. This honour do the Saints enjoy by Christ, who hath made us Kings and Priests, unto God. even his father, Chap. 1. 6. Neither doth he grace some few of the choise and excellent ones among the faithfull with this benefit private, but he calleth all the elect unto the fellowship of the same honour. This certain number of foure and twenty thrones, and of so many Elders, doth much perplex the Interpreters, as every one knoweth? Some there are, that do referre them to the twelve Patriarches, or 12. Prophets: and to many Apostles: But that seemeth to be far wide fro the truth. For here speech is made of companies that are to come, not such as are past, as we have seene on the first. As also of those whose office is discharged on earth, not in the heavens, so properly called, as hereafter we shall see, Chap. 14. 3. and 25. 7. That I may not say that these men doe quite stray from the scope of this vision. Others apply it otherwise; but it were tedious to rehearse all opinions, much more to confute them. It shall suffice barely to set down that which seemeth to me to be most likely, & to submit it to the judgment of the Godly. The Holy Ghost alludeth to that distribution of the holy functions, and of the Kings servitours, into foure and twentie ranks, that was appointed by David through the inspiration of God, 1. Chron. Chap. 24. &c. For first of all the high Priests were divided into foure & twenty orders. In the same manner the chiefe Levites that ministred unto the Priests:

In the same Chap. vers. 1. 31. So the Holy Musicians, Chap. 15. And the Porters, Chap. 26. Of those that ministred unto the King there were foure and twenty thousand in every one of their divisions, Chap. 27. Seeing therefore the whole company of the children of Israel (whether we respect the tribe of Levi, or the rest of the people, that was chosen after a sort into the Kings lot, whose busineses they dispatched) was distinguished into 24. orders, these Elders, which are both Priests and Kings, and do stand in stead of all the faithfull that doe serve Christ, are worthily reckoned up in so many orders, and in the same number. Together also with it, we are given to understand by this number of foure and twenty, how much more ample the Church of the Gentiles is, thea was that of Israel. This was contained in the twelve Patriarches, as the heads of it, that is twice so much greater, by many times, which this rated proportion doth indefinitely signifie, in such manner exceeding as much in the multitude of Citizens, as it doth also in the clearness of the things that are know. Whence it was, that by how much nearer they drew to the times of Christ, by so much the more were they, beyond all other times, full of light and magnificence. How much did David beautifie the worship of the Tabernacle, by describing the offices, and assigning to every one his own place! But the Temple of Salomon surpassed all that former glorie. All things were made of more ample dimensions according to the increase of light, that grew as the Sunne approached nearer. At last, when Christ was manifested in the flesh, the Sunne gat up to his highest climate, in respect of whose brightness, all the former light vanished away. So much for the number: As touching their age, they are all Elders, not because their strength is weakened and overworne with olde age, but because of their reverend hoarie haire, and their mature and grave judgments wherewith they imbrace truth, as also because they have a certain present possession of their dignitie, such as is meet for men of perfect age and staid years. Infants, though they be honourable by right inheritance, because of their future hope, yet they want the present enjoying of things. And indeed, all the time of the law, the heire was an infant: And suffered nothing from a servant, being kept in bondage under the rudiments of the world, as it were under Tutors and Governours; but now after that the fulnes of time is come, we are no longer under a Schoolmaster. But doe enjoy a manlike libertie, that so all the faithfull are now called most significantly Elders, Galath. 3. 25. and 4. 1. 2. &c. The white clothing is the ensigne to know the Priests by, which is the function that all believers in Christ do serve in, presenting their bodies a lively, holy and acceptable sacrifice unto God, which is their reasonable service of God. Rom. 1. 12. The golden Crowns on their heads, do declare the Solemne Majestie of the kingdom. For Kings do not alwaies wear their crowns, but onely in solemne meetings, and where they do, as occasion is offered strive to make open shew of their glorie. But these here have alwaies the ornament of their Royal Majestie abiding in solemnitie, as whose crowns are never put off; save onely when they give honour to their highest King; at which time their bare heads are more honourable: then they are when they are beset with crowns. Complutensis and the Kings Bible read not, and they had; neither Aretas. If those words be to be added, the usual article which is here wanting is to be supplied, who also had.

5. And out of the Throne proceeded lightnings. Hitherto of the body. The gifts which accompany it, are first of protection. For there proceed out of the Throne lightnings, thunders and voices, because God doth punish the wicked horribly for the Churches sake, so that they pay deare for their contempt, tyranny & wrongs which they offer to, and wherewith they afflict the onely beloved Spouse of Christ; and at last they perceive that the slowness of their punishment is abundantly recompensed with the bitterness of it. Witnesses hereof are the punishments of the persecutours, whose rage by this

this meanes God did alwaies from heaven repress and bridle. Otherwise how could the truth (in so devilish hatred of the world against it) have beene made to increase and continue untill these times? But he that sate on the Throne, suffered not any man soot free to oppress his Saints; *he even reprov'd Kings for their sake, saying thus, Touch not mine anointed, and do my Prophets no harme, Psal. 105. 14. 15. For the Lord will roare out of Sion, and will put forth his voice out of Ierusalem, Amos 1. 2.* Why then doth not the world wake wise at last, when as it seeth that this is the head-spring of all the evils that light on it, because it doth so contemptuously and with such indignities handle the Church? Now, the *lightnings* and *thunders* note out the terrible punishments, and such as can by no means be avoided, as which rush upon men from heaven. But why are *voices* added? *Voices* indeed do oft signifie the crack of thunders, as *Ex. 19. 16. And there were voices and lightnings, and a thicke cloud upon that mountain, and an exceeding vehement voice of a trumpet.* So *Chap. 20. 18. And all the people perceived the voices, and the flashes of lightning, and the voice of the trumpet.* But seeing there is expresse mention made in this place of the *thunders*, *voices* here are referred to some other thing, namely, to the sound of the trumpet. For here is an allusion, to that dreadful blast in giving the law, whereby the Israelites were cited unto the Tribunal and judgment of God; the sound whereof, when it went on and grew on greatly, Moses said, *I am astonish'd and tremble for feare, Exod. 19. 19. Heb. 11. 21.* For the expectation of Gods judgment, did more shake his minde with feare, then the present horrour of that terrible Spectacle, the feare whereof the minde may in some fort beare, unless the conscience of sinne doe afflict it. When once it is wast'd and broken with the sense hereof, it trembleth at the least shew of evil, as if it were a torment prepared for it, and presently to be undergone by it. The *voices* therefore here, are certaine, sad, and rufull prognosticates, or the stings of conscience, whereby they are tormented alwaies in their minds, with the expectation of some more grievous evil that is to come. This feare shalbe a racke to the wicked, sending them with more torture of minde then any present calamitie could, how grievous soever. Such therefore are the darts, which are laid up in this armory, which are indeed fetch'd and dispatched forth for vengeance, as the necessitie either of the whole Church, or of every member in private doth require; wherefore there is no cause why they should feare the wicked world, for whose defence there are such bitter whips & plagues prepared.

And seven Lamps of fire. After the grace of protection the gifts of satisfaction are declared. Of which those that be inward, are noted out by the *seven Lamps*, that burn according to the number and qualitie of the *seven Spirits* that are before the Throne, Chapter 1. 4. For these lamps burne with the flame of those *Spirits*; onely with that difference by which the River and the Fountaine differ. Which thing the Lamps intimate, being vessels of a certain and definite measure, whereas the *Spirit* is infinite, and cannot be included in any straight of vessels. For which cause he was most free before, circumscribed with no measurable quantitie that could be put to, when as mention was made of him as of the *third person*, equall in glory and Majestie to the Father and the Sonne, Chapter 1. 4. Now these Lamps are called the *seven Spirits* of God, both because they are gifts which flow from that Spirit, and for that there is a most near conjunction of the effect with his cause. For they are those most sweet fruits which the Spirit createth in the hearts of the Saints, bestowing faith, hope, charitie, peace, joy, prayer, and the rest, wherewith the elect are sanctified. They are likened to the *Lamps of fire* according to the rite of the *lights* in the Temple, which were every day to be set on fire by Aaron and his Sonnes, *Exod. 27. 20.* For the Spirit will have himselfe to be kindled in the hearts of the elect, by the labour of the Mini-

sters through the word and Sacraments; neither will hee bee expected to come besides the order delivered by himselfe.

The number of these *Spirits* is seven-fold, according to the manifold variety of the gifts wherewith hee adorneth the faithfull, as every where wee see this number used, to note out an indefinite number. Last of all, these gifts are compared to fire; *For they are Lamps of fire burning before the Throne*; because they doe enlighten the minde, doe burne out the stubble of in-borne corruption, and doe moreover inflame the minde with a desire of all godlinesse, which Iohn calleth the *Baptisme of fire*, *Matthew 3. 11.* Now, how great comfort ariseth hence, that the name of the Spirit is given to these gifts; Which are (saith he) the *seven Spirits* of God. By which words the faithfull may understand, that that power which they feele to be stirred up by God in their hearts, is a most undoubted pledge of God himselfe dwelling in us. And thus much of the inward gifts; whereof the Church shall never bee destitute, but that alwaies there shall bee some company of the godly, in which these *seven Lamps* shal burne.

6. *Now there was before the Throne a sea of glasse.* The first outward gift, which serveth to worke and increase those that be inward, as an instrumentall cause, is the *Sea of glasse*. Which seemeth to be some unmeasurable vessell and huge Fat, as it were, to the similitude of that Sea that was of old in the Temple, of which, *1 King. 7. 23. Also hee made a molten Sea.* Of such a kinde of vessell is this Sea to be understood.

For how can that which is before the Throne, compass'd with a company of Elders standing round about it, bee poured out on all sides, like the Sea so properly called? The circuit indeed of the Elders may reach as farre as the whole world, but wee must remember that here the matter was shew'd to Iohn in a vision, that so wee may nor conceive of any such vnmeasurable space. Both the name and amplexes of the vessell, doe shew the fullnesse of all gifts which the Church draweth forth of Christ to salvation, who received the Spirit without measure, and out of whose infinite riches God bestoweth freely upon us, *Iohn 1. 16. and 3. 34.* For els to what ende should there bee a vessell of that capacitie for Aaron and his sonnes to wash their hands and feet in, for the cleansing with any little Pitcher or Ewer would have sufficed?

And indeed this Sea doth afford vs very well and fitly, a certain resemblance of the whole outward worship that is to bee performed vnto God. For the Doctrine, that is very often compared to waters, *Ho (saith Isaiah) every one that thirsteth come to the waters.* For the carrying away of which waters he biddeth them bring no other pitchers but their eares; *Incline your eare (saith he) Chap. 55. 1. 3.* whence it is that the ministers are called *waterers*, *1. Cor. 3. 6.* For Baptisme, that also is signified by the Sea through which the Fathers pass'd; *And they were all baptis'd unto Moses in the cloude and in the Sea, 1. Cor. 10. 1. 2.* Besides, water noteth out the spirituall drink of the Holy supper; *And they all drank (saith he) of the same spirituall drink, vers. 4.* By the same waters also prayers are signified, as the Israelites being gathered to Mizpeh: *Did draw water, and poured it out before the Lord*; Namely, rivers of teares, which earnest repentance wrang out of their hearts, *1. Sam. 7. 5.* No lesse is water a song of thanksgiving; as after *Revel. 15. 2.* They that got the victory of the Beast flood at the Sea of glasse, having the Citharons of God, wherewith they sang his praises.

This Sea therefore declareth the whole worship of God, and that worthily, which indeed in respect of the Lamps, is like to a Sea of oyle, wherewith their heavenly fire is continually nourished. Now what kind of Sea this is, we must see out of the Epithites that are given to it. The first whereof is that he calleth it a *glasse Sea* How so? Whether is it in respect of the colour? There is a glasse colour indeed, and that agreeing to the Sea: Whence Virgil, describing out the God-

deities and Nymphes of the Sea, giveth them that colour. *The greenish glasse Nymphes (saith he) did tounge the fleece of wool that came from Meletum, that were dyed with a deepe colour, Georg. 4. And againe a little after that; They all sitting upon their glasse Mooles were astonied.* Glasse indeed, but not in respect of the matter, but of the colour and perspicuitie. So writeth Ovid also. *There is a river more bright and shining to see through then any glasse.* Epist. Saph. But glasse in this place is as much as made of glasse: rather declaring a matter that shineth, so as one may see through it, then a colour without matter. For signifying whereof the other attribute serveth, like to Christall. It is called then a *glasse Sea* to let vs see the difference of this from that legall Sea, the which being made of brasse, which is a thick and darkmatter, was not able to be pierced through with any mans sight, 1 King. 7. 23. The face of God did shine vnto his people, but somewhat obscurely, under those rites and ceremonies; which thing Moses also declared: *By putting a vail on his face, that the children of Israel might not see into the end of that which is abolished.* 2 Cor. 3. 13. *But wee all on the contrary behold, the glory of God as in a glasse with open face.* In the same place, vers. 18. Therefore their Sea is brazen, and ours of glasse, and great is the dignitie of the Christian about that legall one, leaving our worship sheweth the most pleasant face of God unto vs, as it were through a most cleare glasse. *How amiable are thy Tabernacles?* Cryed the Psalmist in that darknes, Psa. 34. 1. But how ought we to be astonied at the most pleasant countenance of Christ, the which together with Peter and those two brethren, we see glistering as the sunne, as we may also see his garment made white as the light? Math. 17. 1. 2. Oh how happy should we be, if we could with fixed eies stick fast alwaies in this glasse.

There is indeed a certaine incomprehensible Majestie of God, to be evidently seene in the creature, but this knowledge is common to the Reprobates. There is no power to come by any saving sight of it any where but onely through this *glasse Sea*, which God hath replenished with the most pure waters, whereby we may both know and also worship him aright; of both which he hath laid vp such abundant store in this Sea, that there is no need to fetch any thing out of other draines and ditches. And this ought to be the scope of all worship, that it may shew unto us the face of God: the more either doctrine or rights doe hinder our eyefight in this point, the more doe both of them erre from the right.

The other Epithite is, that it is *like to Christall*. What need is there of this second? Namely, to teach us, not onely that, that glasse is so bright that a man may see through it, but also that it is of a most pure brightnesse, as which no other colour mingled with it, doth staine or darken any whit. For Christall is, as it were, without any colour, comming very neere to the purity of the ayre, as which the eyes of a man doe almost as easily pierce through as the ayre. Therefore there is no devise of mans braine infused into this Sea; but it is pure and exempted from all filth that can be added to it, as it is also perfect and absolute without any detraction; even as it is commanded to be kept, Deuter. 4. 2. Such is the worship of the Saints in Christ, in whom God the Father beholding all his faithfull elect, findeth no coloured matter in them, nothing truly that is maimed and imperfect, nothing that is filthy and polluted. The whole worship of God ought to aime at this puritie and perfection, and to be framed after this pattern. Others do otherwise interpret these things. Some there are that do referre this Sea to Gods judgements; but there was enough foreshewed as touching them in the *thunders and lightnings*. Others thinke that they signifie *the multitude of men that live upon the earth*. But if this multitude be holy, it was noted out before in the *four and twenty Elders*; if it be wicked, what hath it to doe before the Throne? Or how can the purity of Christall agree to it? There is no need

for me to confute the divers and unmeet Interpretations with more words; the very order of things sheweth easily, what that is which commeth most neere to the truth. This onely will I say, which is common to this whole book, that in every Allegoricall interpretation, the purpose and scop of the Allegory is above all to be respected, for want whereof, every Interpretation will be wavering, uncertaine, and of no moment; but if we shall thoroughly know that, and shall wisely adde the rest of the circumstances, we may draw forth a meaning no lesse constant out of an Allegory, then out of any other easie and evident place.

And betweene the Throne, and the things that compassed the Throne, were *four beasts*. The second outward gift are the *Beasts*; whose qualitties come first to be considered, which belong to the fitting of them to their function, when wee have once seene of what kind these beasts are. Which is indeed hard to be determined by the judgement of the Interpreters, they being so many waies differing each from other. We will, according to our usuall course, in a word set downe that, that seemeth to be most neere unto the truth. They are the servants and Ministers of God, whose whole labour is spent in preaching the word, and in caring for those other things which belong to the Ecclesiasticall Government. For, first, it is plaine, that they are men; for so they sing together with the Elders: *Thou hast redeemed us to God, by thy blood*, Chap. 5. 9. Besides, seeing there is a double kind of men that are redeemed, one of the people, another of the Ministers, the very place wherein they serve, sheweth that they are of this second order.

For they converse between the Throne, and the Elders that are placed round about it. So that they come neerer unto God himselfe, and are, as it were, the Ambassadors between both. Moreover, they are the leaders of the publike action, as it is manifest after, vers. 19. Lastly, they are so fashioned in their wings, eyes, and whole proportion, that they are able to bee most fitly prepared to discharge this function.

Neither are they some of the worthy men of the age past, but Ministers, that are to be hereafter, unto which kind of things this whole Prophecie is applied, as that of the first verse taught us; *I will shew thee what things must come to passe hereafter*. They are called beasts, or living creatures, because of that lively force of the Spirit wherewith they are quickned, and because of that spirituall life, which by the help of God, working with them, they effect in others. For which cause, the like servants of God, full of the Spirit, and most swift and nimble to dispatch any businesse enjoyed them by God, are called by this name of *living creatures*; Ezek. Chap. 1. But if they be Ministers, how should I reckon them among the gifts? Faithfull ministers are among the principall gifts of God; As he saith touching the Levites. *Behold, I have taken your brethren forth of the midst of the children of Israel, they are given to you as a gift for the Lord, to doe the service of the Tabernacle of the Congregation*, Numb. 18. 6. And Paul; *Let no man (saith he) glory in men, for all things are yours*, Paul, and Apollos, and Cephas, all things (I say) are yours. 1 Cor. 3. 21. But most plainly to the Ephesians; *When he had ascended up on high, he led captive captive, and gave gifts to men, some to be Apostles, some Evangelists, some Prophets, some Pastours and Teachers*, Chap. 4. 8. 11.

These beasts then being thus defined, now let us see the properties themselves. As touching the place, they are betweene the throne and in the circuit of it; not in the midst of it, in regard of the place, as where he sat that is like to a Jasper, vers. 3. Neither that they did underprope the Throne, as the Bulls of Salomon did beare up the brasen Sea, under which they were in that manner set, that their hinder parts lay hidden within their foremost parts which stuck outward, 1 King. 7. 25. For when as the foure beasts fell downe, how should not the throne fall together with them; For we read afterwards, *that the foure beasts cast themselves down before the Lamb*, Ch. 5. 6.

But

But the words in the middle, are as much as converse among, or in some part; As *Abraham* is said, to be a *Prince of God* in the middle of the *fames of Heth*: Gen. 23. 6. That is, among. And so, elsewhere commonly.

Wherefore *Theodore Beza* hath translated it in a cleare sense: *Between the Throne, and the things that compassed the Throne*, whereby is signified, that the *beasts* come more near to the Majesty of God then the *Elders*, by reason of their function, and that they do in some part touch that feat which glistereth with divine glory, which is a cleare argument indeed of the *Ministry* allotted unto them.

These *Beasts* are foure in number, according as the number of the *Christian ministry* is increased. For as the *Christian Congregation* is twice so much greater then that under the law, that consisting of *four* and *twentie Elders*, this of *twelve Patriarkes*; so the proportion of *Ministers* is double, of *four* *Beasts*, for *four* and *twentie Elders* to the one tribe of *Levi* alone, in respect of the *twelve Princes of Israel*.

In respect of the *Elders* that sit in a circuit about the highest throne, they are, as it were, four beames of two diametters lines dividing a circle at the right angles, wherewith the circumference is on side, and equally joynted with the middle of the Throne. They are so disposed towards all coasts by the four cheife poles, that they may very fitly serve to instruct the whole Church, as that river that was divided into four heads could water *Paradise*. These qualities yet be more remote, those that be nearer joined are belonging to their bodies, and to their wings.

To those first do the eyes belong wherewith the *beasts* are filled before and behind. This fullnesse, noteth out that singular sharpenes and riches of understanding in divine things, wherewith they are indued by the gift of the Spirit. Which kind of *Ministers* Christ requirith: *That they might be the light of the world*, Matt. 5. 14. And that they might go before the blinde in the right way, least they should fall into the ditch, Math. 15. 14. That are apt to teach, 1 Tim. 3. 2. That so they might both exhort with sound Doctrine, and convince the gainayers, yet stoppe their mouths, Tit. 1. 9. For the *Priests* lippes ought to preserve knowledge, and the law is to be inquired at their mouths. For he is the messenger of the Lord of Hosts, Malac. 2. 7. They therefore who do either altogether, or for the greatest part want eyes, what have they to do with these living creatures?

What communion is there between blinde moles and *Argus* full of eyes? Let those men therefore that set blinde and beetle-eyed Luskies over Christs people, looke well and cast about them for an answer one day to him, that requirith so great plentie of eyes in the *Pastours*. Doth not God despise those that have despised knowledge, for ever serving him in the *Priests* office? Hof. 4. 6. Now the eyes both before and behinde, signifie such a kinde of knowledge, as whereby they are able both to know things past, to see things that be present, and whereby (grounding upon authority of the divine Oracles onely) they can also wisely perceive things aforehand. Which *Ministers* be as like as may be to that householder, that bringeth forth of his treasure things new and old; Matt. 13. 32. Which kinde of knowledge is abundantly ministred both out of the ancient Scriptures, *Moses*, the *Psalmes*, and the *Prophets*, as also out of the writings of the *Evangelists* and *Apostles*. Out of these Fountaines must we draw to the full, that so the man of God may be furnished with these eyes both behinde and before. Such sharpe-sighted *Pastours* and full of eyes doth God account all *Bishops* to be in Christ, who according to the talent that is delivered over in trust unto them, do faithfully teach the people committed unto them, howsoever much ignorance, incident to mans nature, be dwelling in the best.

7. Now the first *Beast* was like to a *Lion*. So much for the propertie that is common to all the *Beasts*; the

proper forme of every one is, of the first a *Lion*, of the second an *Oxe*, of the third a *Man*, of the fourth an *Eagle*. Which foure diverse kinds, all the *Interpreters* almost draw and apply unto the foure *Evangelists*. And that so, that according to *Aretas*, *Iohn* should be the *Lion*, *Marke* the *Eagle*; according to others, *Iohn* should be the *Eagle*, *Marke* the *Lion*. *Augustin* will have *Mathew* to be the *Lion*, *Marke* the *Man*.

Thus they waver in uncertainty. But it is not to be thought, that the *holy Ghost* is so rude, and so farre off from being his Crafts Master, that he had need have the name written upon every one of his pictures, as if otherwise it could not be known who were the *Lion*, and the *Eagle*, and the *Man*. That, in the first verse of this Chapter doth decide this controversy. What things (saith he) must be done afterwards. Which certainly forbiddeth us to looke backe, and to think of that which is past, but biddeth us rather to expect something to come. They seeme therefore to belong to those gifts, wherewith every faithfull Minister was in some part to be adorned, besides those gifts of knowledge. For eyes ought to be common to them all, every one ought to be an able man for knowledge, the rest of the gifts are diverse according as God shal give them to every one in private, for the use and necessitie of the Church; though no man can be quite destitute of the rest of the vertues, who is truly partaker of one of them. Whence it is, that *Ezekiel* ascribeth these foure proportions and visages to every of the *Beasts*, Chapter 1. 6.

And indeed, the fortitude of a *Lion*, the patience of *Oxen*, the prudence of a *Man*, and last of all the *Eagle-like contempt of earthly things*, ought to be of force in every one of them. And yet some proper thing is here applied to every one severally, and that not without cause. Peradventure that thereby the *Holy Ghost* might shew in what vertues the *Pastours* did chiefly excell, according to the foure diverse seasons wherein they lived. The first age from *Iohn* brought forth men that were excellent in all these; Chapter 6. 1. to the 7.

Whose courage nevertheles did most of all shine forth, as whereby they did both indure and overcome the most fawcruelie of the Tyrants. The age following after *Constantine* yeelded great store of *Oxen*, when the *Ministers* had their libertie taken away from them, and every one, even of the best, was oppressed under the yoke of *Antichrist*, with the luggage and baggage of humane rites. The Gospel reviving by meanes of *Wickliffe* and *Luther* furnished the Church with *Men*, who being sharke weary of the *Romish* servitude, did both earnestly call for, and at last attained to a *Christian* freedom.

Wee do as yet looke for *Eagles* to come into the World which the calling of the *Iewes* shall at last bring in, when as the Gospel shal be fully restored and brought to his due and glistering beautie, which this Prophecy following will teach us to be ensuing shortly. Then shall the *Bishops* looke wisely and with fixed eyes upon the Sunne, and they shall search out with a marvellous sharpenes of wit, whatsoever part it is of God that shall ly hidden to that day: neither shall they like to the base and corrupt minded *Bishops* of our times, creep upon the earth, minding earthly things alone, but they shall soare aloft, having all their conversation in the heavens.

8. And the foure *Beasts* every of them one by one had; [Hitherto we have had the description of their body. The fashion of their wings is described by a three fold propertie, by the number, the position, and the eyes. They have six wings a peece, as many as the *Angels* had in *Isaia*. 6. 2. But the use of them is not alike, as it seemeth. For the *Angels* covered their faces with two of them, their feet with other two, and with two they flew. But the *Beasts* wings are so set, that they are the lesse fit for this purpose. For they are round about them, on the backe, on the sides, and on the fore part, so that they

can the lesse fully serve to cover either the face or the feet.

Neither are they given them for flight; For what should they need to fly away, whose place of abiding is between the Throne and the circuit of the *Elders*? Therefore they are for help and aid, as by means whereof they are enabled to flee most readily on every side to afford help unto others. There is a double function of this fort in the Church; one of succouring the poore, another of governing manners; 1. Cor. 12. 28.

That belongeth to the *Deacons* and *widows* whom the *Apostles* did of old, by Gods appointment, make overseers to care for the poor, and for such as are diseased through any infirmity of the body, that so they themselves might not be forced to neglect their duties about prayers, and preaching of the word, whiles they were diligently employed in such a business as that was; *Acts* 6. 2. &c. 1. Tim. 5. 9. &c. This belongeth to the *Elders*, who are put in authority to govern the manners of them only, and are the Moderators of the discipline. The function of these men is declared and described by the eyes, of which the wings were full within. For els to what end should the Beasts have new eyes in their wings, seeing their whole body was beset with the same before? Out of doubt then these eyes of the body are to declare their knowledge and learning, and therefore they sick nearer, being seated in the body it self, the which *Ministers* may aswell want, as they can want their eyes, that are joynt thereto with so great affinity; but these of the wings, being set a little further off, are placed as it were in a watch-tower to inquire into the manners of every one, thus discharging the office of those men that keep watch and ward by day and night, as the *Apostle* teacheth; *Obeys* (saith he) *your overseers and leaders and yeeld submission unto them, for they watch for your soules, as those that shall give account.* Heb. 13. 17.

Now, how fully is this description of them made here, in that this kind of eyes is within, and under the wings? For they must look to that flock only which is committed to their trust, and submitted to their power, as *Peter* admonisheth; 1. Pet. 5. 2: They are not to be sticklers, and to baffle themselves about other mens flocks, as if they had not enough to do about their own: Or at least they are hereby taught to watch over *Christian* people only; *For what have we to do to judge them that are without?* 1. Cor. 5. 12. 13.

Such a *Tabernacle* as this was seen in the Mount, as farre as concerned the Ministers of Christ, according to which platform the Christian Church was fashioned by the *Apostles*, who besides the Pastours, appointed these helpers also in every Congregation, who together with the *Pastours* might censure and reform manners. Of whom *Paul* maketh mention, commanding: *That the Elders that rule well, should be accounted worthy of double honour; chiefly those, which labour in the word and doctrine.* 1. Tim. 5. 17. For they play the parts of blind men, & such as for al their great learning they boast of so much, while they seek, and would seem, to shew themselves sharp-witted, and of deep understanding and judgement, in the interpretation of this place, do indeed rather shew themselves to be void of all understanding, who do so eagerly contend that this double kind of *Elders* cannot be sufficiently proved out of this place.

Besides, what other thing are those governments so called, 1. Cor. 12. 28. But the office of those men, who are made chief Overseers of this charge? In the beginning of the verse, *Paul* reckoned up *Apostles*, *Prophets* and *Teachers*, upon whom the ministry of the word lyeth, to whom after certain other things that he setteth between, as *powers*, *gifts of healings*, and *helpings*, at length he joyneth *Governours*; that thus the order being interrupted with so great a space of time and place, we might know that these governments are some distinct matter from the charge of teaching. Moreover, what kinde of *Elders* were they who were conversant together

with the *Apostles* in the Church of Jerusalem, *Acts* 15. 4. 6. Were they such as bestowed all their labour in teaching the people in the public assemblies? It is likely that the *Apostles* abiding there, layed aside this care of teaching, and gave themselves to execute a certain Lordship. A few years before, they suffered not themselves to be pulled from prayers and teaching, *Acts* 6. 4. but at length, peradventure this exceeding love was abated; they followed their ease, and gave over the duty and charge gladly to the *Elders*. Away with this folly: the holy men were not sleepey with slothfulness, neither did they affect ambitious dominion over others, which they forbade others by their example, 1. Pet. 5. 7. But to their power labouring in that which was the principall; they used those *Elders* as the eyes of the wings to take good heed to the holiness of their flock. It is also evident from the use of the primitive Church, as was said before in Ch. 2. 2. But first of all *Ambrose* is a substantiall witness in this matter, upon the 1. to Tim. chap. 2. 4. Whence also the Synagogue, and afterward the Church had *Elders*, without whose counsell nothing was done in the Church, which by what negligence it is grown out of use, I know not, unlesse by the slothfulness, or rather, pride, of the Teachers, while they alone will be thought somewhat: Such are his words: from which it doth most clearly appeare what sort of *Elders* the Primitive Church had; such indeed, who with joyned studies and counsels regarded the dignitie of every one together with the Pastors. *Ambrose* complaineth that these were worn away (when those other preaching *Elders* failed not in his time, neither could fail) and that by the negligence or pride of the Teachers. And it is manifest from *Hierome*, that an other kind of governing was by and by grown in use in stead of those *Elders*. For he mentioneth to *Rusticus*, of the Ecclesiasticall Senat: The Church, saith he, hath a Senat, a company of *Elders*, without whose counsell, the Monks may doe nothing: And again: And we have our Senat of Presbiters, *Gratian*. C. 16. q. 1. The Church. But the Senat was become much unlike to the integrity and institution of the first time, as we learned even now from *Ambrose*: after whose time and age men labour in vain to find out this kind of *Elders*, which he complaineth to have perished, and come to nothing before his times. Those wings therefore together with the eyes, are those *Deacons* & *Elders*: Of which, what picture more fit could have been given? In them is required simplicity, in these diligence, *Rom* 12. 8. That first is signified by the eyes in the wings; this second by the wings with eyes. From which, first is perceived how necessary these Offices are in the Church. For they are the wings of the Ministers. What is a bird without wings? Yet this lacke is more dammable, because a bird being destitute of wings, perisheth her self alone; the Pastours being void of them, the whole flocks are set in danger of destruction. For they are wings of helping, as we have said, whereby aid is ministered not so much to the Ministers themselves, as to the people. And seeing the *Apostles* had need of *Deacons*, that a more necessary work might not be left of them; could they by themselves observe every ones life, without the hinderance of the administration of the word? Therefore they took to themselves the wings full of eyes, which the Beasts have before the Throne, and have taught by their own example, how maimed and lame the *Pastours* are to whom these wings are wanting.

Again, we learn, that these Offices are advantages, and additions, as parts hanging to the Pastours, joynted to them as necessarily, as wings to the body, from whence they draw life, and by whose benefit they are moved and upholden. And that therefore a divorce is not rightly made between them, as in the common wealth of the *Scapistsians*, where none of the MINISTERS are present in the Consistory, but learned men out of the Senat, and for the most part, some DOCTOR of the Lawes is chosen among the Iudges of the Consistory: See for this, *Iohannis Simlerus*

Similes in his treatise of the Common Wealth of the Helvetians.

Neither are those excuses of any moment, whereby it is pretended, that another manner of governing, not lesse profitable, is used in stead of *ELDERES* and *DEACONS*, as it is done in England. Is it not, say they, provided in a speciall manner, for the poor, by the statutes of this Kingdom? And do not the Church-Wardens present wicked men unto the commissaries? What neede is there of other *Elders* and *Deacons*, especially indeed, seeing all that way is wholly severed from all overseeing of the Pastors, to whom alone these wings ought to be fastened, and not to any other body of Commissaries? God give therefore *Wings to the Beasts*, that his people may be holpen, all whose holiness almost is lost, because the Pastors being destitute of their wings full of eyes, there is none that with an earnest and true affection of minde, will looke into the diseases and sicknesses, and fly speedily for to heale them. Lastly, our brethren are to be invented, that they will speake more modestly of the ordinance of God, least giving themselves to reproaches and railings, they be found to open their mouth against heaven it selfe.

Day and night without ceasing saying: Hitherto hath been the preparation unto their office, now it followeth, of what sort their Office it selfe is, which is shewed by their unwearifome diligence in praising the Lord. Which one thing indeede sheweth sufficiently that these *Beasts*, by their charge and Office are stewards of the mysteries of God, to witt, *Pastors*, in whom he hath put the word of reconciliation; and whom he hath made his Ambassadors, who should instruct and pray the people in *C H R I S T* s name, that they would be reconciled unto God. It is indeed the duty of every one to praise God without ceasing: Such diligence the Apostle requirith in all Christians, saying, *Pray continually*, in the first Epistle of the Thessalonians chapter fifth, vers. 16. But especially it belongeth to them, who ought to give themselves to this study with their whole minds and thoughts: For as *Paul* counselleth Virgins, that they might cleave fast to the Lord without any distraction, in the first Epistle to the Corinthians, Chapter seventh, vers. 35. That should be the only care of them, that bend themselves with all diligence unto holy things, all whose businesse both in the day time, and in the night, is bestowed in meditating on the things of the Lord: *Yea*, saith the Psalmist, *which stand in the house of God every night*, Psalme 134. vers. 1. Were there any prayers before day breake, or in the night time, as in the Monasteries of the superstitious Monks? Not at all: But this kinde of speaking sheweth that their whole labour was spent in worshipping the Lord: Such as then was the study of the Levites, and of them especially, who departed not from the Temple neither day nor night, for the space of the weekes of their course; in the second booke of the *Kings*, 11. 5. and in *Luke* Chapter first, vers. 28. And such ought to be the care of all, who deale with holy things by profession.

They who are detained with the affaires of this life, because they have their minds withdrawn from the contemplation of heavenly things, worthily may be said to leave sometime their care of serving God, by comparison with the ministers. Seeing then to continuall a paines is required to the Ministers, may they intermeddle with other Politicall and civill affaires? Shall they whose minds ought never to be vacant from holy meditations, so farre intangle themselves with earthly cares, that they can minde very little divine things? Christ, who alone was fit for every administration would not be a judge to divide the inheritance between the disagreeing brethren: Which office he refused, not for any inability to performe it, but onely for our example. To whom also he hath appointed bounds of our power, least by wandering without

our limites, we should be unprofitable both to our selves, and also to others. The *Prince* saith he, of the Gentiles beare rule over them, and the Nobles exercise power over them, but it shall not be so among you, Matt. 20. 25. 26. Of which commandement when the Apostles understood this to be the meaning, that they should take upon them nothing that might hinder never so little their holy function, they would not suffer so much as that the care of the poore should be laid upon them, though most needily joyed with godlinesse, that they might not wander any whit from their duty. Therefore the Romish Antichrist, with his Prelates, hath sealed long ago in many ages past, to bein the number of these *Beasts*. How farre also are our Bishops from them, who have forsaken prayers and the administration of the word, not that they may looke to the poore, but that they may handle civill affaires and enjoy the honours of this world? Whom thou mayest see oftener in the judgment seat, then in the Pulpit, and to differ nothing from the Politike Magistrates, but onely in name and apparell. Do they day and night extoll our God with meeke praises of his holines? God open their eyes, that they may see how excellent things they leave, for things of no value; that at length acknowledging their error they may returne to better things, all trifling less being cast away. The Psalmist telleth openly, that they are blessed, *which dwell in the house of the Lord, and that in this respect, because they praise God continually*, Psal. 84. 5. What then, shall we change with this office, which foregait a King being destitute of, envied, that I may so say, to others, through a godly zeale? But too much it may be as already spoken of this matter: too much indeed to him that speaketh the truth, but to all that love their errors. I do feare that they will not be enough. The office of these *Beasts* is declared, not onely by this care, but also by the forme it selfe of the thanksgiving for they cry, *Holy, Holy, Holy*: by which thirfe repeated crying together, they praise the one onely *Jebovah*, seeing in repeating they say one certain thing: which one also they acknowledge to be three, in repeating thirfe, that which they gave to one: whereby likewise they esteeme every each one person of equal honour, commending each with equal praise. For holines containeth within it all praise, which significeth such a purity, which is sprinkled and mixed with no spotte or blemish. And this the *Beasts* doe give to God, not onely setting forth the same so in words, but also in making the people holy, or at least in using that labour, whereby to their utmost power they may make them. From whence, of all the testimonials of Gods praise, this chiefly doth sound and ring againe in the lippes of them that serve God. Some bookes do repeat these words six times: but *Arctus* agreeth with our copies, and these words are in other places of Scripture, *May 4. 3.* So is the title of holines: this the *Beasts* do set forth by a double kinde of Power and Truth, whereunto pertaineth that distributive noun, *which is*, and *which was*, and *which is to come*, as was declared before, Chap. 1. 4. 7. And they mention first of all the Power, shewing the incomprehensible glory of holmes, which is most hard where one hath liberty to do what he will. He that can do all things, and yet in the least thing abuseh not his power and authority, it must needs be, that his glory exceedeth the comprehending of every minde. Again, how hard is it to keepe the promise which thou hast made, when they to whom thou hast promised do breake their promise almost every moment? O therefore the unmeasurable holinesse of our God, whose truth mens infidelity doth not hinder.

9. And when those *Beasts* shall give: Hitherto the gifts, with which God doth notably adorne his Church, now the worship is described, to which the *Beasts* and *Elders* together do earnestly bend themselves. The manner whereof is such that the *Beasts* have the chiefe doing in the action,

and go before the *Elders* with their voice, as the *Ministers* are wont in the assembly of the people. For these things are spoken according to that order which God hath appointed in his *Church*, whereby all the people do give worship to God, the *Minister* being the leader. But it is to be observed, that this action, *giving glory*, doth differ in a respect from that of the former verse. For that pertaining to private care, which is continually, their whole office tending to this only end: *this* is proper to their public function, and at certain times, as is manifest from those things which follow in the next verse. As touching the words, *Theodore Bexa* translateth, *when they did give*, and so the other words *they did fall down*, *they did cast off*, by the imperfect tense: but the property of the time is to be kept, seeing a future thing is here fore-shewed, and not a thing past, reported.

10. *The four and twenty Elders shall fall down.* The action of the people governed by the conduct of the *Ministers*. And it consisteth in two things, in gesture in this verse, and in words in the following. The gesture is threefold, of *casting down* themselves before him that sitteth on the throne, of *worshipping*, and *casting off their crowns*. The first signifieth their cheerful hast, that at the voice of the *Beasts* they fall down by and by. The second, the just worship given to him, to whom alone it is due. The third, the sincere truth of their mind, in performing this adoration, in that putting off their own dignity, they acknowledge themselves his servants, before whose Throne they cast their crowns. But how, wilt thou say, do the *Elders* fall down, when the *Beasts* do give glorie, seeing the *Beasts* are employed in this labour, day and night without ceasing? Do the *Elders* never sit in their Thrones, but fall down alwayes prostrate on the ground? We must remember that which I said even now, that the *private care* of the *Beasts* is one thing, their *public action* another. That hath no intermission, this is performed with certain respects; to this alone this throwing down of themselves pertaineth. From whence there is a double argument, that all these things belong typically to the Christian assemblies on earth. There are no set times of worship in the heavens, but all that eternity is bestowed about this thing. Secondly, neither shall there be any need of leaders and rulers to perform the worship. For prophecy shall then cease, 1. Cor. 13. 2. much more the Ecclesiastical Policy, which is ordained in respect of this; but every one being a Priest, then not only by right; but also in practise shall praise God the Father, the Son, and the holy Ghost, without the mediation and help of any other than himself. Seeing therefore this type is proper to the Church on earth, let every one consider with himself earnestly, how greatly it belongeth to them, to frequent the public assemblies with all diligence, that as often as the *Beast* give glorie to him that sitteth on the Throne, he may fall down before the throne, and worship him that liveth for ever. Certainly they that contemptuously sit at home, and neglect the congregations of the *faints*, or in the mean time make journeys and withdraw themselves in any other unnecessary manner, shew onely that they belong not at all to that most honorable company of the *Elders*. And let not any deceive himself, by his honours, dignities, and excellency, as though the public assemblies, were either of the unskilful multitude,

or of the base people, & that he might either be present or absent at his pleasure; but let him behold here Kings attending to the voice of the *Beasts*, nor that once or twice, & at certain times, but *whenever the Beasts give glory*: that is, as often as they do execute their public office. The praising of God of these, and their adoration of God are joynd alwayes together: so that neither may any think that he is free and discharged from his duty, neither to have performed it enough at some few times,

11. *Thou art worthy O Lord.* The praising which the *Elders* use in words is no other thing then a subscribing to the crying out and shouting of the *Beasts*: these celebrate the *holiness, Dominion, omnipotency and truth* of God. The *Elders* now do sing together, *thou art worthy indeed O Lord, to receive glory, and honours*, which we and all thy creatures worthily do give to thee: as though unto the song of praises of the *Ministers*, the people should give their consent, saying *Amen*. But how may God receive power? They mean the praise of all virtue and power. Power cannot be given to God otherwise, but onely by acknowledging and praising. Which then shineth forth most clearly, when he sheweth his strength extraordinarily, both in delivering his own, and also in destroying his enemies.

For thou hast created all things. The people ought not only to consent to the thanks given by the *Ministers*, in the mean time themselves being voyd of all knowledge of their own, as it cometh to passe in the Papacy, where after the prayers, not understood, is sung *Amen*, by the unskilfull common people, or some as they will, supplying their place: but their consent ought to come from a true faith, and that not confused and implicate, but of which a true sense and feeling is settled in every ones heart peculiarly. For the God of reason requireth a reasonable worship, not unknown, rash, and voyd, of counsell. Whereupon not without cause is added from what fountain the declaration of the consent of the *Elders*, flowed, to wit, from their own acknowledging of the exceeding power of God both in creating all things, and also in preserving the same: and no lesse from the sense of his most free good will, by which alone being moved, he made all things in the beginning, and governeth and preserveth the same at this day, according to that saying, *Who worketh all things*, after the counsell of his will, Ephes. Chap. 1. vers. 11. For which cause, there is repeated in the end of the verse, *they have been created*, that we may understand, that the will of God not onely hath rule in governing things at this time, but also that it gave the first originall to the same. And so is the pattern of the Christian Church, so much the more famous then that of the Law, by how much heaven, in which *Iohn* saw this figure, is more excellent then the Mountaine where *Moses* saw the Tabernacle. There is the same end and purpose of both: of this, that it might be a pattern of the worship to the Legall people, which should hold even to the time of reformation: of that, that it might be a type unto Christians, according to what square, they should frame all their assemblies, both generally and specially. Grant O most high God that we may be found as faithfull in bringing back all things unto the Heavenly pattern, as *Moses* was unto that earthly.

THE FIFTH CHAPTER.



AFTER I saw in the right hand of him that sat upon the Throne a booke written within and on the back side, sealed with seven seales.

2 And I saw a strong Angel preaching with a loud voice, who is worthy to open the book,

and loose the seales thereof?

3 And no man was able neither in heaven, nor in earth, nor under the earth, to open the book, nor to look thereon.

4 Therefore I wept much, because none was found worthy to open, and read the book, neither to look thereon.

; Then

5 Then one of the Elders said unto me : weep not, behold that *Lyon* of the tribe of *Juda*, that *roote* of *David*, hath obtained to open the booke, and to looke the seven seals thereof.

6 Then I beheld, and lo, between the Throne and those Beasts, and between those Elders, a Lambe standing as though he had been killed, having seven hornes and seven eyes, which are those seven Spirits of God, sent forth into all the world.

7 He came and tooke the booke out of the right hand of him that sat upon the Throne.

8 And when he had taken the booke, those foure Beasts and those foure and twenty Elders fel down before the Lambe, having every one harpes and golden vials full of odours, which are the prayers of the saints.

9 And they sung a new song, saying, thou art worthy to take the booke, and to open the seales thereof : because thou wast killed, and hast redeemed us to God by thy blood, our

of every kindred, and tongue, and people, and nation.
10 And hast made us to our God, Kings, and Priests, and we shall reigne on the earth.

11 Then I beheld and I heard round about the Throne, and of the Beasts, and Elders, the voice of many Angels, and the number of them was a thousand hundred thousands, and ten hundred thousands.

12 Saying with a lowd voice, worthy is that Lambe, that was killed, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

13 And every creature which is in heaven, and which is on the earth, in the sea, and all things that are in them, I heard, saying, unto him that sitteth on the Throne, and to the Lambe, be praise, and honour, and glory, and power for ever more.

14 And those foure Beasts sayd, Amen. And those foure and twenty Elders fell down on their faces and worshipped him that liveth for evermore.

The Analysis, or Resolution,

THUS much hath been spoken summarily of the common Type of the whole Church militant. The speciall Prophecy containeth partly the surpassing dignitie of this Revelation, in this Chapter ; partly the events themselves, in the rest of the Booke. That is declared, first in regard of the creatures, and then in respect of the Lambe. In respect of the creature, it is altogether unsearchable ; it appeareth partly out of the sealing of it up with 7 scales, vers. 1. partly, out of the testimony of all the creatures, which do all of them acknowledge their own impotencie, after that the matter was set forth to be inquired into, by the proclamation of the Angel as it were of a Cryer, vers. 2. As also, after that triall had been made at last what they could do, vers. 3. And the consequent herof is lamentable, even the weeping of Iohn. Which this weaknes of the creatures, and his despairing to enjoy so notable a benefit, wrung from him, vers. 4. In respect of the Lambe only, it is able to be searched out ; as first the Elder teacheth who comforteth Iohn, vers. 5. After that the lambe comming in the same instant and taking the Booke, vers. 6, 7. Whence at last ariseth a singular joy and thanksgiving of the whole creature but in severall ; first of the Church, vers. 8, 9, 10. And of the Angels, vers. 11, 12. And then of the rest of the creatures vers. 13. Last of all jointly, the Church subscribing to the common rejoicing and gladnes of all the rest, vers. 14.

THE EXPOSITION.

1. **T**hen I saw at the right hand.] The vulgar readeth, in the right hand ; so doth the interpreter of *Aretas* also ; but all the Greeke Copies do with one consent read, at, or upon the right hand. They translated it perhaps in the ablative case, because it followeth beneath in the seventh verse, that the Lambe tooke the Booke out of the right hand. But this was not a sufficient cause to depart from the native proprietie of the words, seeing it might be of purpose said for the better convincing of the weaknes of the creatures, that the Booke was at first, not in the right hand, but at the right hand of him that sat on the Throne. Whence it would follow, that if they had no abilitie to open it when it was offered and set forth of purpose to their view, much lesse abilitie should they have had, if he had held it in his hands. Then afterwards when the impotencie of the creature was convicted, it is said that the Booke was taken into his hand, that so the worthines of the Lambe might be made more notable, who did not catch at the Booke as it lay hard by his side, but takes it into his hand, out of the hand of him that sat on the Throne. As touching the purpose of this Vision, it seemed good to the Holy Ghost after he had portrayed the true Church in the former Chapter (the which was to be layed as a foundation of all the building following, before he came to the speciall predictions one by one) to give men a watchword concerning the incomprehensible excellency of this Prophecy. For we are wont (such is the dulnes and untowardnesse of our nature) to passe by the greatest and most divine things,

negligently and carelesly, unles perhaps there be some to pull us by the eare, and to call earnestly for our paines, by telling us of the greatnes of the matter we are about. Least perhaps this selfe same thing should befall us in this place, he maketh us to see that this Prophecy is such, as doth conaine in it all the dangers and extremities which the Church is to undergo throughout the whole race thereof upon the earth, and yet that it is inwrapped in so great obscuritie, that no created minde can behold it, no not aloofe, much lesse unfold it unto others. Which is a matter indeed most worthy to be known, and of all other most pleasant beyond comparison, as the which doth bring and shew forth unto us hidden mysteries, such as men do exceedingly desire to know, and in searching whereof, they should otherwise in vaine torment themselves. And yet it is not a matter to be desired after for knowledge sake only, but also because it conaineth events of that moment, that it would be very dolefull and ruefull to the Church to have them altogether concealed from her. Wherefore Iohn wept being privie to these dangers, and withall considering that he and the Church were destitute of a guide to leade them. And indeed the Church doth heardly hold her course, though shee have this cleare Lampe afforded her for her direction. How miserable then would she have been, if she had been quite left in darknes not knowing any thing sufficiently, either whether she should go on, or where she should safely stay her steppes ? The weeping

weeping therefore of *John* had not been without just cause, if there had been no where any hope of unsealing the Booke: but the sodain passion and violent assault of griefe, bereft the Holy man of understanding, and did not suffer him to be think himselfe in whose power it lay to open the Booke, till at length he waked wise by the advertisement of another. This *Prophecy* therefore is renowned for the worth of the matter entreated on, the eminent nature of the misteries, the plentifulnes of the fruit it bringeth, but it is from hence above all other respects most glorious, in that he alone is found worthy to lay it open, that found out the way to redeeme the elect by his own death.

This is that for which the Church triumpheth upon earth, the Angels in heaven, yea, and finally all other creatures with them, and that not for pomps fake more then the truth required, as the manner is in mens writings to have matters amplified for ornament sake, but out of a true sense and a just cause of rejoicing, as we shall see hereafter if God assist. In the meane time, shall not so exceeding great joy of heaven & earth kindle in mens hearts diligence in reading, a desire of understanding, and a care to observe these things: It is indeed a matter worthy to be very earnestly meditated upon by us, which I have enlarged with more words then ordinary, because I see that the Interpreters, either have not understood the purpose of this chapter, or els, at least, have altogether kept silence in a matter so exceedingly necessary, otherwise then was meete they should.

A Booke written within and on the back side The first commendation of the Prophecy is from the Booke, the plentiful writing in it, and the *seven* scales in this verse. It must needs be a thing most certaine that is set down in a Booke, which is a most faithfull helper of memory, whereas that which depends upon memory alone, may easily, in long continuance of time be either wholly extinguished, or at least corrupted. Wherein it is, that God bids *Jeremy* for the greater credit of that Prophecy, to write all the words wherewith he speaks unto him a Booke, *Ier. 30. 2.* Thus he provides against our doubting, lest we should think otherwise of things, then of such things as are committed to publique instruments and records, yea and are, as it were, graven in brasse, so as they can neither be changed nor perish. The plentifulnes of the writing is declared, in that the Booke was written within and on the back side, on both pages; Now he speaketh according to the ancient manner of writing in long parchments, which were afterwards rolled together about some round peece of wood whereupon Bookes were called volumnes, or scroles, and *Christ* is said to have unfolded and unwrapped the Booke, *Luk. 4. 17.* Now (to use the words of the most learned *Theod. Beza*) the outside did commonly abide cleane and unwritten, unless the inside were not able to containe the whole writing, for they filled the outward part with letters, which kinde of writings were called back-side writings. This so great polixnes therefore did not onely containe the chiefe heads of things; which might perhaps have been comprised even in a narrow tome, but even all the most small matters also, that so there should be no neede to fetch ought from any other place, and that also we might know nothing herein at all to come to passe without Gods speciall providence. The Complutense and some other copies read *without*, but the word on the back side is more often used in this matter, whence came the name of back-side writings, as we said right now. To conclude, how precious are these mysteries, which God keepeth by himselfe sealed with so many scales? The creatures could not so much as looke upon the Booke, *vers. 4.* So farre was it from needing scales for the concealing of matters from them, but thus he would declare with how great honour we ought to reverence his secret.

2. And I saw a strong Angel which proclaimed: Great is the worthines of the prophecy, by meanes of the certaintie, polixnes and the sealing of it; but now it appeareth to be faire great

as much as it exceeds the reach of all created understanding. For it is not of such a nature, that the wisest sort of men may be able by some quick-witted foresight to comprehend it, but such as wherein all men must of necessity acknowledge their ignorance. For the better convincing whereof, here is an allusion made to the manner that *Princes* use, who in matters of great difficultie, are wont to invite their subjects with great rewards by the voice of a Cryer to make trial of their strength; neither is there any almost who will not thrust forth to make trial in such a busines, upon some small hope of achieving the reward; so that if there be no man that dare come forth, what is this els but an open confession of their weaknes and disability? Even so the Angel is here sent out to enquire, who should bee worthy to unseale the Booke? If no man offer himselfe, let us acknowledge our own impotence, and the vertue of the Mediatour: And withall let us admire with due reverence these holy mysteries: for the which end, God doth in this sort bring us thus to seele our povertie and neede, as of old he dealt with *Adam*, before whom he set all the creatures ere he gave him a wife, that when as he saw he could finde out no helper for himselfe among them all, hee might make the more account of the wife that was after given him.

Who is worthy? He enquires not of strength and might, but of merit and worthines. For even all the creatures, if they would conspire together, cannot avails one whit to wring matters from God by force. Whatsoever we obtaine from him, we enjoy it, by our entreatie, and at his pleasure; And the right Lord in conferring and disposing his gifts, respecteth the worthines of those on whom he bestoweth his benefits: so that unless they be commended by some due desert, either of their own, or of some other for them, they can hope for no good thing from him. But now if the bare fore-knowledge of things to come be of so great reckoning, of what place and price then is the knowledge of salvation to be esteemed.

4. And no man was able. Here we have an ingenious confession of the creatures, that they could do nothing at all in this matter. Let them then before looke to it, that make a creature a Patronesse and Mediatour for them, in matters of greater moment. What need we then to marvelle, if no man, though never so sharpe-sighted, not onely among the heathens, but neither also in all that Popish kingdom, no nor the blasphemously unerring Pope himselfe, together with the whole rabble of this Seraphicall Doctors, that challenge to themselves the praise and praise of all knowledge, learning, prudence and wisdom, do understand one jot of these holy things? These things passe the reach of all the wit of man, least perhaps thou shouldst rashly reiect ought, that doth not so well stand with the liking of those our great Masters. The distribution of things in heaven, things on the earth, and such as be under the earth, may be understood out of the proclamation of the Angel. He enquired, who was worthy? This enquiry therefore did not belong to the devils, and the soules that suffer punishment for their finnes. For what hope, or flew of worthines, could there be among these? Those in heaven, therefore are the Angels; they that are on earth, and living men, those under the earth are the Saints, who as touching their bodies ly asleep in the graves; whom he doth in this sort note out by that one part of them, which cometh deepest to our sense. In which respect also *Iacob* said: But I will go down mourning to my sonne into the grave, *Genes. 37. 35.* In these alone there might be some question. This place therefore is too cold to kindle the fire of Purgatorie.

Neither to looke into it. So reads *Th. Beza*. The vulgar to looke backe: Like rather, looke in. For so the speech is more amplified, seeing this is a greater matter, then nor

no open. The Booke could not be looked into so long as it remained sealed up, so that this addition should be vaine in this sense.

4. *I wepe therefore.* It is indeed a lamentable thing, that the Church should want the gift of Prophecy. But *Iohn* bewrayed his weakness, having forgotten, or at least little considering, that there is nothing so hidden, that it should be unknown to our *Principall Prophet*, and whereof he would not informe the Church, as farre as might be for the good of his. For which cause one of the *Elders* admonishing him, that he should not weepe, doth thereby all under one gently convince and reprove his ignorance, or forgetfulness rather; as if it were a shamefull thing that he being a *Teacher* should be ignorant of that, which even the common sort of the faithfull ought to know so well.

5. *Behold hee hath prevailed.* As if there were many that strove, but one onely obtained the prize beyond the rest. He seemeth to speake from the manner of the former proclamation, whereby the matter was put, as it were, to a publike combat, wherein *Christ* carryed away the chiefe praise, yea even all in all.

That *Lyon*: A circumlocutory description of *Christ* as he is King, taken out of *Genes.* 49.9. But what hath a *Lyon* to do with *seales*? Our sinnes did keepe and remove farre away from us all the mysteries of God: The which when as *Christ* hath powerfully abolished, and hath subdued our enemies, as the Divell, and death for ever, he doth worthily come forth with this name, as it were an ensigne of victory, to obtaine that thing for us from which our enemies did before hinder us.

That *stemme* or *branch* of *David*.] So doth *Theo. Beza* reade it very well. For the Hebrew word that signifies a *roote*, to which the Greeke word for a *roote* answereth, is sometimes taken for a plant or stemme of a tree; as in *Isai*, *He riseth up indeed as a tender plant before him*; and as it were a *roote* out of a dry ground, Chapter. 53.2. Now a *roote* doth not rise properly out of the earth, but that which groweth from it, a *plant* of the *roote*, but yet this plant is such an one indeed, as it is also the *roote* of *David*, namely, the fountaine it selfe, and the spring-head, whence salvation and life floweth unto *David*, so that nothing could be spoken more significantly, neither hath there ever been besides any plant of this kinde. See *Psal.* 110.1. *Matth.* 22.43. &c.

6. *I beheld therefore and lo: between the Throne.* In the midst of the Throne, as above Chapter. 4.4. &c. The *Lambe* is conversant in the midst of the *Beasts* and the *Elders*, namely, in the assembly of the faithfull, in the midst of the Church.

A *lambe* standing as though he had been killed: The *Lambe* is described by his three-fold office. These words as one that had been killed, belongs to his *Priest-hood*, being eternall, by reason of the eternall power and merit of his death. The *seven hornes*, declare him to be a King. The *seven eyes*, (which are so many *Spirits*) and the taking of the Booke, doe shew him to be the *principall Prophet*. The *scarre of a deadly wound*, is a token that he did suffer death of old, and teacheth us that the *father* doth endow the Church with all things through the merit, and upon the beholding of his death. For this is that whereby our *Priest* having once entered into the *Holy of Holies*, hath found out an eternall redemption, *Heb.* 9. 12. And that which hath once begot redemption for the elect, that is not afwell obtain all things for us whatsoever may any way serve for our comoditie and behoof.

The *seven hornes*, I are that soveraigne power, by which *Christ* sitting at the right hand of the *Father* doth rule and governe all things, according to that which he spake to his disciples after he was raised from the dead: *All power in heaven and earth is given unto me*, *Matth.* 28.18.

This most meeke *Lambe* therefore doth not want those

weapons wherewith he can crush and tread down his enemies, howsoever he seeme in respect of his great long-sufferance, nor to regard the injuries which they offer him. Now you may observe that it is not needfull that parables and similitudes should agree in all things, seeing here are *seven hornes* given to a *lambe* contrary to nature, and as many eyes. Which eyes are the *seven spirits* of God: That is, the gifts of the Spirit, wherewith *Christ* doth endue the faithfull. They are sent from him, seeing no man can be partaker, nor of the least gift, unless he do freely give it. For God beareth not sinners, but out of his fulnes we all draw: and he being gone to the *Father*, sendeth the Comforter to his members which leadeth them into all truth, *Iohn.* 16. 7. 13. A visible token whereof of old were the cloven tongues sitting like fire upon the *Apostles*, and that miraculous gift of speaking on a suddaine with other tongues, *Act.* 2. 3. &c.

With which power not onely the *Apostles* did singularly excell, but others also afterwards that did embrace the faith. Neither are they onely sent into all the earth, to conferre upon the Elect the saving knowledge of salvation, but that *Christ* might search into all things that are don in his Church, yea that are done any where els in the world. How great impudencie therefore is it, to thrust upon the Church a visible head, seeing the *Lambe* is furnished with so many eyes, and doth not carry them as idle about him, but sendeth them out diligently into all the earth?

The care indeed which *Christ* takes, doth not take away the *Ministers*, either *Ecclesiasticall* or *civill*, which himselfe appointed; but to coine and devise a new kind and order, and that under pretence of *Christs* absence, is the proper part of that man who is quite overthwart and an utter adversary unto *Christ*. As touching the words, some copies reade, *which things are*, as it is noted in the Greeke Bibles set forth of late at *Frankford*, so that the relative may be referred as well to his hornes as his eyes. After which manner *Aretas* also readeth. And the hornes may well be said to be sent into all the earth, inasmuch as *Christ* doth shew and put forth his power in the relieving of his own, and the destroying of his enemies. But it doth more properly agree to the eyes, the which were are said to cast upon any thing, when wee turne them towards it.

7. *He came and tooke the booke out of the right hand of him that sate on the Throne*: There is a double consideration of *Christ*, one as he is eternall God, sitting upon the Throne, together with the *Father*, Chapter. 4.3. Another, as he is *Mediator* serving or attending on the Throne, and readie and addrested to undertake those things which make for the salvation of his. The like consideration there is of the Spirit, who as he is eternall God, is a partner in the Throne compassing it about, Chapter, 4.3. But as he sanctifyeth the Church with created gifts, is the *seven spirits* before the Throne, *seven burning Lamps* seven hornes, and seven eyes.

8. *Having each of them harpes and golden vials*: Here is the gratulation and thanksgiving of the Church, for this great benefit of the *Lambes* taking and unsealing the Booke. They bring therefore instruments fit for such a work, *Harps* and *vials*, to wit, praises and thanksgivings. For the *vials* full of odours are the hearts of the Saints, which the Spirit hath filled with a burning desire of calling upon God. The *harps* belong to rejoicing; and the joy in prayers is the very giving of thanks. Now here is an allusion to the manner of the Temple, where the *Levites* praised God with musical instruments, and the *Priests* had *Pots* and *cuppes* set before the Altar, full of odours *Zach.* 14.20.

Which are the prayers of the Saints: Here is nothing to do with offering of prayers for the dead, which are made by those that are alive upon the earth, but as we shewed in the former Chapter, all that which is attributed to the *Beasts* of the *Elders*, declareth with what earnest studies and endeavours the Saints are taken up in the Church

Church militant. So also afterwards, vers. 10. *And we shall reigne* (say the Elders) *upon the earth*: Where they do not magnifie a kingdom of soules departed, but of the Saints that are alive on the earth. These mens hearts like golden vials do breath out praises and thanks for those exceeding great benefits which are purchased for us by Christ. If the Elders should offer up the prayers of others onely, as the Jesuits doth interpret it, then they themselves should bee mute in the common joy of all the Saints. Nay, but the benefit is theirs, for they themselves shall reigne, as they say; therefore they do not offer other mens prayer but their own.

9. *And they sing a new song*: It is called a new song in respect of that more plentifull grace ministred now after Christs exhibiting in the flesh, then was given of old under the shadow of the law. The old Fathers did not so openly and in so cleare and notable a manner sound forth the praises of the man Christ before he tooke flesh, as the faithfull doe now at this day celebrate him being clad with our nature; whereupon this more cleare preaching is not unworthily called a new song. But he alludeth to the custom of the law, where by new formes of thanksgivings, of purpose conceived, they did magnify God for new, and more then ordinary benefits: whence it is, that so often mention is made of a new song in the Booke of the Psalms.

And haſt redeemed us: The Beasts therefore and the Elders are men redeemed by Christs blood. Neither are they some 12. principall men out of the Jewes; and as many Christians, the 12. Apostles, with the 4. Evangelists. For all this *Quere* was not chosen out of every Tribe, and Tongue, and people, and nation, but out of the Nation of the Jewes alone; but all the faithfull every where throughout the world are meant by the Beasts and Elders, as whom univerſally this Holy band, pressed without difference of person out of all the world, may worthily note out, as wee noted at the 4. verse of the 4. Chapter. Now it is significantly said out of every Tribe, &c. Not all Tribes, &c. Because all are not redeemed by the blood of Christ, but onely the elect. As *Aretas* hath well observed.

10. *And haſt made us unto our God Kings*: Certaine Copies reade them, and this whole verse in the third person: But *Aretas* and the Vulgar Latine, in the first person. Wee have interpreted these words before. But why do they remember this benefit as a cause of raking the Booke? Because it is belonging to Christs Kingly power to prevaile with God, and to fetch away those things from him, which there was no power to come by before. Wherefore they sing, that they are made Kings unto God: As if they should say, that they are not onely Kings, in that they have vanquished death, sinne, and the Devill, but specially because they have God at hand to serve their turne for any commoditie they want, and withholding nothing from them, which may any way be profitable for them. This is that kingly power most magnificent indeed, and always to be magnified. Now in that they say, that they shall reigne upon the earth, it is manifest from hence as wee said right now upon the 8. verse, that this company belongs to the militant Church that reigne upon the earth. For what should the Saints in heaven that have obtained heavenly glory, rejoyce in an earthly dominion?

11. *And I heard round about the Throne and the Beasts*: Here is the thanksgiving of the Angels, who do magnify God apart from the Church; as who have another reason for it then men that are redeemed by the blood of Christ: For these are restored being fallen, those are sustained and kept from falling. And therefore they are placed without the circuit of the Throne and of the Elders, unto which notwithstanding they are next adjoynd, garding the Church on every side; partly, that they may watch for the salvation thereof, partly also, that they may rejoyce with it for the prosperity thereof.

Hence it is, that in the second place their gratulating is recorded, as if they did more & more every day perceive, by means of the Church, the incomprehensible myserie of the redemption, into which they do pric with so great and greedy desire: 1. Pet. 1. 12.

A thousand tymes a hundred thousand: The vulgar hath not millions of millions; But *Aretas*, Complutensis, and other Copies do so reade. And so it is Daniel, 7. 10. Whence this place seemed to be taken: although the Jesuits will have nothing added to the Vulgar, it is forsooth to pure a translation. But where ought there to be a more frequent and plentifull number, then where the whole creature in heaven and earth do conspire together with one consent to praise the Lambe, vers. 13. Hee should therefore have better provided for his credit if he had rather chosen to have ingeniously confessed a defect in the Vulgar, then thus shamefully to defend a manifest fault.

12. *To receive power*: That is, the Lambe that was killed is worthy, in so much that nothing is so hard w ich his power and vertue cannot surpasse and overcome. For so hath he deserved by his death that he should have power over all things. And therefore justly should all praise be given unto him, as being most mighty, most rich, most wise, &c. The Vulgar for riches, readeis divinity, whereas no Greeke Booke doth speake in favour of that reading. And it must needs be, because it seemeth good to the Jesuits to have it so, that the old Interpreter hath alwaies followed the more corrected copies. I would willingly passe over such things, but that the impudency of the adversaries did compell me, at least in a word, to point at them.

13. *But even all the Creatures*: The whole creature triumpheth at this Prophecy, even that which is void of reason, because it doth from thence understand more plainly, that there will be an end to all their labour at length. The which time indeed it expecteth most desirously, as longing most exceedingly to be delivered from this yoke of vanity. Rom. 8. 21. &c.

And which are upon the earth: The Greeke is, and which are in the earth, that is, which live in the uppermost face of the earth, & underneath the earth, that is, which ly hid within the bowels of the earth. The whole creature expecteth a renewing, not onely that which is eminent and apparant abroad, but that also which lyeth hid within in secret. But seeing here speach is had of creatures devoid of reason (for he had spoken before of the whole kinde of the reasonable creature) who could ever have built up Purgatory from hence but men void of reason? But it may be they are forced to fill up this their Popish Parlour with brut Beasts: for want of other guests.

And those things that are in the sea, and all things that are in them: The Vulgar corruptly: *And the things that are in the sea, and the things that are in it*, saying: In the Greeke is a change of the gender, by which persons are attributed to things created, by the figure of speaking after the manner of men. See Theod Beza.

14. *Now the four Beasts*: The beginning and end of the thanks is given to the Church, because this benefit doth chiefly concerne it: Therefore it hath a double thanksgiving; one whereby it goeth before all the rest in praising God; Another by which it singeth together with the Creature rejoicing. Now the four and twenty Elders, follow the conduct of the beasts, as it is wont to be done in the Church; where the people speaketh to God, not so much in their own words, as in the words of the Minister, and do give themselves wholly to be guided at his command, as touching Religion, and the manner of worshipping God as wee have observed, Chap. 4. 9. 10. &c.

THE SIXTH CHAPTER.



AFTER I beheld when the Lambe had opened one of the scales, and I heard one of the foure Beasts saying, as it were the noise of thunder, come and see.

2. Therefore I beheld, and lo there was a white horse, & he that sat on him had a bow, and a crown was given unto him, and he went forth conquering and that he might overcome.

3. And when he had opened the second scale, I heard the second Beast saying, come and see.

4. And there went out an other horse red, and power was given to him that sat thereon to take peace from the earth, that they should kill one another, and there was given unto him a great sword.

5. And when he had opened the third scale, I heard the third Beast saying, come and see. Then I beheld, and loe a blacke horse was there, and he that sat on him, had balances in his hand.

6. And I heard a voice in the middes of the foure beasts saying, a measure of wheate for a penny, and three measures of Barly for a peny, and wine and oyle hurt thou not.

7. And when he had opened the fourth scale, I heard the voice of the fourth Beast saying, come and see.

8. And I looked and beheld a pale horse; and his name that sat on him was, death, and hell followed after it, and power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with beast of the earth.

9. And when he had opened the fift scale, I saw under the Altar the soules of them that were killed for the word of God, and for the testimony which they maintained.

10. And they cried with a loud voice saying, how long Lord which art holy and true, dost thou not judge & avenge our blood, requiring it of them that dwell on the earth?

11. And long white robes were given to every one, and it was said unto them, that they should rest for a litle while, untill their fellow servants and their brethren be accomplished, who are to be killed even as they were.

12. And I beheld when he had opened the sixth scale, and loe there was made a great earthquake, and the Sunne became blacke as sackcloth of haire, and the moone was like blood.

13. And the starres of heaven fell to the earth, as a figge tree casteth her greene figges when it is shaken of a mighty winde.

14. And heaven departed away as a scroule when it is rolled, and every mountaine and Ile were moved out of their place.

15. And the Kings of the earth and the Peeres, and the rich men, and the Tribunes, and the mighty men, and every bondman, and every free man, hid themselves in dennes, and among the rocks of the mountaines.

16. And sayd to the mountaines and rocks, fall upon us and hide us from the prence of him that sitteth on the throne, and from the wrath of the Lambe.

17. For the great day of his wrath is come, and who can stand.

The Logically Resolution of it.

SO much of the worthines of the Prophecy. The events follow, which are, first Scales, after that Trumpets. Last of all Vials. For the whole Prophecy that remaineth is distinguished into three notable termes of time, which containe in them the principall changes that are to fall out in the world even untill the coming of Christ; every one of which is againe divided into seven moments, the members of those three termes, so that the whole Period following doth alwayes arise out of the last Article of the Period that goeth before. As touching the Scales, there is a certaine preparation in each of them, and then a Type of things to come. Now the Preparation is partly common whereby the Lambs doth open each of them in order, partly proper to the foure first, which besides the opening of them hath an invitation to come and see by one of the foure Beasts. The Types in this Chapter are sixe. (for there are so many scales opened in it) the white Horse vers. 2. The Redd vers. 4. The Black vers. 5. The Pale vers. 8. The Cry of the Soules vers. 9. 10. 11. And a mighty earthquake unto the end of the Chapter.

THE EXPOSITION.

1. **A**FTER that I beheld when the Lambe opened the first of the scales. (Now doth the Holy Ghost set upon the events themselves, which shall enforme us as touching the interchangeable courses of the world, so farre as it shall concerne the Church; and those, such as are of any moment, and that to the last consummation of all things. A great matter, and exceeding necessarie to bee knowne, but such as no mortall eye, though never so sharp-sighted, can peerce into it. And therefore the same God so whom in the beginning I made my prayer, do I now againe call upon for his helpe, having by his grace, alone made some good proceeding thus farre. That he would

enable me to finish happily those things that remaine, who hath given me power so to begin, as is I trust, agreeing with his Truth. Thou therefore most Holy and most Wise Lambe of God who only hast merited to take and to unseale the Booke, and that not to keepe those secrets to thy selfe alone, but to communicate them unto the Church, so farre as might be behoofesfull for it. Grant, I beseech thee, for thy goodnes sake, to me thy most unworthy servant that I cleerely perceiving those things, which they have hidden and close kept scales containe, may in a holy manner lay the same open unto the world, to the edification of the Church, the ruine of Antichrist, and the glory of shine owne name, which is

to be magnified unto all ages, Amen. In that we distinguish the Events into three Ranks, we have the Spirit himself, for our Author to follow in so doing, who doth annex the Trumpets to the Seales, and the vials to the Trumpets; so that alwaies the first of that which followeth, ariseth out of the last of that which goeth before. They therefore do cast dark mists before their own eyes, who do thrust the *Seales*, the *Trumpets*, the *vials*, the *seven Candlesticks* also, all into one, so as every one of each order do cleave one to another mutually in an equal degree, as if the Father and his sonnes were equal, and did run out the same race of years together. Moreover seeing the *Seales* are as it were pledges of things to come, the *Trumpets* are evils that rust upon the world with a great noise, the *vials* such evils, as come sliding in, by little, and little, and do oppress men at unawares, as we shall see afterwards. To confound these contraries into one, so that a matter should be at once both promised and performed, and the same thing should come to passe openly and privily in one and the same moment, seemeth to me not to be agreeing & hanging together. But let us come to the words themselves. (*When as he had opened one seal*) that is, the first, as *Theod. Beza* translateth it, for afterwards followeth, the second and the third. And so it is taken among the *Hebricians* commonly. But before I proceed to the rest, I must remove that fond conceit of the *Jesuite*, whereby he holdeth that the opening of the *Seales*, as if nothing could have been read in the Book and declared unto us, before that all the *Seales* had been disclosed. Which opinion truly, doth imagine I know not what empty and naked Book brought unto us, wherein we have received never a word written, neither have we notice given us of any thing to come. For the Book of the *Revelation* hath nothing in it besides the unsealed *Seales*. For the *Trumpets* come forth from these, and the *vials* likewise from the *Trumpets*, as we touched in the Analysis of the whole Book; so that the whole residue of the *prophecy* is confined within the compass of the *Seales*, as we shall shew in their due place, by manifest arguments. If therefore he have found out any Book that is to be read, after that all the *Seales* are opened, it is Apocritaph truly, and such an one perhaps, as lieth hid within the closet of his *Popes Brest*, but withall, such as it little concerneth the Church to read, and know. Besides for the more clear understanding of the Periods of time, and of each of the members thereof, it is necessary to set down some beginning whence wee must make onsett. Which indeed wee do hold to be forth-with from this writing of *Iohn*. For that in the first verse, of the fourth Chapter (*I will shew thee what must be done hereafter*) doth both call *Iohn* back to that moment wherein this *Revelation* was made, and teacheth us to number all things from thence which are delivered in the Book that followeth. It is no need therefore to have recourse to the first ages of the world, nor to the *Monarchies*, nor to the times of *Christ*, or of the *Evangelists*, or any such like matter of the Age past, but seeing *Iohn* committed this *Revelation* to writing at Gods commandment, about the end of the Empire of *Domitian*, as *Irenaeus* teacheth in the fifth Book against *Heresies*, and *Eusebius* out of *Irenaeus*, in the third Book, 18. Chapter of his Ecclesiastical History, (which is about the ninety seventh year from the birth of *Christ*) we hold, that the beginning of the *Seales*, what is, of the first Period, is to be fixed at that time, whence we shall see every thing following to flow with a continued and ready course, not hindered with any perplexities hard to be gone through. What is the end of every Period the event shall shew us, in the exposition. These things being thus sealed, let us returne to the declaring of the word and then we shall see the matter it selfe, and the agreement of it.

The first preparation is of the Lamb, opening the first *Seale*. For this Lamb is the word of the Father, who furnisheth us with the understanding of Gods will, whatsoever

it is we know thereof. Now the Events are called *Seales*, both because they containe a most hidden mystery, kept from the understanding of the profane multitude of men; *Iesai. 8. 16.* As also because these first documents, should bee, as it were, pledges of those that should come after. Nor that we understand them to be bare fore-significations, and vain promises and threatnings, which do foretell and denounce good things and evil, onely in word; the execution whereof is elsewhere recorded in this Book, (for that is no where to be found) but that they be such kind of *Signes*, which do carry at once with themselves their execution, and yeeld a sound pledge of things to come. He unsealeth the *Seales* in order, one after another, not altogether with one and the same labour, both because the nature of the things to be done did so require, and the whole *Prophecy* was not to be uttered at once, but to be broached by little and little, that it might be able to minister, to the Church, as it were, a daily pittance for her reliefe.

The second preparation is of one of the four Beasts, calling *Iohn* to come and see. Now this first Beast is the *Lion*, Chap. 4. 7. The Beast; are the *Governours of the Churches*, as hath been observed in the afore said place, whose labour God doth use, to instruct others. These do call to see and mark, not onely because it is their office to admonish the Church of things that should fall out, whether they be good or bad, but specially because the matters which should come in the next place should be notable through their faithfulness & diligence. Now the *Lion* speaketh first, because they who should enter the lists first of all, should be of like vertue and success, no lesse preuailing in that which they intend, then *Lions*: that follow their prey. The voice is as it were of *thunder*, piercing, and striking far off, so as it might be heard by many, and a far off; Come saith he, and see, speaking unto *Iohn* who now bare the person of the faithful people, who should likewise be stirred up to observe these marvellous events. The which is also common to the three *Seales* following, that this being once said, may be understood in the rest.

2. I looked therefore and behold a white Horse.] The first Type is a white Horse, and his Rider with a Bow, and a Crown. As touching the Horse, it is a warlike, and a swift Beast, to which God doth worthily both here, and elsewhere compare his own actions, because they will break through with great courage, and swiftnesse, whatsoever men shall endeavour to the contrary, *Zach. 6.* The white colour is joyfull and festiual, usuall in any notable solemnity, as in the Triumph of *Dioclesian* and *Maximian*. After that, (saith *Pompon. Latus*) the chariot of the triumphers followed, made of Gold and precious stones. Which foure horses drew that stove in whitenesse with the snow. But there is a rider attributed both to this and to the other horses, that we may know that they do not range abroad at random as they list, but are guided, and governed with the raines of Gods providence. Now of what kind this rider is, it may easily be conjectured by the analogy of the 8. verse. For there he is by name designed, who sitteth upon the pale Horse, whose name is Death; the name then of this (who is so goodly, and pleasant to see to) may be life or Truth. Now in that he is furnished with a bow, and a Crown, and went forth conquering, that he might conquer, by them is signified, that an onset shalbe given a far off, & that a famous victory is to be obtained from thence, such as should not vanish away with the present success, but should flourish alike in a future happines. For a bow is such a kind of weapon, as with which the enemies are stricken, both a loose, and at hand; The Crown is an ensigne of victory, so that all things are joyfull and prosperous, both in the Horse, and in the Rider: so standeth the Interpretation of the words, unto which the History doth so marvellously agree, that no picture can more happily resemble his Pattern, then the Type of this *Seale*, doth resemble the State of those times.

Wee know while *Trayan* was Emperour, after that *Iohn* had betaken himselfe againe into *Ephesus* out of *Patmos*, that

that is, straightway after the Booke of the Revelation was written, a most wofull persecution waxed very fierce, which raging untill the fourteenth yeare, was at last through the letters of *Pliny* the second, the *Proconsul* of *Bithynia*, by litle and litle stilled, and qualified. Yet the first Beast had not spoken to this time. For *Pliny* was a Heathen, and no member of the Church, much lesse a Ruler of it. Neither did the Calamity stay it selfe by his admonition, onely it was obtained, that the Christians should not be sought for to be punished, but onely that when they were accused, they should be punished, *Euseb. Hist. Eccles. Booke 3.33.* Wherefore as yet the combat lasted, and after that *Trayan* was dead, within a few yeares it waxed fore againe under *Adrian*, who proceeding outrageously even to the overthrow of the name of Christians, the *Lyon* cryed out, which is the first Beast, as if it had been Thunder. For God raised up *Quadratus* the Bishop of *Athens*, as also *Aristides* the Philosopher, a Citizen of that City, who like *Lions* in courage, not regarding the danger of loosing their lives in comparison of the welfare of the Church, did call upon *Adrian* by their written Apologies, and did also pleade the cause of the Christians openly. With which voice, the hearts of the faithfull were lifted up, through the expectation of the event thereof, and that not in vaine, seeing a great change did forthwith follow thereupon. For the white Horse came forth and his Rider with a bow and a Crown, that is, the truth triumphed for joy, when as the Emperour being overcome & batted down with the oration of the godly men, did ordaine, that no Christian should bee condemned, wlesse he were found guilty of some crime punishable by the civill lawes. Where was a manyfest victory of the Truth, and a great Taste of the happines that was to come, *Euseb. Hist. Booke 4. Chapter 3.* But the felicity thereof, it was more remarkable under the next Emperour, *Antonius Pius*, about the beginning of whose Empire, when the Christians were miserably oppressed againe, by reason of the inveterate hatred of the world against them, at length *Iustine Martyr* the *Lion*, preaching the word of God in the habite of a Philosopher, as *Euseb. speaks Booke 4.11.* Wrote Apologies for the Christians to *Antonius*, and to his Sonnes, and to the Senate of *Rome*. Whereby he effected this, God working with him, that it was decreed by publike Edicts, that no man should trouble the Christians, onely because they were Christians; but if any man would go on to molest them, the Christian so accused should be freed and absolved from the accusations, though he were found out to be such, and that the accuser should be liable to punishment, as appears by the edict of *Antonius* himselfe recorded by *Iustine*, and *Euseb. Hist. Booke 4.13.* Certainly, now the truth did triumph, beset about the head with a Crown, and the Emperours lay overthrowen with the bow, who yet seemed to be farre out of the reach of private men. Yea by meanes of one Apology onely darted out, the enemies were so repressed, even in the most remote Countries, that they could do nothing with all their assaults against the truth. The same *Iustine* did by his most learned writings, stoppe the mouthes both of the *Jewes* and of the *Grecians*, so that the victory of the Truth was on all sides renowned. This time therefore being the next immediately from *Iohn*, becoming famous through Apologies and the joyfull fruit of the Persecution suppressed, is the voice of the *Lyon*, that is of the first Beast, as also that pleasant festivity, which the truth kept sitting on her white Horse with a Bow and a Crown.

3. And when hee had opened the second Scale:] So much for the first Scale. The second followeth, which as touching the Lamb that openeth it, hath no new matter in it; as for the Beasts, that is another, namely, an Oxe, which had the second place, Chapter 4.7. Now this Beast is, as we know, borne to labour, not to be compared to the *Lion* in the glory of conquering, yet much more noble through the

praise of enduring toyle & trouble. Neither is the voice here so terrible, and so shrill, as was the voice of the *Lyon* thundring before, but ordinary, and usuall; whence it is that his reporteth that he heard the second Beast saying, and yet it was such as had his force to excite men to give heed to the event.

And another red Horse came forth.] The second Type is a Red Horse and his Rider, who hath a great sword given him. Of the Horse we have spoken at the 2. verse. This fiery colour noteth out Warre, fighting, slaughters, blood, as in *Esay*, who is this that cometh out of *Edom*, made wet in his garments at *Bozrah*. Wherefore is thy apparel red & thy garments like his that treadeth in the Winepress, Chap. 63.1.2. The Rider is indued with power, because he should not act the matter by his own wil, but at the command of another. This power is given, partly by word, partly by signe; by word, there being leave granted him to take away peace out of the earth. For to the word that signifieth commonly to take, is sometimes used to signify taking away, as we have observed before, Chap. 3.11. Now the earth is opposed to Heaven, and seeing Heaven in this Booke noteth out the true and Holy Church, as afterwards shalbe made manifest, the earth contrarily signifieth the wicked world, from which peace is taken away, not fro the Church. The which may yet be made more evident, out of the declaring of this power, which proceedeth so farre, as that it setteth men together, one to kill another, as those words shew, that they may slay one another, but the Church doth not revenge it selfe upon the enemies thereof though occasion be offered, much lesse is it carried with a mad fury to kill their own brethren. But this mutuall butchery is made out of the fightings and bartels betweene the Heathens, whereby some nations should rush upon the destruction of others. Wherefore here is no entreating of the persecution of the Church, but of the tempestuous time of the warres, wherewith the whole world should be shaken, and hurried together. The which is declared, that it should be very huge by the signe, and by the instrument of exercising power, there being a great sword given to the Rider. The which thing came to passe, after that *Antonius Pius* had ended his life. For his sonne *Marcus Aurelius*, *Antonius Verus*, in name a Philosopher, ended a greivous enemy of the truth, being blinded with heathenish superstition, raised a bloody Persecution against the Christians. For the asswaging whereof, the second Beast lift up his voice. For *Iustine* presented a second Apology to the Emperour. *Euseb. Hist. Booke 4.16.* Melito Bishop of *Sardinia* and *Apollinarius* Bishop of *Hierapolis* do the same, pleading earnestly the cause of the Christians, in books written to the same Emperour, *Euseb. Hist. 4.26.* But the Emperour being greater for learning then his Father, but lesse in godlines, received the defence with deafe cares. Hereupon the voice of this Beast became the voice of an oxe, as which did not prevail as did the voice of the *Lion* before; but the Beast, after his lowing did notwithstanding endure the heavy yoke of the Former calamity. *Iustine* himselfe who before was a *Lion* in strength, but now an oxe for patience, being slaine for Christs cause; gat the name of a Martyr, *Euseb. Hist. Booke 4.16.* The rest that remained did mourne under the Crosse, no mitigation of it being obtained. But yet, howsoever this voice prevailed not to abate the cruelty of the wicked, yet it was instead of an alarm to advertise the faithfull, how much mischeife did hang over the world, for their cruell obduracy against the Truth.

Peace should be taken away from men by and by, seeing it was most equall that those which refused and rejected the everlasting peace, should neither enjoy that, nor yet this peace upon earth, and that they who did so greedily thirst after innocent blood, should be faciated at length with their own blood. And therefore all things are straightwayes set on fire with warres. The *Parthians* do now first of all from the time of *Trayan*, revolt from the *Romanes*. Thither goeth the Brother of the Emperour being made copartner with him in the Empire, and at last after hee had made a

huge slaughter, he returneth home with Triumph, who yet had but a short felicity of it, he being taken away suddenly by an Apoplexy, as he sat in the Chariot with his Brother. *Entrop. Brev. Book 8.*

A short time after the warre of the *Marcomannes*, arose in Bohemia, so great, as the like hath not been in any memory, as the same *Entropius* saith, that it might be compared worthily with the *Punic* warres, because it was raised by the *Quades*, the *Vandalls*, the *Sarmatians*, the *Suevians*, as well as by the *Marcomannes*, yea by all *Barbaria* from *Cornum* in *Parmania*, even to the middle parts of the *Gaules*. How wofull the state of things was then, the same Author doth exceedingly paint out in this manner. Surely (saith he) there was no intermission from weapons; and warres did wax hot through all the East. *Illyricum*, *Italy*, and *France*; there were earthquakes to the destruction of Cities, inundations of Rivers; pestilences thick and threefold, a kind of locusts noisome to the fields, and that to speak generally there was nothing almost, that can be spoken or thought of, where-with mortall men are wont to be consumed, which did not vehemently pester the world, while *Antonius* was Emperour. These things saith he. It was then a great and cruell sword which was made wet and drunk with so much blood; If any man think that warre was no strange matter to the *Romanes*, and that it is not likely, that a matter so vulgar and usuall is here signified, let him compare the Empire of this *Antonius* with that of those that went before him; he shall see, that wars had ceased by Gods providence for a long space of time before this, that so when this judgement of God happened, it might be made so much the more remarkable. *Antonius* the Father ruled all the world by his bare Authority, waging no war for the space of 23. yeares. Likewise *Sextus Aurel. Victor*. *Hadrianus* had peace all the time of his Empire, save that he fought once only by his deputy. *Entrop. Brev. Booke 8.* Was it not a matter worthy of observation, that after so deep peace of foure and forty yeares, all things should flame out with a sodain fire of wars? There is no man that seeth not that there is so great agreeing of all things, of the Prophecy, of the time of the event, that he can not doubt but that the *Holy Ghost* pointed at this matter alone. *Tertullian* telleth us in his *Apologeticum*, that there was a notable security granted at length unto the Christians, by the Edict of this Emperour, but this came to passe after the end of the war with the *Marcomannes*, where-in he having had experience of the singular aid which God gave unto him against his enemies, at the prayers of the Christians, who were Souldiers in his army, he could not at length but provide for their welfare, that had been a means to save both him, and the Empire. And yet he was not long alive after this war, but departed out of this life the next yeare after his triumph.

5. And when he had opened the third seal. The Beasts of the third Seal is a Man that excels in reason, and experience of matters, chap. 4. 7. Not but that the former Beasts were to be thought to have the same power and force of reason, but because this should be the principall thing, for which this third Beast should be esteemed. The voice also of this Beast is more obscure then was that of the first, the which yet did suffice to reach the faithfull, What revenge God would take on the world for their fakes.

I looked therefore and beheld a black Horse. The third Type is a black Horse, whose rider carrieth a ballance in his hand; being commanded to bring in a dearth of corn, even among the Beasts; yet so far, that it should not hurt the wine, and the oyl. As touching this horse then, the black colour doth fitly agree to these who are hunger-bitten, whose bodies are without blood, moisture, and all coloured, as in *Jeremi. Lament. Her Nazarites* were more pure then the snow, how is their beauty become more black, then blacknesse it self, Chap. 4. 7. 3. The eyes also do wax dim with hunger, and are covered over with darknesse, as *Jonathans* eyes received light, when he had put his hand to his mouth, 1. *Sam. 14. 28.* The ballance which this

rider hath in his hand, is in the Greek such a word, as is properly taken for a yooke, that is, the tongue or beam of a ballance, upon which the Scales hang, but by a *Synecdoche* it signifieth the whole. An instrument truly fit for famine, when corn is not measured, but weighed.

6. And I heard a voice, &c. 3 This is the voice of the Lamb, conversing in the midst of the beasts, Chap. 5. 6. Whose eyes are sent out over all the earth, the whole administration of matters, being delivered over unto him. Now seeing this voice is heard among the Beasts, and as coming forth from thence, but abiding there, by it is signified that the Church shall not be free from this calamity; but yet so, as it alone should understand the counsel of God in inflicting this stroke.

A measure of wheat for a penny. Interpreters do not agree about the certain quantity of this measure, some do give unto it three of those measures, which are in English, half a pinte three quarters and an half one Charot, and 4. graines; others foure of them, others eight; *Hesychus* maketh it a measure containing food allotted by division, which in one word is commonly called *Demenium*, that is, a months allowance of grain or provision. *Athenus* in his 3. Book teacheth more distinctly, of how great times allowance it is, calling it a dayes nourishment, that is as much as will serve for victuals, for one day. *Aristophanes* in his Comedy of waspes, brings yet a little more full light, where *Philocleon* upbraiding his servants, saith, whom I have taught to make of a *Chenix* foure loaves. So much corn then doth this measure, called in Greek, a *Chenix*, contain, as would suffice to make foure loaves. The expofitor of that Poet addeth, that foure great loaves were made of a *Chenix*, and eight little ones. The word *come* in general, must in this place be taken for *Wheat*, or *wheat meal*, which is dearer corn then barley, three measures whereof are sold for no more then one of wheat. For a penny, understand here, let it be sold, or some such word. The Latin word put for a penny is in worth ten of those pieces, which are called asses, that is pounds. The old writers make it equall in weight and estimate to an attick drachma; which is of a threefold kind, as some will have it, of which one is worth in our estimate; 7. pence, another 8. another 10.

And thus much of the Corn; as touching the rest of the vituals, and hurt not the oyl and the wine; The Latin translations read, transposing the word thus. And hurt not the wine and the oyl, the meaning is, yet see thou hurt not the wine and oyl, after the Hebrew manner, the copulative being put for the disjunctive. These Words *oyl* and *wine* cannot be referred to those things which went before. As if he should say, let such a measure of wheat be sold, for a *Denarius*, and let three such measures of barley be sold for a *denary*; likewise let *oyl* and *wine* be sold for a *denary*. For the words, *oyl* and *wine*, are in the accusative case following the words, *hurt not*; or as *Iunius* turns it in this place deal not unrightly with them. But they are not put in the nominative case going before the verb, as the words for measure and measures are. Wherefore all reliefe for maintaining of life should not be taken away, but necessities onely should be diminished. The *oyl* and the *wine*, which serve for delight, should be preserved without harm, because it seemed good to God to punish the meaner sort first, the *Princes* and *Peeres* being reserved as dainties, and kept from the famine for the plague. For whom hunger could not waite, because of their wealth and abundance, those the pestilence should feed on, and those should it consume with a swift death, as we may see in the next Seal. So much for the words.

The Event here decyphered is not so plainly recorded, by the History writers as were to be wished, seeing that they do cull out the more excellent matters, as for those that bee common and vulgar, they passe by them easily, for the most part; seeing this famine doth chiefly consist

consist in the scarcity of comē onely, not in the dearth of all victuals. And yet God would have some footsteps of it to be extant, as much as should be enough to save the credit of this prophesy. Unto Antonius Verus, Commodus his Sonne succeeded, during the time of whose Empire the world had some breathing from outward calamities through Gods mercy, and that for this cause, as I suppose, because it had plague, and mischeife enough onely by having so wicked an Emperour. Pertinax and Iulianus succeeded him, both of them having a short taigne, and for that cause being the lesse mischeivous. At length Severus cometh to the Empire, who was a cruell Author of a most greivous barchery of Christians, whether it were of his own accord, or by the instigation of others. At that time the third Beast cryed out mainly, admonishing the faithfull, that God would be revenged of the wicked, loathing of spirituall food, with sending a great penury of food for this present life.

For Tertullian, whom by right you may call a man, as being one that excelled in wit, acutenesse, and learning, who hath as many arguments almost as words in his writings, who through anger fell unto Montanisme, and so by this infirmity of his, did likewise shew, that nothing incident to the nature of a man was disagreeable unto him. This Tertullian (I say) wrote a most learned Apology against the Gentiles, and sent it to the chiefe Governours of Rome, out of which, as Francis Zephyrus writeth, they might at least privily and covertly take knowledge of the common cause of the Christians, seeing it was not lawfull to do it openly. And he did not think it fit to speake unto the Princes onely of the Roman Empire in generall, but also by name call upon Scapula, the deputy of Carthage, if so be that he might perhaps mollifie his savage minde. He laboureth to teach him what was the true cause of the publike calamities, to wit, that the wicked world by persecuting of the truth did pull upon it selfe those unfruitfull seasons, and grounds: so that after the seedtimes, the harvest times were lost, and inundations by flowers, and horrible tempests did spoile all things: for so be faith yet must we needs be grieved, that there is no city that shall carry away scotfree the bedding of our blood, even as also it befell under Hilarian the Governour, when as touching the corne floores of our burials, they had cryed, let there be no corne floores, they were indeed no floores to those that owed them, for they did not carry their harvests in thither. Which words do plainly enough teach, that the barrennes was very great in those times, when as there were no harvests, and therefore as it seemeth those corne-floores of theirs were of old granted to the Christians, in which they might bury their dead, seeing that in regard of the great barrennes, they were of no use to lay up corne in. And why should we not acknowledge a black Horse here, as the truth is, when as the Sunne had almost quite lost his light in the assembly at Vrica, and that not by an extraordinary Eclipse, but being yet in his full height and exaltation, as the same Tertullian witnesseth, writing to Scapula. Neither did this dearth of corne onely vex the wicked Gentiles, but it did likewise trouble the Christians also, seeing God will have commodities to be common to the profane with the godly, and discommodities to be common to him people with the wicked, that by this equall copartnership, all men might have experience both of his lenity, and of his severity. Tertull. in Apol. Thus therefore doth the event agree with the prophesy, punishing the world with famines, another of Gods scourges, which could not be rowzed from that dead sleepe of theirs, by that great sword, and waisting by warres. The Jesuist will have this black Horse to be understand of Heretikes, though after his wonted error, he hath no regard of the time. For he referres these things to the fourtieth yeare of our Lord, when Matthew wrote his Gospell, wherein he passeth over the bounds set by the Angel, I will shew thee the things that must be done afterwards, Chap. 4. 1. Indeed there arose many hereticks by meanes of that truce, which the Church enjoyed under Commodus; as Montanus, and others

of that stamp, but seeing the Horse that went before, and that which followes after this, note our corporall calamities, insisted upon the world because of the injuries, and violence offered to the truth. it were absurd to referre this horse placed in the midds to another kind, especially seeing the consent of the History is so manifest. Neither must we think that an ordinary manner of famine is a lighter matter, then that men should be forewarned of it. For it is the intent of the Holy Ghost, to make these first calamities to be as it were Pawnes to confirme the prophesy following, whence it is that they are called Seales, as if they were confirmations of the matters that remaine to be delivered, that so when as the faithfull had thoroughly perceived the truth of these predictions, which should euse in the times immediately following, they might be no lesse assured of those things, which were to be expected in the last Ages. These seales then are as it were those three kidds, three peeces of bread, a bottle of wine, likewise a psalter, a Tymbrell, a pipe and an Harpe, wherewith those men met Saul, and thereby gave him more undoubted evidence of the promised kingdom, 1. Sam. 10. 3.

7. And when he had opened the fourth Seale, I heard the voice of the fourth Beast.] The fourth Beast is an Eagle, soaring aloft, and little regarding the things that be upon the earth, Chap. 4. 7. He goeth on in equall ranke with the former Beast, neither doth he attaine to that force of the first, whose roaring did sound like Thunder. And yet he giveth a sufficient caveat to the faithfull with his clanging cry concerning the evil to come, whom he bids to come and to see, how great destruction would straightwaies invade the world.

8. And behold a pale Horse.] The fourth Type is a pale Horse, whose Rider is described by his name, his complexion, and the business committed to him. The colour of the Horse in the Greke properly signifieth Greene, as the grassse, sometimes it is that dead colour of herbes that waxe dry, whence it is sometimes for palenes, which is the hue of any withering and fading thing, as feare is called pale, because it maketh men pale; and so Constantine the Father of Constantine the great, was called, Chlorus because of his palenes, as Zonarus saith in the life of Dioclesian. This diseased colour doth very well become this Horse, on whose backe Death is selfe sitteth; The Rider is declared in the next words, where he that sitteth, is used for, to him that sitteth, the first case for the third; which kinde of speaking is after the Hebrue as hath been observed, Chap. 2. 26. Though least any should think it to be incongruous, and so through his ignorance should impute a barbarisme to the Holy writer, there be examples enough in other tongues of this, taken from the most elegant Authors that are. Livie speaks so, Those, saith he, that were skillfull in matters of Religion, and in the common law, did deny that when two ordinary consuls of that yeare, the one had died by sword, the other by disease, the consul that was put into either of their rooms could call a Councell. Where the first case is put for the second, so Salust writeth. Therefore Kings in the beginning, for that was the first name of an Emperour upon the earth, they did diversely some of them exercise their wits, some their body. Many such speeches are noted by learned men, by whom it is also observed that this is a manner of wisning most familiar unto the Grecians.

First, there is a name given to this Rider, to wit, Death. By proportion whereof names may be also given to the former riders, so that he that sitteth on the white horse may be called, Truth, on the Red, Warre, on the black, famine. The which I give notice of, because I see some to faime (nothing fitly) the Devill and other Riders I know not whom. Now this Rider is called Death in a peculiar and principall regard, both because the Stroke of this Seale should bring destruction more swiftly then any other, as also because it should annoy men with many kindes of deaths. The third scourge of Gods warre

to be *Pestilence*, as in *Exekiel*, they should fall by sword, *famine*, *pestilence*, *Chapt. 6. 11.* Which yet is not here made a *Captaine of a band*, but is onely pressed into the place of a common souldier, as we shall see presently. The companion, or the hand-maide rather, of death is here called *Hades*, commonly translated into Latin, *Infernus*, *Hell*, but it were fitter to be *Sepulchrum*, the *Grave*, which the Greeke word also signifieth, and so ought it to be understood in this place, especially seeing many *Saints* should dy among the rest, of whom it were wicked to think that they were devoured of the *Hell* of the damned. For as for that which the *Iesus* holdeth, that *Hell* followeth after to devour *Travane*, whom he will have to be this *Rider*, we shall see in the applying of this *Prophecy* how fond it is; not to speake of his mingling and turning all things up and down, who calleth back this prophecy unto *Travane* againe, which was now carried on beyond *Severus*. Afterwards power is given to this *Rider*, and together with it, is it circumscribed in his bounds; and power was given them, where some copies do reade changing the order of the words, and power was given him over the fourth part of the earth to kill. The vulgar Latin, over the fourth part of the earth, reads, over foure parts of the earth; by this means the whole world being subdued under their Tyranny, against the consent of all the Greeke Copies. But it is a hainous crime to think that now after the *Trent decree*, the Latin translation is not framed out of the most perfect Copies. And yet a commodious sense might be drawn out of the words so read, that the foure parts of the Earth, should note out the multitude of the Countries and regions, wherein this destruction did assaile men; even as also the fourth part of the earth noteth out the multitude of men who should perish in this utter destruction.

The power is determined in that foure fold kinde of destroying, which *Death* sitting on the *Horse* useth as her ministers. That first band hath wars and battailes for their leaders, whose weapon is a sword. The second army is lead by want of victuals. The third a pestilence, for that is meant by the words (by Death) the name of the general being given to it, because it takes men away with a most quick & dispatching death, and sets before our eyes a most expresse Image thereof; as also it is alwaies went to be the attendant waiting on *Famine*; and in the mother tongues of many nations it is called mortality. The last troope is of wild Beasts, which hath been an usuall scourge in former times; as, I will send among you the beasts of the field, *Levit. 26. 22.* So, also when I shall send against *Ierusalem* my foure worst judgments, the sword, and famine, and evil Beasts, and the Pestilence, *Ezech. 14. 21.* Whereof we have an example, when God sent Lyons among the new inhabiting strangers that succeeded the ten tribes that were carried away, *2. Kings 17. 25.* Or it may be, that wild beasts may be taken metaphorically for mighty men upon the earth, such as are outrageous like wild beasts, as Tyrants; and wicked Princes are often called by this name in the Scriptures; as it is said of *Pharaoh*, Thou art like to a young Lion among the nations, *Ezech. 32. 2.* And the describing of the foure kings by as many wild beasts is famous and commonly known, to wit, by the Lion, the Beare, the Leopard, and the fourth a terrible Beast, namely a Centaure, that is made of many Beasts, *Chapter 7. 4. 5.* These therefore are the legions of Death, the which he should poure out into the world, all banded together, the gates as it were, being opened for them to rush in at once, which raged before severally one by one. The which thing the applying of the story sheweth to have in like manner fallen out. After *Severus* the condition of the Church was peaceable, till the Empire was devolved at last to *Decius*. *Maximius* did alittle trouble it, but he being slaine, within a short time after he came to the Empire, his rage and his life were short. But *Decius* being neither terrified with the calamity of warres, neither yet mooved any thing with the dearth of Corne, both which plagues he might easily under-

stand, that the massacres of the innocent had brought into the world, did notwithstanding give commandment, that cruelty should be exercised against the Christians with all mannes of torments.

Then spake the fourth living Creature: For *Cyprian* being an Eagle, indeed a condemner of the world, and of such things as are much set by of others, who at the beginning of his conversion, did bestow all his goods upon the poore, who did vehemently reprove the covetousnesse of others, in heaping up inheritances; did sharply taxe their pride, in preferring themselves before others, did find fault with their swelling infolency, and immodest boasting of their confession, and did by all means openly confirme, that these scourges were procured by such sinnes as these. This Eagle, I say, flying so much the higher, by how much lower he debased himselfe, doth evidently shew in that which he hath written against *Demetrian the Heathen*, that the principall cause of all those evils, wherewith the world was afflicted; was for that the Gentiles did so unreasonably persecute the innocent worshippers of Christ, whom the world after their manner through envy charged, to be the cause of the common calamities, but that holy man wiped away those slanders, and did demonstrate what was the true Fountaine of all those evils. Neither were his words false and frivolous. God straightwayes approving them to be found and true by sending into the world manifold sorts of horrible destructions. *Decius* himselfe was swallowed up in a gulfe of a Quagmire, not calling himselfe into present danger and death for his countries sake, after the example of the ancient *Decii*, but as it were defending quick into *Hell* to the just terror of all bloody Tyrants. *Gallus* and *Volusian* the Emperours did presently after feeble the wrathfull hand of God upon them, who were not made famous with any monuments of the acts they did, but onely with the ruine they brought upon all mankind. For while these men raiged, the sword slew an infinite number. For when as the *Scythians*, after that *Decius* was dead, having imposed a yoke of tribute upon the *Romans*, the first that ever was imposed on them (the which how much bloud it cost, any may easily conjecture) forthwith changed that they had formerly agreed unto, and made incursions upon them, drove away the cattel which they had taken in prey, rushed in upon them oftentimes with a mighty army both by land and Sea, wasted *Dardania*, *Thracia*, *Thessaly*, *Macedonia*, and *Greece*, some of them amoyed *Asia*, together with the wasting and destroying of many cities on every side. After whose example other enemies make insurrection also. The *Parthians* bejeided both the countries of *Armenia*, and pierced into the bowels of *Syria*. Which evils while *Gallus* and *Volusian* prepare to withstand, they are both slaine by the Souldiers. *Aemelianus* an Emperour of three moneths lasting, was created into their place and slaine by the same men. *Valerianus* was taken alive and made captive to the enemies and became a footstool for *Sapor*, when hee mounted upon his horse. The sword therefore plaid his part grievously, suffering not any part of the world scarcely to be free from slaughters. The Famine gave occasion both to *Demetrian* to slander the Christians, and to *Cyprian* to defend them. *Wulf* (saith he, speaking to *Demetrian*) dost thou marvelle and complaine, if in this obstinacy, and contempt of yours, the earth be full of weeds, and filthines, and looke ruefully therefore, if the barren clod doe scarce bring forth hungry, and pale grasse, if the baile doe beate and weaken the vine, if the winde doth overthrow and breake down olive trees, if the drought stoppe up the springs, &c. Out of which it is cleare how troublesome and hard the State of those times was, as touching provision for corne and victualles. And howsoever this unreasonablenesse of the weather had not been, there was calamity enough out of the continuall warres, to consume all their abundance, when as it must needs bee that the fields should

be forsaken, plowing neglected, cattell nor looked to, the corn that was in the granaries burnt up, and all things thus were for the maintaining of life destroyed. Whereupon the Sword hath *Famine* joined to it for an inseparable companion.

The third weapon of death was the *Pestilence*, then which I do not easily believe that any man can say, there was ever any more sharpe and greivous, whether for length of time wherein it endured, or for multitude of those that perished by it. It arose first under *Gallus* and *Volusian*, and beginning from *Aethiopia*, it spread it selfe almost through the whole East and West, it made many cities to be quite empty of citizens, and lasted for whole 15. yeares together, as *Zonaras* in *Gallo* reporteth, and *Dionisius Alexand.* in an Epistle to the brethren doth describe the horrible rage of it: and exceeding ruffly together with it, he doth also make mention of the former calamities, thus giving a notable testimony of the fulfilling of this Prophecy in those times. After this persecution, which a little before he spake of, there ensued (saith he) both warre and famine, which together with the Heavens we suffered, we onely patiently enduring such things wherewith they oppressed us, and yet together with them being partakers of those things, which they both brought upon themselves, and suffered; and againe we rejoicing in the peace of Christ which he gave to us onely. But when both we and they had for a very short time some breathing, this pestilence invaded the world, which was to them a matter more terrible then any other terror, and more lamentable then any other calamity, and (as one of their own History-writers saith) such, as it alone exceeded the expectation of all men, but unto us it was not of this nature, but an exercise and trial not inferior to any other, for it did not keepe at selfe backe even from us, but yet it scoured them farre more terribly. These things saith he in *Euseb.* Hist. Book. 7. 22. *Cyprian* tooke the argument of his Book touching the mortality, from this heavy, and extraordinary plague.

As for the wild Beasts, if they be properly taken, I remember not that I have read any notable dammage brought by them at this time, although it is no sleight conceit, that they did much harme in the Eastern and Southern countries. In some latter ages when *Famine* and *Pestilence* did also waxe great and greivous, men were afraid of dogs, least that seeing they had been used to feed upon carcases of dead men cast out, they should afterwards fall upon living men to make meate of them; whereupon they betake themselves to the killing of dogges, *Euseb.* Book. 9.8. Neither could it be, but that when meate failed the wild beasts in the feilds, and men grew lesse able to defend themselves, many were devoured by the wild beasts. But if we referre this to cruel men, or savage tyrants, there was never any in memory of man so great flocks of wild Beasts, that did in every place rend & teare men in pieces. For when *Galenus* was Emperour, who alone did enjoy all the many Tyrants that *Valerian* was taken captive, there arose so many Tyrants that tooke to themselves the name of the Emperours as had never been in so long a succession of Emperours from *Cæsars* time who was Dictator, to that very day. There are thirty reported by *Trebellius* to have been at one time, whereof some in one place of the world, some in another did invade the Empire, among whom also certaine women made a mockery of the Romane authority. How great a Butchery of men must there needs be, when so many wild beasts did at once strive about the Empire. Thus then we have the three Seales, each of them notable by their own scourges, the two former by singular ones, these that was last by all kind of punishments, with which the world was plagued because it had so wickedly despised and molested the truth. For when as more mild chastisements could do no good with obdurate minds, all the armies almost of Death are set in array against them, even as the *Evem* hath also proved most fully. And yet these evils are not so proper to this Age alone, that they

should agree to no other; but they are the usuall punishments of such as despise Piety, *Levit.* 26. *Eccl.* 6. 11. &c. And so afterwards we may see that after *Galenus* his raigne, the plague and famine did consume all things while *Maximinus* raigned in the East, *Euseb.* Book. 9.8. But the prophecy of these evils is so solemnly set down in this place, both because the times immediately going from *Iohn*, were to be remarkable by these punishments, which men did pull upon their own heads by despising the Gospel, as also because they should be faithfull hostages, pledges, and Seales of the events to come, which should be expected many Ages after.

9. And when he had opened the fifth Seale, I saw soules under the Altar.] There is no Beast belonging to the fifth Seale, by whose voice *Iohn* is invited to see. Neither is that done but even for this cause, because this should passe away closely, there being no publike and solemn cry made, by which to stirre up men to observe the event, as there was in the former; neither indeed doth the History relate, that any man undertooke any such labour, in which regard such an office might be worthily given him. Besides, this Seale consists partly in reporting of things, partly, in recording an event to come, that is of such a nature as is wont to slippe by, almost without perceivance. Chiefly, seeing we are so disposed that things adverse and troublesome stick fast in our minds, then things that be prosperous. Wherefore seeing the Seales are conformable to the events, it is mervaille, that here is no type pronounced, as to the which there was no event to answer it.

I saw soules under the Altar.] The fifth Seale are the Soules lying under the Altar in this velle, requiring vengeance upon their enemies, *veff.* 10. And carrying away an answer, *veff.* 11. Which three members doe belong to the three times, past, present, and to come. The soules lying under the Altar, do most elegantly declare, by that which followeth, that which went before, to wit, what was the state of the Church during the time of the former Seales, and with how great cruelty of men it was vexed. We have indeed heard of the Truth overcoming, we have also had it reported that war, famine, and pestilence with their adherents did seaze upon, and destroy all things, but there was no mention as yet made, how it fared in the meane time with the worshippers of Christ; though their combat might have been conjectured by the victory of truth, and by those calamities which did pester the world, it might be conceived, that there was great wrong offered to the godly, for which their enemies were so sharply punished. But now the matter is made manifest by this complaint of the Martyrs that were slaine, that is to say, that an infinite deale of the blood of men, adoring the Some of God, was shed from the time wherein *Iohn* wrote, untill the Empire of *Galenus* was ended, whether the former Seales have brought us on. And indeed, where are not those horrible massacres that were made all this space of time much and often spoken of? *Trayan*, *Hadrian*, *Antoninus Verus*, *Maximianus Severus*, *Decius*, and the rest; being not so much Emperours as cruel murderers, have bespotted every Story filthily with innocent blood. But I that must follow after brevity, may not rehearse severally those innumerable slaughters of theirs. Though who were able to make report of them if he would; when as the instruments of their wickednes did confesse, that they were not able to slay so many, as did of their own accord focke and flow unto punishment. For so one *Tiberianus* who was set over those of *Palestina*, reported unto *Trayan*, as *Suidas* records in the life of *Trayan*. *Phrya* a heathen man, being moved to see the multitude of such as were slaughtered, obtained a kinde of ceasing from it, or at least a certaine moderating of it; the condition of the Christians was so pitifull, that it pittied the enemies to see them so distressed. Reade *Euseb.* Book. 3. 4. 5. 6. 7. Every page almost is red, as if it were washed in blood. It is no marvaile indeed that the Saints being so tired out with continuall slaughters, did require some deliverance at length.

So much for the meaning of this verse. But the words are as yet to be illustrated, and to be delivered from the cavills of the adversaries. Whence then is this speech fetched, that the soules of the *Martyrs* should ly under the *Altar*? Doubtlesse from the reason which *David* often used, as *Psal. 27. 5.* For he will hide me in the time of trouble in his *Tabernacle*, in the secret place of his *Tent* will he cover me, and will set me on a rock. So againe, thou shalt hide them in the secret place of thy presence from the pride of men; thou shalt keepe them close in thy *Tabernacle*, from the strife of tongues, *Psal. 31. 20.* Now it is well known, that the *Tabernacle*, both in the parts of it, and in the whole, was a shadowish figure of *Christ*. Wherefore to be hidden in the *Tabernacle* is to have a receptacle, and a refuge pitched in *Christ* alone, as with whom only we are covered, and fenced against all assaults of the adversaries. Hence it is manifestly why the *Souls* are said to be under the altar, namely, that from thence we might first understand, that all the Salvation even of *Martyrs* is placed onely in the death of *Christ*, under which the *Holy Champions* lying hid as under a buckler, may safely and without terrour appeare before God, and that they did not merit eternall life for themselves by shedding of their blood for *Christ*, as the *Papists* do wickedly doting teach, but that they have need of this covering of the Sonne of God, as without which they are not able to stand in the sight of Gods Majesty.

And then that we might know, that all the *Sonnes* of God ought to be made conformable to the Image of their first borne brother, *Rom. 8. 29.* And ought to go into heaven the same way, which he went before us, that is, by being made, through suffering of afflictions, sacrifices and oblations, and by being killed with many wronges. In regard whereof *Paul* saith, that he did fulfill by his flesh that which was wanting in the afflictions of *Christ* for his body, *Coloss. 1. 24.* Now these wants he speaks of are conformities, not satisfactions either of dignity or of merit. For whatsoever remaineth as yet to be suffered by any of the saints, that is after a sort wanting to the afflictions of *Christ*, who esteemeth all our calamities to be his own. These things are common to all the faithful, who have all their place alike under the *Altar*, but yet they belong chiefly to the *Martyrs*, whose sufferings are more notable then of any other, for which cause this hiding place is given to them. Seeing then, to ly under the *Altar* is to be taken in this sense, after the manner of speaking used in the Scriptures, how impiously doth the *Iesuit* wrest these things to that idolatrous rite which the *Papists* use, in dedicating Temples? For so it is their manner to bury the bodies or the Reliques of *Martyrs* under the *Altars* that are in those Churches, which they consecrate to them, and then to call that Church by the name of that *Martyr*, whose reliques are buried there; as if there were more regard to be had of the reliques under the *Altar*, then of him whom they will have to be sacrificed upon the *Altar*. What should the *Holy Ghost* have respect here to this custom, by which so exceeding great injury is offered both unto *Christ*, as also to his *Holy Martyrs*? To *Christ*, because he is spoiled of his honour, and thrust down beneath his Servants. To the *Martyrs*, in that they are made the Spoilers of his glory, for defence whereof they have spilt their blood. Neither do the *Iesuits* think it enough to abuse these words to the patronage of their Idolatry, unless they do also plucke up, and spoile that which was well set down by others. *Bernard* in his 3. Sermon of the Saints, hath from this place taught, that the *Holy soules* being set free from this prison of the Body, do not presently enjoy their consummate happiness, but do expect their full felicity at the last judgement, rejoicing in the meane time with a great, and mighty comfort. I dispute not here how small necessity there is for this Doctrine to be drawn forth of this place, his judgement seemeth to be true, and agreeing with the rest of the Scriptures. For so *David* speaks, I shall be satisfied with thine image when I shall make, *Psal. 17. 15.* Neither did *Paul* look

for his Crown before that day in which it shall be given to all that have loved the glorious appearing of *Christ*, *2. Tim. 4. 8.* And God would not, that the ancient people should be consummate with-out us, much lesse is it likely that one of our essentiall parts should obtaine absolute felicity without the other, *Heb. 11.* They that teach that the soules severed from the bodies have a cleare vision of God, in whom as in a glasse they behold all things past, present, and to come, which they teach more boldly, then becometh *Iob* Christians, what reason can they give, why the *Souls* under the *Altar* not contenting themselves with this vision of God alone, do enquire of the time of this vengeance, as being ignorant of it? Many such things as this ought to keepe in the *Iesuits* from fighting against a true opinion. But they saw that unlesse that they conferred a full happiness upon the soules departed, and placed it in this cleare vision of God, their Invocation of Saints would be undone, so that there could be no reason given, why we should now implore their helpe, seeing there was no such custom before *Christs* coming. But let it be enough thus in a word to have touched their fraudulent dealing.

Because of the word of God.] Namely, which they professed, and preached most constantly, as *Chap. 1. 9.* And for the Testimony which they defended, in the Greeke it is, which they had, perhaps in this sense, that they were accounted to be Christians by the testimony of others, as *1. Tim. 3. 7.* Now he must have a good testimony also from those that are without, as if, those words, for the word of God did belong to those that incurred the hatred of the wicked by their profession; but those words, the testimony which they had, did belong to those who were made manifest what they were by the judgement of others.

10. Now they cried with a great voice.] Hereto reacheth the first member, which hath opened unto us the estate of the time past. Now the present State of the Church, under *Galienus* is declared by their cry. Because of the tediousness of this long lasting trouble, a release is at length required, seeing that now they have endured enough, and more then enough. Now this cry teacheth the way of Gods Justice, that cannot endure to let unjust shedding of blood go unpunished, after which manner the blood of *Abel* is said to have cried, *Gen. 4. 10.* But how great is the long suffering of our God, who is first stirred up to vengeance with a cry, before he do prepare and adreffe himselfe unto it of his own accord? But did the Saints put up eloely the former injuries, and did they not cry out before this fifth Seale? Out of doubt they did allwayes groane under the crosse, but now especially is there mention made of their cry, seeing now the time was not far off, when they should be delivered out of their troubles. For God is wont, when he will bestow ought upon his servants, to excite their hearts to ardent prayers, both that they make more reckoning of the good which they have so attained, as also that they might learn, how much God will bestow upon us in his fatherly love, when we call upon him with upright hearts prepared in a speciall manner.

How long Lord;] In the Greeke the nominative is put for the vocative Case, O Lord; which art holy and true. They do set out God with such Titles as whereby they may stablish and kindle their faith, as we ought to do in all right Invocation. For because he is *Holy*, he can not suffer the wicked wronges of the world to passe unrevenge, chiefly seeing he is true also, and hath made so large promises touching the blessednes of his children.

Doest thou not judge and revenge?] Judgment belongs to the knowledge of a matter, vengeance to the executing of it being judged. Both which do signifie indeed a revenge upon him that doth the wrong, yet I think they do especially signifie a deliverance of the innocents party, whereupon it is often put in construction with a preposition, as in *Luke*, save me from my Adversary, *Chap. 11. 5.* Where the widow doth not so much desire evil to be done to her Adversary, as her own deli-

deliverance; So David 1 Sam. 14. 13. And God shall revenge me upon thee; So doth Trem. turne it, but I had rather have it thus. And God shall deliver me from thee, and so do the Septuagint translate it. For he doth not curse Saul to his face. And thus the thing which the *Sowles* do beg instantly is this, namely, that God would at length after so long a Combate deliver his Church out of the power, and tyranny of their enemies, and that he would not suffer it to be always oppressed with the yoke of the wicked. That this is the summe of their request, we may know it by that which they obtained. That which they strive in prayer for, is not denied unto them, but it is deferred for a certaine time, which being once expired, they should carry away the thing which they had so eagerly desired, as it followeth presently.

11. Then were there long white Robes given to every one of them. I Montanus leaves out the long white Robes, and readeth thus, and it was given to them that they should rest. Other bookes read in the singular number, And there was given to them a long white Robe, so doth *Arctas* also, and the vulgar, And there was given to them white Robes a peece. The answer made to the *Soules*, consist of a signe and a word. By both which is declared what should be the condition of the Saints immediately following. Long Robes are given for a signe, being garments which are hanging down to the lowest parts of the feet: fit indeed to hide whatsoever deformity is in the body, as *Cyrus* in *Xenophon* saith of the long gown, that it seemed to cover whatsoever defective thing the body had in it. Garments most fit for Saints, and worthy for Christ to give unto them. Now in that the Robes are white, that belongs to the adorning of their gladnes, as we shewed at the 4. vers. of the 3. Chapter. But they are given to each of them at this time, not so much for the soules sakes, as they do enjoy gladnes in heaven: but to signifie those matters that were to be done upon earth. For did they want these clothes throughout all that space of time which was from *Trajan* untill *Galenus*? Christ promised that the overcomer should be arrayed with white garments Chap. 3. 5. How long is this promise deferred? It is not to be doubted but that presently after that their race was runne out, they had some reward of their labour. Therefore these Robes are not those which were spoken of before, which are given to the Saints straightway after their labour is ended, but is another kinde, signifying that there should be festivall dayes to the Saints for a time upon earth, the which they should celebrate as it were with pure white gowns, as it is the manner in any more solemne rejoicing. To the same purpose serveth the answer given by word, which doth both command them to rest, and setteth them termes of time, how long it should endure, even till the rest of their fellow Servants were fulfilled, which should be as late as well as they had been. In Summe, a joyfull rest is foretold for a short time, to which a new slaughter of the faithfull should at length succeed, which being finished, that which the Holy Souls did so desire should be effected. And the History witnesseth that it fell out after the same manner. For after *Galenus* succeeded *Claudius*, *Quintilius*, *Aurelian*, *Tacitus*, *Florianus*, *Probus*, *Carus*, and his sonnes, and at length *Diolesian*, all which Space of time, which was about 40. yeres, untill the nineteenth yere of *Diolesian*, was the time of this pure white Gown, and glad some joyfullnes, wherein the faithfull were at rest from slaughters, and spoilings, the Emperours themselves being restrained by God, so that they did not interrupt this rest that was given by God. The which Tranquillity *Eusebius* describeth, *Histor. Book. 1. 1. 2.* For being to write of the most wofull time of *Diolesian*'s cruelty, he makes way for himselfe, by remembering the former felicity. He professeth himselfe to be unable to lay open, according to the worthines of the matter, how great was the effimation and liberty of the Christian verity in all places. How great (saith he) was the gentleness of the Emperours to men of our Religion; as to whom they

gave Presidentships over the Nations, whom they suffered freely and without punishment to preserve their own Religion, whom they exceedingly honoured themselves, loved very dearly, and esteemed to be most faithfull unto them, as that same *Dorotheus*, and *Gregorius*. The Governours likewise of the Churches had no lesse experience of their courteous dealing, meetings were held with most great numbers and concourse of men, the wretched houses did not receive the multitude, but they were forced to build new, and more ample ones. Certainly the whole narration doth breed out a cheerefulness, that was most fit to expresse these white Robes, neither is there need of any other commentary, upon these white garments, and that rest which the holy are bidden to take and to keepe holy. Now this felicity did abide inviolable, till *Diolesian* troubled al; For this was the onely combate, which was remaining for their fellow-servants, which being once passed over, they should enjoy their wished rest most plentifully, neither should any rage of Tyrants vex them afterwards, according to the manner of former times.

12. Then I beheld when he opened the sixth Seale, and behold a great earthquake. Neither hath the sixth Seale any Beast which makes attention, seeing men were made sufficiently attentive by the answer that was given to the *Soules* under the former Seale. For it was said, that there was one encounter more remaining for them. And indeed it might easily be understood, that the end which should be put to these publik slaughters, was not now far off, seeing all degrees of men did incline with so great kindnes to favour the truth. Now this Seale hath both something proper unto it, which we have in the rest of this Chapter, as also something that is common, which is handled in the 7. Chapter. That is the last combate of the Seales, the first member whereof containeth an amplification of an heavy Tragedy, and of all the former calamities, vers. 12. 13. 14. The second containeth a joyful shouting up of the same with a subbing and overthrow of the enemies, and happy composing of all troubles, vers. 15. 16. 17. As touching the first, *Arctas* reporteth out of the works of *Andreas*, that many said, that this earthquake here is a transition from the persecutions, which were brought upon the Church for Christ's cause unto the time of Antichrist. And that thus the scriptures are wont to cal any notable change by the name of an Earth-quake, even as, when it is said, yet will I once more shake the earth, Heb. 12. 26. Hereafter the changing of those things which are shaken; as S. Paul declares. And in the old Testament, the going of the Israelites forth of Egypt is called a moving of the earth, as *Psal* 68. 9. The earth was moved, the heavens also dropped at the presence of God. The Interpreters indeed have herein hit the nail on the head, save that living perhaps under Antichrist they looked as yet for him to come, whom they knew not to be come long before. Which error of the ancient writers, as who being further off from the last event, could the lesse perceive the matter; the Papists do greedily snatch at; and here they make a huge gap, and blot in the Revelation, skipping over from the times of *Trajan*, with which they conclude the former Seales, to the last end of the world, which they reserve for their Antichrist; as if all power of judging the right had been sunke quite away from them with this earthquake. But is it likely, that a whole thousand and five hundred, and we know now many more yeres yet to come, should be altogether passed over in silence, and that all the rest of the Prophecy is thrust up together, into the straights of three yeres and a halfe as *Francis de Ribera* the Jesuit will have it? That were a happy abridgement indeed, and excellent to save his Lord the Pope from an extreme feare. It could not be, but as often as Antichrist should behold his visage in the glasse of this Apocalipte, he should seeme to himselfe to be Antichrist himselfe, unless the Jesuits did now make it to be manifest unto him, that which did terrifie him in this Book was but a vain bugbear, that there was nothing at all spoken of an Antichrist present, or of one that is past for many ages, but that all the speech

following, is of one that is yet to come, but we will wipe away all this (moaky devise of theirs, by Gods help, neither will we suffer the Pope to run made with love of himself, as if he were such a sweet faced gallant; and we will make it plain, that the *Ismites* do not interpret the scriptures, but delude and mock them.

And the Sun was made black.] These figurative and hyperbolicall speeches do shew that this persecution now coming should be most cruel of all that ever the Church as yet endured since Christ was born. For so the Prophets are wont to speak, when they intimate any calamity that should be more grievous then ordinary; as *Ezay*: He shall cloath the heavens with blacknes, hee shall put a covering as it were of sackcloth upon them, Chap. 5. 3. And *Jeremy*: When I look up to the heavens, saith he, they have no light, Chap. 4. 2. 3. And the heavens above shall be in black, vers. 28. But *Ezec*. most fully, speaking of the destruction of the Egyptians: And when I shall destroy alee, I will cover the heavens, and I will make their starres to be dark, I will hide the Sun in a cloud, and the Moone shall not make her light to shine. All the lights that shine in the heavens will I make dark upon thee, and I will bring darknesse upon thy land; saith the Lord God. Chap. 32. 7. 8. These and many such like places do teach, that these speeches here do not agree to the last judgment alone, as some interpret them, but to other times also, which those ancient writers saw, whom *Arreta* spake of right now, who would have these things to be understood of the passage to *Antichrist*. This Blacknesse of the Sun, and that other perturbation of the Creatures here spoken of, decypher unto us that horrible and universall slaughter, wherewith those wicked wretches *Dioclesian*, and *Maximian*, endeavoured to cut down the Church from the very rootes. For we shall see that in this Booke, the *Sunne* and *Moone* do constantly note out the chief Ornaments of the Congregation of the faithfull, so as that signifieth the Scriptures, this signifieth that glory of piety seen and admired of all men, wherein the *Saints* do glister, by meanes of that light which they have borrowed from the Scriptures, this *Seal* sheweth that both these are to be miserably defiled and soiled in this common calamity. Which thing *Eusebius* recordeth so to have fallen out, *Hist. Booke*, 8. 2. For the Emperours in the 19. year of their reign, did decree in their publike Proclamations, that the Books of the Holy Scriptures should be cast into the fire in the midds of the market-place; We saw (saith *Eusebius*) with these very eyes, the holy, and divine Scriptures to perishe in the fire whither they were thrown; and in the same place a litle after, The kings proclamations flew up and down on all sides, in which commandement was given that the Scriptures should be abolished with fire; Thus this Sun clad in sackcloth, doth not onely in generall signifie, that the publike joy should be turned into extreame griefe, but it doth especially paint out that Barbarous cruelty of heires, with which they raged against the most holy Scriptures. Neither could it be, but that the fountain of light being thus obscured, the Moone, which hath her light onely borrowed from thence, should be turned into the dark: so colour of blond, as it commonly saith with it; when the intercourse between the Sunne and it, is stopped up.

14. And the Stars fell from heaven upon the earth.] The Stars were the Ministers and Pastors of the Churches; Ch. 1. 20. In which signification they are here used, as they be also afterwards. Many of these should revolt from the Truth for feare, which is signified by their fall from Heaven to earth. And that onely after many perills and sundry Calamities, to which they should give way being by long earnest striving overcome, but that at the very first entering of the list they should fall off like green figgs, that is, with litle adoe or none at all, even at the first rumor of the danger; For a figge tree before it be ripe, doth most easily loofe her fruit, and doth not stay, till it feel the force of a tempest, but makes an abortifement, if I may so speak, with any, never so

light and gentle a wind; as *Phrygia* saith, *Booke*, 16. 26. Which matter the Holy Ghost foretells in so elegant a similitude, that the faithfull being forewarned might not be discouraged by so easy a fall of many. *Eusebius* teacheth, that the matter fell out so altogether as it was here foretold. For not long after that first Proclamation, touching the demolishing of Churches, and places for Gods worship, and for burning the Scriptures, came forth another, to attach the Governours of the Churches, and to compell them to sacrifice to Idols. Here many holding out manfully, stood not for all the torments that could be inflicted; but infinite others, being before hand made like blocks with feare, became feeble, and out of heart, at the first assault, as he saith: *Booke* 8. 2. Whereby he declareth how readily they fell and yielded.

14. And Heaven departed away.] Heaven doth every where in this Booke, signifie the universall Church, that is of the present note, both because that real heaven shall be at last the habitation which is prepared for it, as also because in the mean time, that is so represented by this, that it can have no more expresse image then this is upon earth. These things therefore do teach that the Calamity did not stay it selfe in the Pastors alone, but that the whole face of the Church was covered over with so black darknes, that it did scarce appeare any where. Let *Eusebius* be perused *Booke* 8. 1. Where he bewaileth the miserable desolation thereof, borrowing words to lament with all from the lamentations of *Jeremy*, Chap. 2. 1. 2. Also out of the *Psal*. 89. 39. &c. But yet this desolation should be onely like the folding of a scroll together; A Book is not defaced, when it is rolled together, but remains as great, as it was before, it is indeed made lesse easy to be seen, being thrust up into a far more narrow roome, so nothing should be diminished from the soundnesse and integrity of the Church, howsoever her glory might seeme to be extinguished. Now this similitude of a Book folded together, is taken from the ancient custom whereby Bookes were not compacted into leaves but were wound about like litle wheelles, whereupon they were called volumes.

In the same sense it is said, *Hebr.* 1. 12. Thou shalt fold them like a garment, that is, thou shalt deface all their beauty, and make them like to a garment wrapped up; whose elegancy, and comelines can not be beheld. In the Hebrew it is, Thou shalt change them, *Psal*. 102. 27. Which the Septuagint translate significantly, thou shalt roll them together, seeing the Psalmist speaketh of such a change as this, which is altogether contrary to the nature of the Heavens. For Heaven is in Hebrew called *Rachiah*, a thing extended, spread out like a linnen Cloath, or a plate that is laid open. Now that which is rolled together ceaseth to be spread open; so the Church is of such a nature, that it is fit to be dispersed through all nations, and to impart unto them light, warmth, and life it self, as the heaven doth to the earth, but now for a time it should be wrapped up, neither should any of her comelineffe outwardly appeare. Where was then the visible Majesty of Rome, in the mean time when the heaven departed away, like a Book rolled together? But they that have reserved these things for the last times of all, did very well and wisely provide for themselves against these chances and changes, but how untowardly, and against the haire, we shall shew at the 16. verse.

And all the Hills, and the Isles.] There was nothing so strong, that this tempest did not shake, and break down; nothing was so far removed, whither it reached not; the Mountaines signifie that, the Isles this. It is a great tempest which doth scatter abroad even the litle hillocks, or which doth ruffle terribly even in places neere adjoining to it, but that must needs bring an utter overthrow, which casteth down, and drives away the Mountaines also, and that doth not stay his force in the continent, but fleeth over the Sea to the Isles. *Eusebius* describing this whirlewind began at *Nicomedia*, and followed it at the heels through all *Syria*, *Egypt*, *Cappadocia*, *Cilicia*, and *Phrygia*, *Booke* 8. But being as it were weary upon the way

way, and tired out with the Narration of so dolefull a matter, he touched not our Europe, and yet the countries nearest hands, Thracia, Italy, Spaine, France, yea our Isle of Brittain, that was more remote yielded no lesse store of Martyrs, though the moderation of *Constantine* made all things go the more mildly forward in these regions. The 8. Book of *Eusebius Ecclesiast. Hist.* doth at large explain these 3. verses.

15 And the Kings of the earth, with the peeres:) Hitherto of the exaggregation, now followeth the last Act of this tragedy, jointly together with the former troubles. For in the midst of this boiling and raging calamity, Christ should put forth his divine power from heaven, and like one awakened out of a sleepe, should suddenly allay the tempest, as once he was awakened by his disciples. First the Kings and Nobles of the earth should flee away at the sight of him, and should hide themselves in most close hidden caves and denes. What other thing was it that so forced *Dioclesian*, and *Maximian Hercules*, that when they were both of them at the highest toppe of honour, and when they did burne most exceedingly with a desire to taste out the name of *Christians*, they should sodainly put themselves out of their Empire, and returne to a private life, after they had continued their rage untill the second yeare, *Eusebius* saith; that it was such a matter as was never heard of to have come to passe at any time, booke 8. 13. And *Ignatius* doth not without cause cry out, that it is a marvellous matter, and to this time unknown, that both these Emperours should give over their Empire, and returne to a private life, and that of their own accord. Being not oppressed with old Age, or with the difficulty and greivousness of matters they tooke in hand. *Eusebius* makes the cause thereof to be a Pherefy. *Nicophorus* madnes and rage, arising from thence, because they saw themselves to take such hard labour in vaine for the rooting out of the *Christians*. But they touched not the true cause; they should have learnt from this place, where we find it to be oney this. The *Lambe* accounting himselfe to be the deliverer of his Church, that was miserably wasted, did prick and wound their hearts inwardly and privily, with the conscience of their wickednes, and the feare of Gods vengeance; which he compelled these men even against their wills to be thus strangely, modest. The matter is manifest by *Maximinianus*, who after that the sting of his conscience began to waxe dull, and without edge, repented straight of that he had done, and tried all wayes, that possible he could to recover the kingdom that he had given over. So *Galerius Maximian* the other Emperour, who succeeded this in the Empire, and in his cruelty against the *Christians*, was subdued by this same *Lambe* with a horrible discase, and made to recant, whose example you may see in *Euseb. Hist.* Book 18. 17. *Maximinianus* also being made *Cesar* in the East by *Galerius*, did in spite of his heart acknowledge Christ to be king, and gave free power to his worshippers to live according to his precepts, and ordinances. *Euseb. Book* 9. 9. 10. *Maximian* the Tyrant of Rome being smitten with the feare of the same *Lambe*, fained himselfe to be a *Christian* for a time. *Sabinus*, and the other deputies of the Provinces following the authority of the *Cajars*, and the *Augusti*, desired likewise to win the *Christians* with gentlenes, and so to hide themselves from the wrath of the *Lambe*. So great feare of the *Lambe* possessed men of every degree, that

every man thought himselfe happy, that could get any hiding place, wherein he might lurke safe from him.

26. And they said to the Mountaines:) This was an argument of their extreme desperation, when as they thought any evill, light in compassion of the wrath of this *Lambe*, from which they would save themselves, with incurring any other damage how greivous soever. *Dioclesian* being sent for by *Constantine* letters dranke poison, and so made himselfe away for feare. *Maximian* ended his life with a halter, and hanged himselfe. *Galerius* died of a most noisome and filthy discase; *Maximinian* prevented the violent death which was ready to be procured unto him by *Lacinius*, by dispatching himselfe away wilfully. *Maxentius* ran into the bottome of *Tyberis* to hide himselfe there; Thus did the Tyrants desire by sundry meanes to be hidden from the sight of the *Lambe*. Many there are who think that these things are to be referred to the last day of judgment and that because of the like manner of speaking, when that is entreated of. But no man can deny, that these kinds of speeches are every where used by the Prophets to expresse other calamities, besides the last. And they shall come, saith *Esay*, into the holes of the rocks; and into the clefts of the dust for the terror of the Lord, 2. 19. So likewise *Hosea*, And they shall say to the hills cover us, and to the mountaines fall on us, 10. 8. Whereas not-with-standing the captivity of *Babylon* is spoken of onely in that place. The likenes therefore of speech is of little force to effect that which they entend; Besides the consideration of the time cannot by any meanes beare this Interpretation. For seeing the space of the *Trumpets* and *Voices* is of long continuance, as we will shew in those things that follow after, it must needs be, this sixth scale is farre off from the day of judgment, especially seeing the first *Trumpet* shall not begin to sound, before the seventh Scale be unscaled. This one thing may be enough to confute that interpretation, as being repugnant to the Truth.

17. For that day is come.) To wit, wherein the *Lambe* should do that for the soules which they requested, vers. 11. That is, wherein he should punish the enemies according to their deserts, breake off the yoke of Tyrants, take away their power of raging cruelly with publique Persecutions; set his Servants at liberty, and not suffer them to be any more vexed for any enemy of this kinde, as it is afterwards, Chap. 20. 2. There was then no power or force to hinder the Church from rising up out of the gulfes of troubles, and from triumphing, and reigning in the world, even as the experience of those same times did teach abundantly. Now therefore we see a marvellous prophecy of 6. Scales, wherein the matters of principall moment have been shewed, that were from the time that this Revelation was set forth, to the time that *Constantine* began to reigne; and that truly in so lively figures, and such an evident resemblance of things that were to be acted, that though there will be some perhaps who will accuse this interpretation of novelty yet there wilbe no ingenuous and equall judge, who will not marvaile rather, that it was not perceived before by others, then that he will reject it as absurd or inconvenient. If any man desire to be instructed more fully touching these six Scales; let him diligently peruse the seven last Bookes of the Ecclesiastical History of *Eusebius*, and he may have large commentaries out of them upon these Scales.

THE SEVENTH CHAPTER.



FTER that I saw foure Angels standing on the foure corners of the earth, holding the foure windes of the earth, that the winde should not blow on the Earth, neither on the Sea, neither on any treee.

2 And I saw an other Angell coming up

from the East, having the scale of the living God, who cried with a lowd voice to the foure Angels, to whom power was given to hurt the earth and the sea, saying,

3 Hurt ye not the earth, neither the sea, neither the trees, till we have sealed the servants of our God in their foreheads.

4 And I heard the number of them which were sealed: *there were sealed an hundred and foure and forty thousand of all the tribes of the children of Israel.*

5 Of the tribe of Iuda were sealed twelve thousand: of the tribe of Ruben, were sealed twelve thousand: of the tribe of Gad, were sealed twelve thousand:

6 Of the tribe of Aſher were sealed twelve thousand: of the tribe of Nephtali were sealed twelve thousand: of the tribe of Manaſſes were sealed twelve thousand:

7 Of the tribe of Simeon were sealed twelve thousand: of the tribe of Levi were sealed twelve thousand: of the tribe of Iſaſhar were sealed twelve thousand: of the tribe of Zabulon were sealed twelve thousand:

8 Of the tribe of Ioseph were sealed twelve thousand: of the tribe of Benjamin were sealed twelve thousand.

9 After these things I beheld, and lo a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the Throne, and before the LAMB, clothed with long white robes having Palmes in their hands.

10 And they cryed with a loud voice, saying, Salvation cometh of our G O D, that sitteth upon the Throne, and from the Lamb.

11 And all the ANGELS stood round about the Throne, and about the Elders and the foure Beasts, and they fell before the Throne on their faces, and worshipped G O D.

12 Saying, Amen, praise, and glory, and wisdom, and thanks, and power, and might be unto our God for ever more, Amen.

13 Then spake to me one of those Elders, saying unto me, who are these, and whence came they, which are arrayed with long white robes?

14 And I said unto him, LORD thou knowest. And he said unto me: These are they which come out of great affliction: and have washed their long robes, and have made them white in the blood of the Lamb.

15 Therefore are they before the Thorne of God, and serve him day and night in his Temple, and he that sitteth on the Throne will protect them as in a bowre.

16 They shall hunger no more, neither thirst any more, neither shall the Sun light on them, neither any heate.

17 For the Lamb which is in the middes of the Throne, shall feed them, and lead them unto the lively fountaines of waters: and God shall wipe away all teares from their eyes.

The Logicall Resolution.

Hitherto we have spoken of that which is proper to the sixth Seal. That which is common followeth, to wit, a certain generall portraiture of the whole Church, that should be unto the last end thereof. The which thing is distinguished into two times. The first time is that, wherein the true worshippers are defined in their certain number, who are called by a speciall name, such as be sealed; the occasion of whose sealing are the foure Angels, that be ready to shew rigour without regard of any person, standing for this purpose at the foure corners of the earth, that they might stop the passage of all meanes for salvation, verse. 1. And then the Minister used in sealing them is spoken of, who exempteth the elect from the multitude of those that perish, coming from the East with full power, and no lesse courageously executing his office that is imposed on him, by forbidding with a great voice, that they should go on in their course, till he had sealed up a certaine number of men that were to be excepted, verse. 2. 3. Now how great the number is, of those which are sealed is declared in general, verse. 4. In speciall out of what Tribes, and how many out of each Tribe, verse. 5. 6. 7. 8. And this time belongs chiefly to the Trumpets. The second time is, that, wherein an indefinite, and an innumerable multitude is contained. The citizens whereof are described partly by those things which Iohn could understand by himselfe, namely, by things that were seene, whence they were, where they made their stay, and how they were adorned, verse. 9. Likewise by a praising of God that was heard, both of those citizens themselves, verse. 10. As also of the Angel that gave assent unto it, verse. 11. That did magnifie God more fully for their sakes, verse. 12. Partly they are described by the Instruction of an Elder, for whom way is made by a question made to Iohn, verse. 13. And by a confession of his ignorance in the beginning of the verse following, and then the full Doctrine is laid down, which teacheth that they came out of great affliction, but that they are now happy by the imputation of the righteousness of the Lamb, verse. 14. Which thing is testified both by their constant care of worshipping God, and again by Gods protection over them, verse. 15. As also by their everlasting freedom from all evils, verse. 16. And last of all, by the fruition of good things, verse. 17. And this second time is for the greatest part belonging to the Vials.

THE EXPOSITION.

1. **A**fter that I saw foure Angels.] This whole Chapter belongs to the sixth Seale, wherein a new common Type is propounded of things that are to be done hereafter. The former was common to all the three Periods, Ch. 4. This doth only comprehend the two latter, namely, the Trumpets & the Vials. For the Holy Ghost loveth to set certain common portraitures of matters before our eyes ever and anon, for perfiticities sake, & for the solace of the Saints, both that things might by this meanes be made more evident, as also that the issue being beheld a farre off, might refresh our minds oppressed with grief. Now seeing that after that last Act of the former calamities, which was spoken of, in the end of

the former Chapter, the seventh Seal should bring in troubles of a diverse kind, before he cometh to declare them, he placeth this Table as it were in open view, in which we diligently beholding the Image of the Holy Church that is to be afterwards, might know certainly that it should never be extinguished, and taken out of the world, howsoever horrible tempests that arose, might seeme to shake and throw down all things to the ground. This purpose of the Holy Ghost being well weighed in mind, will deliver us from that great Confusion, whereby the Interpreters are wont to jumble all things together, and by that means to make the most wise distributor of times, the author of an incomburance, whereout

whereout a man cannot ridd himselfe, which if any where els, is especially avoided in this Booke, wherein it shall be made manifest, that the *Holy Ghost* is not one that loveth or breedeth, disorder and confusion. But that he alone, is the principal Author of all right, and wise disposing of matters.

Four Angels.] These four *Angels* are not those that shall come in the last time, that shall be a little before the end of the world: For the endeavour of these *Angels* to repress the winde, goeth somewhat before the sealing it selfe, as the next words do make plaine. Now these that are sealed must raigne for a thousand yeares upon the earth, and those not coming neere the end by many Ages. As we will shew, *God assisting*, at the 20. Chap. the 4. verse. But it grieveth me to contend so often with this Jesuiticall monster, to be short then, if every verse almost of this Booke confute not this fond device, let it have what authority it can come by. Besides, these are not good *Angels*, seeing that which they go about to do, tendeth to the destruction of *soules* rather than *Bodies*. Certainly the Prohibition doth not wholly take away from them power to hurt, but restraineth them only for a time; till the *Sealing* was finished, which it is plaine to have been done, before that the *Trumpets* sound. Wherefore they rush in together with the *Trumpets*, being in readines to bring in evil, and being only hindered by the stay of the *Sealing*, as soon as this was once finished, they would eagerly fly upon that from which they kept themselves backe against their wills. Therefore they do cause those four evils, which are denounced by the four *Trumpets*, and they are the dismall and pernicious workers of so heavy an Event. They may be declared who they are by their names out of those *Trumpets*, so that the first may be called *Contention*, the second *Ambition*, the third *Harefey*, the fourth *Warre*. These four *Angels* besieged the four corners of the earth, each of them being in a readines to bring in out of their stations that Harne which is spoken of in the next words. For as soon as some peaceable condition began to shew it selfe, after that *Dioclesian* and the rest of the *Tyrants* were driven away, straightway did the *Bishops* begin to be set on fire with spitefull diffensions among themselves. What did not *Constantine* the great assay to do, that he might quench the flame as it arose up, who called a *Synode at Rome*, and commanded *Miltiades*, and *Marcus* to determine the case about a contention against *Cecilia*. And when the *Synode* was not of power enough to decide the controversy, he set *Aurelius* the *Bishop* of *Syracusa* over the busines, whom he commanded to go to *Arelate* together with the rest of his colleagues, and after the matter was once againe discussed to make peace between the parties that disagreed. The copies of the Letters of *Constantine* himselfe about this matter are to be seene in *Euseb.* Book 10. 5. *Antichristian ambition was borne in the Church in the times of the Apostles*, so that we can not think he was too young now to play her part. And now (saith Paul) what hindereth, ye know that he should be revealed in his time, for now the *Mystery of Iniquity* worketh, 2. Thess. 2. 6. And indeed a man would scarce beleve, that those proud brags of the *chaire of Rome*, with which the *Decretall Epistles* are fluffed, were not forged by men of Latter time, and afterwards falsly ascribed to the ancient *Bishops* of *Rome*, they be so impudent, and vaine: if that *Firmilianus* had not credibly avouched, that there are two *Epistles*, at least for the greatest part, of each of those *Bishops*, whose names they make a shew of. For speaking of *Stephanus* then *Bishop* of *Rome*, he saith: He that so busseth of the place of his *Bishopricke*, and striveth to prove that he holdeth the succession of *Peter*, upon whom the foundations of the Church are placed, &c. Thus he sheweth abundantly, how the *Bishops* of that time were given to boasting. Among the *Epistles* of *Cyprian*, *Epist.* 75. This same season was famous by the Original of the *Arian Harefey* which we said to be the third *Angell*. And the *Barbarousnes* of those that came out of the North, which had of old yoked the *Romanes*, did not rest quietly in these times, as we

may see in *Euseb.* Writing on the life of *Constantine*, Booke 4. And though it had little or no prooffe for all the stirre it kept, yet it wanted no will to disturb all, that so we may the more easily see the readines of the four *Angels*. And they did so divide the world among themselves, that *Contention* came blustering in from the East, *Ambition* from the West, *Harefey* from the South, *warre* from the North. The four principall coasts of the world being by this meanes set upon, and troubled so, that the blasts of vitall breath were quite stoppt up from coming upon the earth, as it shall be made more plaine in his due place.

Holding the four winds of the earth.] We have seen the *Angels* and their *standings*, their *Enterprise*, is to take away the winde from the earth; The four winds of the earth saith *Iohn*, whereas yet there is but one wind in the nature, but that one is diverse according to the regions whence it bloweth. Now this is not a winde properly taken; seeing no such calamity as this happened at any time, though there have now passed many ages, since this Prophecy was made. And yet if it were a proper one, how should not the stopping of it hurt as well those that are sealed as the Reprobate, seeing they dwell together one with another? I understand therefore by wind, the force and power of the *Holy Ghost*, which *Christ* compareth to the wind, *Joh.* 3. 8. The wind (saith he) bloweth whether it will, so is every one borne of the *Holy Ghost*. For as of old that confused Chaos, & that seed of this world of ours, could not otherwise consist but by being quickned & refreshed by the Spirit, which moved it selfe above the waters, *Gen.* 1. 2. So neither doth this earth, the sea, these trees here spoken of, feelee any vital efficacy in themselves, unless that sanctifying wind do sit upon them; out of whose breathing they may draw their life and soule. It is not indeed in the power of the Creature, to represent the force of the heavenly Spirit, yet seeing they hinder the truth, which is the instrument whereby it is conveyed, it may worthily be said that the passages and pores are shut up, by which it should breath to our commodity.

That the wind should not blow upon the earth, &c.] Now they are numbered up, from whom the *Angels* would have shut up the wind. That is to say, from the *Earth*, the *Sea*, the *Trees*. The *Earth* hath before been declared to be the *heathens* nations, as Chap. 6. 4. 15. Hereafter it seemeth to signify constantly not men that are altogether estranged from the profession of Christianity, but the common sort; and the confused multitude of the corrupt Church, which succeeded into the room of the *Heathens*, as Ch. 8. 13. & 12. 9. 13. 16. & 13. 11. &c. The *Sea* noeth out the *Doctrin*, sometimes that which is true, and then it is placed before the *Throne*, within the circuit of the *Elders*, where it is a glasse one, and like to *Christs*, most cleare and pure, *Chap.* 4. 6. It is more often used metaphorically to signify false doctrine, in which sense it resides as it were in his own *Channell*, within the compass of this *Earth*, the which it doth soulder together with his moisture, though thick & brackish, which it conveyeth into it, by the hidden pores thereof, that so the nature of it, which is prone to moulder away in small peeces, & cannot cleave together might not be dissolved with drynes. For unless there were some bond of mutual consent among those that be but feigned, & hypocritical citizens, the wicked assemblies were not able to stand. By *Trees* we understand men, out of Chap. 9. 4. Where commandement is given to the locusts, that they should not hurt every tree, but only such men as had not the signe of *God* upon their foreheads. Now the Exception is alwayes of the same kind, of which that is, from which the exception is made, & therefore seeing men are excepted, it must needs be that the *Trees* are men also, not indeed such men as be of the lowest rank & condition, but such as overlooke the rest with their high toppes, & lift up their heads among the rest, men of more note in the *Christian* assemblies. But if the *Angels* would have hurt this *Earth* & *Sea*, & these *Trees* only, why had they not free power given them? Because in this confused mixture there lay hid many of the Elect, who

who were to be taken heed unto. For these men takes would the *Angel* of the *East* have the confused multitude to be spared, and no harme to be done to any other, till those men were provided for, of whose safety care must be had. The wicked gaue the deferring of punishment; because of those few good ones, whom they have conversing amongst them.

2. And I saw another *Angel* ascending up from the *East*.] In the *Greece*, it is in the *avril*, he that ascended, some Bookes, reade in the present tense, ascending. The *Hebricians* by a figure whereby one speciall is set for another put ascending and descending, for departing from, going forth, or going on, and returning; as, he ascended, from *Jerusalem*, that is, he returned thence, and left off to beseege it, 2. *Kings* 12. 18. But it is well joyed with the rising of the *Sunne*. Because the *Sunne* from his rising, seemed to ascend, till it have come to the midst of *Heaven*. After that he hath declared the first occasion of *Sealing*, now he describes the *Minister*, by whom the *Sealing* is made; whom both the consideration of the time, and all the circumstances do prove to be *Constantine the great*. This is he that succeeded in the *Empire*, after that the *Lambe* had thrust out *Dioctlesian*, the rest of those *Idolatrious Tyrants*. Now he ascended from the *East*, being one that came forth from the *Easterne* parts to take the *Empire* upon him. For when he was a young man, he was a *foullier* in pay in *Syria* under *Dioctlesian*, but after that his virtue and valour had got him to much envy, that he was often put in danger of his life by privy conspiracy and trechery; he was compelled to get himselfe away by flight, as swiftly as he could from the *East*, and to go with speed into *Britany* unto his Father. So saith *Eusebius*, on the life of *Constant*. *Ocat*. 1. He procured his safety by flight. *Zonarus* saith, that he was given to *Galerius* for an *Hostage*, to whom when he saw that he was grown hatefull through envy, and did perceive himselfe of purpose expost to danger in the warre with the *Sarmatians*, and was againe commanded for the same purpose to fight with a *Lyon*, both which dangers he escaped happily; at length (he saith) that he fled away to his Father, and did withall avoid the danger by this meanes, and did enjoy his Fathers *Empire*, the cheife seate whereof he afterwards placed at *Bizantium*. Therefore whether we respect his first returne out of the *East*, or we understand, those *Proclamations* as touching the worship of the true God by *Christ*, which after he was established in his *Empire*, did fly abroad from thence through all the *Romane world*, the *History* doth very well agree with the prediction, but the former of these seeme to come nearer to the meaning of the *Holy Ghost*, because of those things that follow.

Having the *Seale* of the living God.] That is, both himselfe being endued with the true knowledge of God, and having cheife authority to propagate it to others, whom while he provoked to embrace truth by his own example, and earnest care, he is said to seale them with the *Seale* of the living God, and to make them Gods peculiar people set at liberty from serving the *Devill*. Hee is said to cry with a great voice, being one that advanced the truth by his Edicts which he set forth, and so removed far away to his uttermost, all that which did hinder the enlarging thereof. He repressed for a time, appointed before of God, those fourer *sunes*, which we heard to be prepared to doe mischief, *vers*. 1. He bridled the ambitious pride of others, with his own majesticall carriage: Now greatly did he labour to plucke up all contentions by the rootes. Who counted nothing more honourable then to make peace between the *Bishops* that disagreed? Moreover, in the very *Councell of Nice*, he cast the supplications into the fire, that were given him by the *Bishops*, wherein they one accused another, onely saying thus, as he cast them in, *Christs commaunds that he should for give his Brother, who desired to obtaine pardon*, *Socrat*. Book 1. 7. With which moderation though he could not plucke up the root of bitterness from contentious men, yet

he kept the buds from breaking forth so plentifully as otherwise they would. As for the fury of the *Arrian heresy*, he bound it with those *Chaines of brass* that were hammered out in the *Nicene Councell*, as *Emargin* speaks, *Booke* 1. 1. He overthrew and vanquished the *Sarmatians*, and *Goths*, and all the *Scythian Nation* in a manner, and that in many battailes, so as they durst never afterwards attempt anything for a long while. Thus was that voice, which called backe the *Angels* from their enterprise till that was finished, which should make for the good of the *Elect*.

3. Saying, hurt not the earth, &c. till we have sealed.] The *Adverbe Till*, belongeth to *Time*, for the most part; yet sometimes it is an adverb of place, as he followed after them till he supposed they must needs be safe. *Xenoph*. *Cyrop*. 5. But what doth this latter agree better here, then the meaning should be this, he made them range themselves within certaine set bounds wherein to do harme, & kept them from touching the borders of the *gody*; if they should have abstained from doing mischief, till all men had been sealed, it seemeth they should have ceased for many Ages, much more beyond the time of *Constantine*. They who are said to be sealed in the *fift Trumpet*, *Chapt*. 9. 4. Were not yet borne when *Constantine* reigned, much lesse they, of whom mention is made, *Chapt*. 14. 1. Which things seeme to make against the signification of time. But yet, that of the place goeth nothing currently. For it is read no where, that all the *Elect* were gathered together, and shut up in some one Region, as the *Israelites* were of old in *Goshen*, where they should be exempted from the common evils. It remaineth therefore that we understand this place by a figure, whereby a part is put for the whole. That so the words till we have sealed, should be, as if he had said, till we have laid those foundations, whereby the *Elect* that are now alive should be made Gods peculiar ones, having a marke as it were set upon them; the *Prin* thereof should remaine unto the posterity by a continued succession. And so he may be said to *Seale* all, who was onely the first and principall agent in sealing. Now he sealed them, by setting down a plat forme of *Doctrin* unto the *Elect*, cheifely in the *Councell of Nice*, where he tooke order that the integrity of the *Truth* should be fenced against the fraud of *Arius*, and other perverse men, to the extent that the faithfull might acknowledge one true God, and his onely, eternall and coessentiall sonne *Iesus Christ*, in whom they should place all the hope of their *Salvation*, which afterwards, *Chapt*. 14. 1. is said, to have the name of the *Lambe*, and of the Father written on their forehead, least perhaps some *Jesuite* might dreame, that here the signe of the *Crosse* is spoken of. Besides we must observe, that sealing belongs alwayes to a few among many. For it cuts short a deale of labour to leave the greatest number of men without any marke and to distinguish the smaller number with some signe, who are to be taken out from the multitude. These things therefore do reach us, that howsoever the Church while *Constantine* reigned did outwardly flourish in exceeding great glory, yet in the meane while it had great penury of true *Godly* men. Which thing we ought to remember diligently, that we may understand those things the more easily, which are spoken more largely touching this matter, in the repeating of this selfe same time, *Chapt*. 11. 1. 2. & 12. 6. & c.

In their forehead.] The true worshippers are signed in their forehead, as making shew openly of their faith. For with the mouth is confession made to *Salvation*, *Rom*. 10. 10. *Antichrist* takes it in as good part, if his bond-slaves shall receive his marke in their hand, the which as occasion serveth they may either cover, or discover, keepe close or open; *Chapt*. 13. 16. For he lets his adherents have the favour to use what countenance they list, so it may helpe to amplify his Kingdom any whit.

4. And I heard the number of them which were sealed.] So much for the cause of *Sealing*; now he commeth to the generall number of those that are sealed. *Armas* will have

have it, that by this number of a hundred foure and forty thousand, is signified, that every one of the Apostles did multiply their Talents twelve times. Truly the diligence of that holy man is much to be commended, who thought nothing so small in this Booke, that was not worthy of searching into; and the reason whereof it were not lawfull soberly to seeke out, so the *Analogy of sound Doctrine* were alwayes preserved. But yet while I do more attentively consider in my minde this whole second Period, to which these Sealed ones belong, it seemeth to me that the *Holy Ghost* hath most divinely chosen out that number, which may set before our eyes a lively Image of the Church of that time. It is a very long number of an exceeding length but of a breadth that is a show and times lesse in proportion: teaching as it seemeth to me, and as hath been found true in experience, that the present true Church should be for this space of time exceeding thin, narrow, obscure, and scarce perceivable, such as is a long Figure after this proportion in breadth, and that the dignity of it is not at all to be esteemed, according to the present amplitudes thereof; but according to the length of it only, that is, the long enduring and continuance of time, in the long race whereof the Elect should be gathered in very great number. For example sake, let there be a geometrical figure made, with lines for one over against another. Whose shorter side is one foote long, divided into twelve parts, the other a thousand feet long. Whose void place containeth this number, now this figure will seeme to be of no latitude almost, but the sides of it being dif-joined in so little a space, will make a certain shew of lines that fall together one within another. Such should this Church be, whose longer side should be made of the number of twelve thousand that should arise out of each Tribe, the shorter side should consist of that small number of Twelve, which is the number of the Tribes. Those that be learned, and godly, will easily perceive what I mean, and if any thing shall be wanting in my conjecture, they will rather adde to of their own, that so it may make a more direct aime, then blame me for doing my best endeavour. Certainly the consent of the History is so great, that it makes my conjecture more then probable. But let the rest of the Brethren judge of it, to whose judgement I submit this, and all things else that I write; but yet this whole number was not sealed at once and togetherward, at the time wherein *Constantine* lived upon earth, but by a figure that puts the part for the whole; the entire number is set down here, whereas this marke was set upon the first fruits thereof only, and the rest were to be sealed in the proceffe of time, every one according to the Age he lived in, as we said upon the former verse.

Out of all the Tribes of the Children of Israel, Are these then Jewes by birth, or els the Gentiles, who were Israelites by Adoption? *Rom. 2. 28.* For he is not a Jewe, who is a Jewe outwardly and openly, but he is, who is one within, and secretly. And, ye know then that they which are of the faith, are the seedes of Abraham, *Galat. 3. 7.* And againe, peace shall be upon them, and mercy, and upon the Israel of God; *Gal. 3. 16.* The name therefore is common awell to the Gentiles, as to the Jewes. And indeed the respect that must be had to the time, will not suffer it, that natural Jewes should be meant in this place. This sealing was begun straight way after that *Dioclesians* Tyranny was stinted, as we have shewed. And power is given to this number alone to learne that new song, *Capt. 13. 3.* Which was not proper to the Jewes in those times, nor ever shalbe. But if this that I affirm as touching the time will not be granted unto me, and this sealing is to be expected a little before the end of the world, as the *Iesuit* would have it, how is it then, that after this sealing of the Jewes as he judgeth, another infinite number shall come to the Church, as we are taught in this Chapter, verse 9. Whereas the Jewes are not to be called before the fullness of the Gentiles shall come in, *Rom. 11. 25.* Besides, these sealed ones only shall be able to learne the song, but if the Jewes

only shalbe sealed, what time soever it shalbe done in, what will become of your most holy Rome, and of Christs Vicars who shall have no place among these sealed ones? But let us set free this most blessed Father from this feare. This manner of describing the ancient Church containeth both the people one with another, so that all they awell of the Gentiles as of the Jewes, who love the sincere truth heartily are reckoned up in this number of those that are sealed. And indeed the writers do record some Addition of the Jewes to be made unto the Church in these times, but be they Jewes or no, they cannot be Israelites only, from the time that the stoppe of the partition wall was broken down.

5. Out of the tribe of Juda twelve thousand. Hetherto of the universall summe; now the particular companies are reckoned up, out of which the whole is made. In the which these things are to be observed; First, that there is an equall number taken out of every Tribe; For God enclines towards all the Elect with an equall good will, neither shall any one complain justly, that others have been more regarded then he. Secondly, that some of the old Tribes are passed by, & that new ones are substituted into their places. For there is no mention either of Dan or els of Ephraim, but Levi and Joseph fill up their roomes. Some there are who alledge this cause, why Dan is omitted, because Antichrist should spring out of that Tribe. What hindereth then but that there should be two Antichrists, seeing the name of Ephraim is also left out? The distinguishing of the Tribes indeed would have been most profitable for the deferring of Antichrist, and doubtlesse God would have preserved it entire to give his Church warning by it of such a matter, if he would have had this enemy to be descended out of this Nation. But the true cause why these Tribes are passed by, seemeth to be this, because the Tribe of Dan did of old go over to the Gentiles, and Ephraim was the ringleader unto the rest of rending the Kingdom, and of setting up that strange worship, wherewith the Ten Tribes did revells from God. For *Ieroboam* was an Ephraimite, *1. Kings 11. 26.* Wherefore neither did he make mention of this Tribe, but he fifteth up to the first Patriarke, teaching us thereby, that the names of the wicked shall be ras'd out of the Booke, and Catalogue of the living, as we have observed upon *Chapt. 3. 5.*

Thirdly, we observe, that here is no order kept in the rehearsal of the Tribes, either of their Original, or of their dignity. And yet their names, are not heaped up together at random, like the leaves of Sybil, that fly up & down within a hollow rock, at the moving of a sife winde, though perhaps we shall finde it, to be most difficult to search out the reason why they are so placed. Yet let us make a trial what we can do, trusting in the helpe of God. The Regions seeme to me to be noted out, from out of which God should gather his Elect, and should sever them from the filthy ones of the world, during all this time, that the Church should ly hid in persecution; and that after the same order of places, in which the Tribes of Israel did of old keepe their seats in the promised land; that is, in this manner, that *Juda* should signify the southern part of the Church; *Reuben* and *Gad* the Eastern, *Asher* and *Nephthali* the Northren, and the Western setting of the Sunne in the Sommer; *Manasse* partly the Easterne, partly the Westerne, as who dwell on this side *Jordan*, and beyond. *Symeon* and *Levi* that part that is scattered up and down over all the rest confusedly. *Isachar*, and *Zabulon* the Northeast, that is, the Eastern rising of the Sunne in Sommer. *Joseph* and *Benjamin* the middle regions. For we shall see that such a kinde of a roving progresse, as it were, of the Church hath continued from the death of *Constantine*. For in the first times, the purest part thereof seemeth to have been in *Affrike*, as it were in the tribe of *Juda*. Which was then most free of all the parts of the world, from the heresy of *Arius*, though *Aegypt* that borders upon it had hatched it forth, and an infinite deale of filthy corruption had in the meane time overflowed the rest of the world. Now this integrity endured from the time of *Constantine* till the invasion of the

Tandals. Then *Reuben* and *Gad* succeeded. For when the *Barbarians* overwhelmed the whole *East* and *South*, the whole hope that was left, and the face of the Church did live and flourish in the *East*. But when the *Saracens* did at length lay this vineyard also waste, our *Britany*, and the north coast countries, that looke toward the *west*, did flourish out as it were *Ajber* and *Nephtalim*, when as two thousand Monks of *Maneer*, and more, refused to beare the *Romish* yoke. For which cause the *Britanes* did endure that grievous persecution, which *Austin* the monk, sent from *Rome*, stirred up against them. The Age following brought in *Manasses*, partly *Eastern*, partly *Western*, when as both *Leo* *Isaurus* and *Charles* the great with joint endeavours, though somewhat dis-joined in places and times, did condemne the worship of *Images* by *Synodes*, which they called together.

The times next to these were most miserable, when as *Antichrist* had now come to his highest toppe of authority, and power. Now did the truth so ly troden under foot almost every where, that the Church could not be conspicuous, as having any certaine feeling, but those who were sealed did lurke and lie confusedly and scatteringly, as it were, *Simeon* and *Levi* known to God alone, but altogether remote from the eyes of the world. In after Ages the seale went over to *Issachar*, and *Zabulon*, namely to the *Northeast* part, that is, to people bending towards the *Summer Sun-rise*. For there are famous conversions read off about this time, of the men of *Poland*, *Saxony*, *Norway*, &c. Now though these conversions were made through the labours of superstitious men, yet it was the seale of God, and that a saving one for his Elect. For where the Doctrine is corrupted and defiled with errors there the first blade is more excellent then the stalk; the seede newly sowne, is more sincere then when it is growing to a Greene hearbe. For at their first conversion they heare only the Doctrine of faith, and of the way of Salvation by Christ, but when they are grown more ripe in knowledge, they are wont to be corrupted, and depraved with the Superstitions of their Teachers.

Last of all, when the end now approached of those that were to be sealed, true citizens were chosen out of the middle Regions, as it were out of the Tribes of *Benjamin* and *Joseph*. For about the yeare a thousand two hundred, there arose at *Lyons* in *France*, the *Waldenses*, who making a departure from the Church of *Rome*, professed the more sincere Doctrine with the losse of their living and lives. From these did the *Albigenses* flow about *Tolosa*, who afterward were propagated, through the whole countreys of *Germany*, and *Bohemia*, whose lot it was to dwell neither in the furthest part of the *South*, neither in the extremity of the *North*, but in a middle place which was given them amidst their brethren. These things do I runne through in a few words, rather pointing at the matter, then handling it thoroughly; but I know they that have any cleare insight into the History, will admire and reverence the wonderfull wisdom of God together with me.

9. After that I looked and beheld a great company, &c.] We have already spoken of those that were sealed, and contained in a certain number, the indefinite multitude can neither be numbered, neither is it said to be sealed. Not that any of the elect, and belonging to the Kingdom of God, is in the meane time unsealed: For this necessary to every one of the faithful, Eph. 1.13. 2 Tim. 2.19. As if any entrance lay open for any man into heaven, without faith; as a certaine great man of blessed memory, doth seeme to enterprise it, of a very good mind, but not so warily and truly as was meete, but because there should be no need of any hidden marke of distinction, whereby they should be discerned from others, in regard of the exceeding great plenty of those, that should profess Christ openly, and sincerely. For Sealing is of the hidden Church lurking in persecution, when as the confused multitude of superstitious and wicked men carry the sway,

wherein there are a few good ones known and cared for of God, Ezech. 9.2, 3, 4. But where the godly worshippers are in estimation, enough for their number, and great company, there is no use of this sealing. These things therefore do reach that after the Church had been oppressed with darkenes for a time, it should at length rise forth of it againe, and come into the light, furnished with exceeding great multitudes of true Christians, who should embrace the truth among all the Gentiles, and should make profession of it courageously. Now this more fruitfull harvest began about the yeare a thousand three hundred, at which time the Sealing was left off. Not that this infinite multitude, had his being at once, and of a suddain, but because the first fruits of them were then born, which should at length, yeeld this huge company that could not be numbered, by means of a continued increase, as we will shew in the proper place.

Out of all Nations.] Not by Tribes as before, out of some severall countries, but out of all countries one with another: *Germany*, *France*, *Britany*, *Italy*, &c. For he alludeth to the ancient manner of the Church. As long as the time of Sealing remained, the Elect were but a few, as the *Israelites* were of old, while they onely were the peculiar people of God among all the Nations of the world, but after that time was expired, then the true Christians came flocking in greater numbers, as the ancient people of God was also infinitely increased, when the Gentiles were joined unto the Church. This repairing of it indeed should be like to the first calling of the Gentiles, even as we know it came to passe after the *Waldenses* and the *Albigenses*, when many learned and faithful men arose up every where in the world, who pleading the cause of the Truth more freely then before was wont, did gather together many worshippers of true Godlinesse.

And they stood before the Throne.] Being Gathered into the Church, and truly acknowledging Christ, as Chapt. 4.3, 4. &c. Clothed with long white Garments, see Chapt. 3.4. and 6.11.

And palmes in their hands.] Which cannot stoop under any weight. A fit ensigne for them, who do at length put forth and lift up their head, in spight of all their enemies. These are they that should get the victory of *Antichrist*, which is afterwards called getting the victory of the Beast, and of his Image, and of his marke, Ch. 15. 2. By this one word, doth he intimate the combat and triumph of those times.

10. And they cried with a loud voice.] In the Greeke it is, and they crying, where the verbe *were*, is to be understood, the Participle also is put collectively, with the nowne that signifieth a multitude, as before the participle standing was put. The exceeding great admiration of Gods goodness in restoring his Church should draw forth a crying and speaking loud from the Saints for very joy, as who could not satisfy themselves in expressing this infinite metey of God by an ordinary manner of speaking. And yet this same cry noteth out also their undanted profession of the Truth, which durst scarce mutter in former Ages, but at length it should despise their enemies, and should enjoy a full liberty to speake their mindes. We and our fathers have seen this thing performed with our eyes. There is no man that hath tasted of true piety, but he giveth thanks to God from his heart, for the redoring of the truth in these last times. And though that *Antichrist* of *Rome* do storme and gnash his teeth at it, we cease not to magnify the great name of God freely and cheerfully, so that the whole world ringeth with the voices of the Saints. And why should we not like to conquerors cry out with glad some hearts, seeing we have palmes in our hands, and we have the neckes of our enemies subdued under our feete by the grace of God? God grant, that we may alwayes magnify him with such praises as his so great kindness deserveth at our hands, least by our small account that we make of so infinite grace of his, we do pull upon our selves some ruful calamity, wherewith the joy of our triumph should be turned into our sorrow, shame, and confusion.

11. *And all the Angels stood.*] See Chap. 5. 11. The ancient glad omens of the Church shall come about againe, at which the Angels shall reioice, both they themselves making a consent together with the joyfull acclamation of the Saints, and as also praising God by themselves for their sakes.

12. *And power, and might.*] That is, let the praise of his power and might be given him, for God should shew forth marvailous power in delivering his Church. The Saints indeed do beare palmes, but the victory is obtained by the power of God alone. How indulgent is our God, who will have it to be his labour in destroying the enemies, and our triumph.

13. *These who are arrayed in long white Robes.*] Hitherto hath this company been described by such things as were sensible, now he cometh to a more full instruction by communicating with the Elder. And he first convinceth Iohn of his ignorance, to the extent that the knowledge which is gotten might be the more acceptable, teaching withall, that the faithfull people whose person Iohn doth now sustaine, should be as ignorant of the Truth of this type, when the time of performing it should come, as Iohn was in this place, till they be instructed by the learned Ministers, after that sort as Iohn was here by the Elder. But yet it shall appear out of those things that follow, that the Elder did not aske the questiō as touching the whole innumerable multitude, but touching some certaine kind that was comprehended in that great concourse, who notwithstanding are all alike apparelled, and are called all by one name, because they shall cleave together among themselves, both in their consenting in one truth, as also in a connexion of times, that do nearly touch each other, and shall be also copartners in one and the same glory.

14. *Thou knowest.*] As if he should say, I know not, thou knowest. Wherefore this is not that same company, which Iohn saw lying under the Altar. Cha. 6. 9. &c. For there Iohn understood that they were slain for the word of God, neither had he need to be newly instructed; but it is a new army of the Godly, which by his ignorance, he declared that it should be unknown to the world, that hath not the least suspicion thereof.

These are they that came out of great Tribulation.] The Elder inquired two things, what they were, and whence they came, Iohn knew neither of these things, the Elder therefore teacheth him, but yet answering onely unto one of them, that is, whence they came, which notwithstanding should also make known the men themselves. It was indeed a great Affliction which the Church suffered under Antichrist all that time, wherein the faithfull were known by that marke alone which was set upon them and not then onely, but some ages after also, as it shalbe made manifest afterwards. And yet I think that this is not understood, in this place, but that which is called great in an extraordinary manner, as being most grievous of all other, that ever had been from the creation of the world. Namely, that which Moses speaks of in his Song in these words. For a fire is kindled in my wrath, which shall burne unto the bottome of the grave, and it shall consume the earth, and the increase thereof, and it shall set the foundations of the mountains on fire. Upon those that are consumed with famine and eaten up with burning Bile, and with a most bitter pestilence, I will send the teeth of Beasts also, with the venom of Serpents creeping in the dust, the sword shall devour without, and feare in their privy chambers, as well the young man, as the virgin, the suckling, with the man of gray haire, Deu. 32. 22. &c. These evils did Moses prophesy off in his Song, that should come upon the Iewes, because of their departing away from God. The which words though they strike a certaine terrour even with the very reciting of them, yet they scarce touch the least part of those Calamities, wherewith this miserable Nation hath been broken in pieces, for these thousand fixe hundred yeares until this day, which times I doubt not but Moses hath pointed out in those words, that I may thus by the way give notice of my opinion herein: The ancient Iewes, who killed the Lord of life, and embred their hands with the blood of

the Apostles, who can reckon up how many and great evils they endured in the destruction of their City? There is no record that speaketh of so horrible a slaughter made at any time. The enemy himselfe could not refrain from weeping, when he saw such unusuall massacres, beyond the savageness of any warre. A man would have thought that the whole Nation had been quite abolished at this time, chiefly when as those that escaped that destruction, were sold to be bondslaves, were cast to the wild beasts, were made the mocking stocks of the Theaters; and to conclude, were not delivered from death, but reserved for further torment. It seemed indeed to have revived a few yeares after, but onely to endure new calamities, as in the fable, the heart of Prometheus when it was eaten up was restored againe ever and anon. For Hadrian killing up this people againe most miserably, forbade them the use of their native Soile, and scattered them abroad into all the coasts of the world. From that time they rose up and down dispersed, like vagabonds throughout the world, exiled from the aire, and Soile of their native country, without having either man or God to be their king, to whom it was not permitted to set a foote in their own native country, not having the very privilege of strangers; that I may speake in the words of Tertullian in his Apologetical oration. There was never any calamity of any people. Either so sharpe for the kinde of the punishment, or of such long continuance for length of time, there was never any so notable a sight of an Angry God, of so fearful a partener of his eternall wrath. Neither yet should their affliction be lesse at that time when as God should give them an issue out of so long misery. At that time, (saith Daniel) when as the time of trouble shalbe such, as never was since it began to be a nation unto that same time. The which we will shew one day more clearly, if God will, that it is to be understood of that last sharpe assault, that shall be made against the Iewes; before the full restoring of that Nation. Therefore whether we respect either the present casting off of the Iewes from being Gods people, or that calamity that shalbe upon them, when they shall come into favour againe with God, this great affliction is proper to the Iewes, who together with the remainders of the Gentiles, that shall revive out of the Tyranny of Antichrist, and those that shall then first of all open their eyes to see the truth, shall make that great company, which no man could number, vers. 9. These are confirmed by that felicity, which followeth in the next words. Which belongs to this present life upon earth, not to that which is to come in the heavens, whereof there shalbe no found fruition before that there be one shepfold made, when the Elect Iewes, shalbe called to make one Christian people with the Gentiles, as we will shew at the 21. & 22. Chapters. Out of which it is now evident, seeing that indefinite number consisteth partly of the Gentiles, partly of the Iewes, whose calling ought to be expected long after that Sealing, which is spoken off before, that those sealed ones were not Iewes. Besides, found peace, and all full felicity shal follow after the calling of the Iewes, as is declared briefly in the next words, but more largely, Ch. 21. & 22. But after the Sealing was ended there remained a great deal of great affliction behind, all which things shalbe made more cleare in the treatise following.

And they washed their Robes.] Being at length converted to Christ by faith, and being clothed with the imputation of his righteousness, and holines alone.

Vers. 15. *Therefore they are before the Throne,*] as before vers. 9. Being joined unto the Church, and gathered together into the assembly of the faithfull.

Day and night.] That is, without ceasing. For then shall all their departings from God have an end, and they shall cleave unto God constantly, even unto the last end of all things.

In his Temple.] And yet there shalbe no Temple there, Chap. 21. 22. But in that place the abolishing of the Cere-

monies is understood, as the which they shal require no more to worship God withall. Here we are Pilgrimes as yet from the Lord upon earth, where we have need of meanes to help us to worship him, of which there shall be no use at all in Heaven.

16 *They shall not hunger.* There shall nothing be wanting unto them, neither shall any calamity afflict them, which is signified by hunger and thirst. Moreover all the causes of calamities shall be driven far away, the *Summe shall not scorch them*, neither shall there be any burning heate and drought, *that shall bring in a scarcity*, the whole frame of the Creatures shall conspire to promote the felicity of the holy people. Here is a testimonie given of those things in a few words, which are declared afterwards more largely.

17. *Because the lambe who is in the midst of the Throne doth feed them*, Now is the cause of the former felicity related, to the severall parts whereof it is agreeably distributed, so as those words, *he shall feed them*, answer to that, *they shall not hunger*; those words, *he shall lead them to the lively fountaines of waters*, respect that thirst, which he said should be no longer endured. Those words, *God shall wipe away all teares*, have respect to the heat of the Sun, which hee promisseth shall be no

more troublesome unto them afterwards.

From their eyes. That is, the teares, which trickle down from their eyes. *Montanus* reads from out of their eyes, that is, the teares which do, as it were, fear themselves in their eyes, as if God would leave no power of weeping by drying up their eyes. *Isay* saith, *The Teares from all faces*, Chap. 25. 8. Thus then is the Common Type during the Trumpets, and Vials, that is, even to the last consummation of the world. About the beginning and proceeding of the Trumpets the number of the Elect shall be sealed, about the end of them there should be a more joyfull and plentiful multitude, more freely and openly professing the truth, which afterwards increasing daily under the Vials, should at length have their brethren of the Jews joyned unto them, when as there should be at length a full happinesse, so great as can be looked for upon earth, which shall be never interrupted again with any such times of trouble, as doe commonly fall out now, till Christ himself shall come to Iudgement. This common Type is to be explained by each member of it, in the rest of this Book, according to those severall changes, and notable Events, which shall fall out in all the rest of that space which shall passe to the end.

THE EIGHT CHAPTER.



ND when he had opened the seventh seale, there was silence in heaven about half an houre.

2 And I saw the seven Angels which stood before God, and to them were given seven trumpets.

3 Then another Angel came and stood before the altar, having a golden censer, and much odours were given unto him, that he should offer with the prayers of all the Saints upon the golden altar, which is before the Throne.

4 And the smoak of the odours with the prayers of the Saints went up before God, out of the Angels hand.

5 Afterward the Angel took the censer and filled it with fire of the altar, and cast it into the earth, and there were voices, and thunders, and lightnings, and an earthquake.

6 And the seven Angels, which had the seven Trumpets, prepared themselves to blow the trumpets.

7 So the first Angel blew the trumpet, and there was haile and fire mingled with blood, and they were cast into the earth, and the third part of the trees was burnt, and all the green grasse was burnt.

8 And the second Angel blew the trumpet, and as it were a

great mountain burning with fire; was cast into the sea, and the third part of the sea became blood.

9 And the third part of the creatures, which are in the sea, the living things I say dyed, and the third part of the ships were destroyed.

10 Then the third Angel blew, and a great star fell from heaven, burning as a torch, and it fell into the third part of the rivers, and into the fountaines of waters.

11 And the name of the star is called wormwood, therefore the third part of the waters was turned into wormwood, and many men dyed of the waters, because they were made bitter.

12 Afterward the fourth Angel blew the trumpet, and the third part of the Sun was smitten, and the third part of the Moon, and the third part of the stars, so that the third part of them was darkened, and the third part of the day was darkened, and likewise of the night.

13 And I beheld, and heard one Angel flying through the middes of heaven, saying with a loud voice, woe, woe, woe to the inhabitants of the earth, because of the sounds to come of the trumpets of the three Angels, which shall blow.

The Logically distribution of it into parts.

The Common Type being thus explained, the Silence, which is proper to the Seventh Trumpet, remaineth: the which for how great space it lasteth, it is declared, *verse. 1.* After that there is a going on to the ensuing Period of the Trumpets, which is contained in the compass of this seventh Seal, and is distinguished into seven Trumpets. The preparation whereof is double, Common, and Speciall, that is, first consisting of seven Angels, that are furnished with so many Trumpets, *verse. 2.* Then of one other Angel, who dischargeth the function of a high Priest, as it appeareth both by his surmize in respect of the instrument, and the end, *verse. 3.* As also by his ministry towards the Elect, *verse. 4.* And against the enemies, partly while hee casteth fire upon the earth, partly, while he raiseth up voices from thence, and Thunders, and a great earthquake, *verse. 5.* The speciall preparation belongs to the seven Angels, setting themselves in a readinesse to dispatch the businesse committed unto them, *verse. 6.* The execution also hath both some thing in it that is common, that is a giving of warning by the blowing of the Trumpet, as also it hath some thing singular, to wit, the proper effect of every blast, which is divided into the foure first, which be lighter, and the three last which be more grievous. Those are handled in the rest of this Chapter, by their distinct members. At the first blast; there was haile and fire, *verse. 7.* At the second, a mountain burning is cast into the Sea, *verse. 8.* 9. At the third, a Star fell into the rivers from Heaven, *verse. 10. 11.* At the fourth, the third part of the Sun is smitten, *verse. 12.* As touching the three last Trumpets, which are more grievous, the common preparation of them is contained, *verse. 13.* Where an Angel flying through the midst of Heaven doth with a mournfull voice denounce more horrible calamities which are to come out of the Trumpets following.

THE EXPOSITION.

2. *And when he had opened the seventh Seale.* So much of the Sixt Seale, the Seventh followeth, whose effect that ariseth out of the opening of it is called a silence, which is sometimes used for any ceasing of a matter. As, why do ye hold your peace in bringing back the King? that is, stand still, and do not stirre your selves, 2. Samuel 10. 11. Oftentimes it is opposed to a tumult, whence we read of the waves of the Sea that are still, Psal. 107. 29. Of which kinde is this silence here, that was made in heaven, that is, in the Church upon earth, which is often called by Christ the kingdom of Heaven. The space of silence, is as it were, halfe an houre, that is, very little, that should almost ende as soone as it should begin. By which we are taught, that the Church, should afterwards enjoy a happy rest for some small space of time, after that the open enemies thereof should be thrust out, and that healthfull Angel Constantine the great should arise out of the East. For this silence is joined next unto that subduing of those cruel enemies, wherewith the fixt Chapter was concluded. For the common Type to which the seventh Chapter belonged doth nothing at all breake off the order of things. And indeed such an happy tranquillity did straightwayes succede those Seales. For when as Maxentius was overcome at Rome by Constantine; and Maximinus by Licinius in the East, how joyfull a day shined unto the Church throughout the world? How great joyfulness was there among all degrees of men, how great gladnes, how great triumph? How full of pleasure was it to see the prisons to be set open, the Christians to be called backe from digging in the minerals to which they were condemned, to have their feet let loose from chaines, their necks free from the hatchet? And not these things onely, but to have an Emperour also, which never before came into the thought of any man, no not in a dreame. Who should endeavour with all his power to honour every Christian, even of the meanest sort, by all means that he could. Worthily did Eusebius triumph, singing in the words of the Psalmist, come see the works of God what desolations: he hath made in the earth, making the warres to cease unto the ends of the world, he breaketh the bow, and cutteth the spear in peeces, and burneth the Chariots with fire, Book. 10. 1. Both the Emperours at this time, as well Licinius as Constantine, did with their joint endeavours diligently take care, not onely for the peace of the Church, but even for the ornaments that belonged to, and are fitting for peace; as it is evident by those Proclamations, which were set forth in both their names, Euseb. Book 10. Chap. 5. Sec. But this was but a short peace, and indeed, but halfe an houre long. For first the Emperours themselves did scarce hold concord for three years together, and then straight after, they were reconciled together, did Licinius assault the Christians with open force, and endeavour their utter destruction? To this was added that civill warre, which burned out between the Bishops themselves, that were the Governours of the Church, who being free from all feare of the common enemy, did rush one upon another with the darts of reprochfull words, as if they were cloyed with their peace, as soone as they had but tasted the sweetnes thereof, even at the tongues end. See Aurel. Vict. of the Cæsars, part. 2. Euseb. lib. 10. c. 8. 9. And upon the life of Constant. Book. 1. at the end, and in the beginning of the second. And then see what we have noted above upon the 1. verse of the 7. chapter.

2. *And I saw those seven Angels.* So much of the Silence, out of which doth the Second Period of the times proceed, which is distinguished from the former, because the beginning of this tooke his rise out of the end of the Seales. For can the Trumpets answer to the Seales, which are brought to their last end before that the Trumpets be once set in a readiness to blow? Besides, take away the Trumpets from this seventh Seale, what shal we leave it but an halfe houses Silence

which is a poore and slender pittance; and more bare and barren then is agreeable to the dignity thereof. I see that such an opinion hath been affected by certaine learned and godly men, but he that shall consider the matter diligently, shall perceive that it doth plainly stand against the methode of the Apocalypse. The heralds of this Period are seven Angels that be the Trumpeters. The words do not manifestly declare whether they were good ones or no. They are said to stand before God, but this is an indifferent kind of speaking, which may agree to the bad as well as to the good, whereupon Satan setteth himselfe before God together with the sonnes of God, Job. 1. 6. But yet the Analogy of the Beasts in the Seales, and of the seven Angels, that were the executioners of the vials, whereof each one was clothed in pure linnen, Chapter 15. 6. May cause us to reckon these Trumpeters in the same number of the holy ones; chiefly seeing the Article those seven, hath some force in it to note out some that were known before, now we had none other before, unlesse there be some pointing at those Seven Spirits of God, that are sent out into all the Earth, Chap. 5. 6. We have said, that those foure Angels of the seventh Chapter are the foure first Trumpets, but we understand not the Trumpeters themselves, but the Events, which followed after that these had sounded with their Trumpets. Now the members of this Period, are distinguished by Trumpets, because these Events should be the more notable, famous, and manifest to all men, as if they had been rung out with a publike, and shrill voice. In receiving of which there is a certaine preparation, before they set upon the worke it selfe, because straightwayes after this silence was made, there should be a tast given of the troubles to come, before the heate and rage of them did burne forth. To which that scime belonged between Cæcilian and Donatus of Africa, of whom we spake before, as also the revolting of Licinius, and his wicked attempt against the Church, the Contention in the East about the Pallover, but especially the contagion of the Arian Heresy. Which as soone as ever it sprung up, began to fly up and down farre and near, and to kindle to great heart-burnings, that neither the scoffing at them by the enemies upon the Stage, nor the most relement desire and care of the Emperour himselfe, testified both by his letters and teares, and by sending Hosius of Corduba that most worthy old man, in embassage unto them, could prevale any whit to quench the flame. Euseb. on the life of Constantine, Booke 2. in his letters to Alexander & Arius. All these things were, as it were, Trumpets in the sight of all men, being heavy prognosticats of a terrible blast to come.

3. *Then another Angel came.* Hitherto of the preparation of seven Angels; Now he sheweth what manner of way was made for the Events to come by one special Angel. Whom we must not think to be any Spirituall substance, such as are the Angels properly so called, as for example, Gabriel, or any of this sort, as the Iesuite will have it, but a man according to the custom of this Booke, in which nothing is more usual, then to give the name of an Angel to men. Besides this, heaven is the holy Church upon earth; the Altar is the most inward holy place thereof, his ministry is that of the High Priest, which Angels so properly called do never exercise, but the truth whereof belongeth to Christ alone, the Type pertaineth to men onely, who have a nature fit to offer a sacrifice, wherein the function of a Priest is chiefly conversant, which nature seeing Angels are void of, they cannot beare any representation of a Priest. Neither is this office given to them any where in the Scriptures. Besides, this ministry was performed before the Throne, where there is no place for Angels, but round about the Throne, and the Elders, & the Beasts. Whereby we are give to understand, that they compass about the outmost circuit of the Church, watching on every side of

it, for the preservation thereof, whatsoever is within that Circuit is the *Highest Throne, the Lamb, the Beasts, the Lamps, the Crystal Sea, the Altar, &c.* Whereof there is necessary use in the assembly of the faithfull. I doubt not therefore, but this *Angel* is the same with that, that was said in the former Chapter to ascend from the rising of the *Sun*, namely, *Constantine the Great*. For that which there is said *summarily*, that he kept the foure *Angels* from doing mischief, seemeth to be explained in this place particularly, after what manner, and by what means it was done.

And he stood before the Altar.] The Greek is, *at the altar; Montanus*, on the Altar; all in one meaning. It will be manifest afterwards, Chap. 11. 1. That the Church about this time did remove into the Temple, and hid it selfe within the secret places thereof; wherefore he is here worthily said to stand before the Altar, seeing he was the principall of those, who being escaped out of the corruptions of the world, went aside into the hiding place within the Temple. But yet he stood not in this place as one of the common sort of the faithfull, but in the array of the high priest, having a Golden Censer, and many odours given unto him, that he might offer them with the prayers of the Saints. How can these things agree to *Constantine*, may some say? Namely, as being a Type of the high priest, *Iesus Christ*, whose person to bear is not now proper to any certain kind of men, but common to all the faithfull, all whom *Christ* hath made Priests, not secondary, but chief. But why should not he especially carry the Image of a priest, in whom the shadowing out of the Regal dignity did chiefly shine forth? Well doth he speak of himself being in an assembly of the Bishops.

And I, saith he, am here present as being one of your company. For I would not deny my self to be your fellow servant, it being that wherein I do chiefly rejoyce, Socrates Book. 1. Chap. 7.

Having a golden Censer.] The Greek word that doth properly signify incense, is here taken for the censer it self, wherein it is offered, as is manifest out of the fifth verse, where the Censer is filled out of the fire of the Altar, now the Golden Censer was a vessel used in the holy of Holies, *Hebr. 9. 4.* and belonged only to the high Priest.

And there were odours given him.] This *Angel* therefore is not *Christ*, who doth not take odours from another elsewhere, but he himself being a most rich, and abundant treasure of all graces, doth give liberally to every one as is needfull. These odours are that ample, both power and desire of making peace, which was the end of the Priesthood, and of burning odours before God. For which cause the Lord is said to smell a sweet savour, when he accepteth of a Sacrifice, *Gen. 8. 21.*

That he might offer them with Prayers.] These things are spoken according to the ancient custom of the Temple, where when the priest burned sweet odours within upon the golden Altar, the whole people did in the mean time tarry without, giving themselves to prayer, as, 1. 10. *And the whole multitude of the people prayed without, during the time of burning incense.* Whence it is, that that thing is said to be given to prayers, which was of old wont to be joyned together with them, at the same instant: Now the prayers of the Saints are the godly wishes of the faithfull, who did very greatly desire that some remedy might be speedily procured against the imminent evils, which they saw to be betokened by many foreshewing signes. For could it be that sincere minds, seeing contentions, quarrels, and heart-burnings to be of force every where, and to make havock of all things, I mean those, which right now were shewed to come, presently after the half hours silence, should not strive earnestly with God that he would not suffer, that truth which had triumphed over the tyranny of the enemies, to be overthrowen by the dissension & wranglings of those that professed to be of the household of faith? Now what other means could there be of staying strife and controversies, but to gather together the parties that disagreed among themselves, & after a friendly discussing of matters on either side to & fro, to draw them unto one judgement by a commodious determination?

[This then was that which the holy men desired, that the present controversies might be decided, & the jars taken away, by calling a Synod together, and that future evils might be prevented. *Epiphanius* recordeth, that *Alexander the Bishop of Alexandria* did sollicite *Constantine*, and earnestly beseech him to call a Synod, and that not of himselfe, but by the common consent of the other Bishops. Whom he had consulted with in this case, *Book. 2. Tom. 2. Hæres. 61. Rufinus. Book. 1. Chap. 1.* Out of which a man may see what was the common wish of all men. *Constantine* only next to God was able to give odours to this wish, that is, to bring it to some happy effect, as *Euseb.* saith, *It was in the power of almighty God alone, to remedy these evils, and the only hopefull instrument for God to effect this so great a benefit, did Constantine appear to be upon the earth, in the life of Constant.* *Book. 3.*

Vpon the golden Altar.] That is, the Altar of incense, which was before the vail. *Ex. 30. 3.* Here it noteth out a choice company of the Saints, the first fruits of the world, as *Eusebius* speaketh, to wit, in as much as this assembly did stand in the room of the most holy place, as of old the golden Altar was set before the vail. And indeed this assembly of most holy men may by right be called a golden Altar, as whose solemn meeting commeth next to the Majesty of God in likenes, and in which the visible glory of God doth shine forth very greatly; for as *Christ* saith, where two or three are gathered together in my name, there am I in the midst of them, *Matt. 18. 19.* It must needs be therefore that this assembly had the next place to the holy of Holies, in the midst whereof *Christ* himself did sit.

Which is before the Throne.] Within the compass of the Elders, for that is here and elsewhere, said to be before the Throne. Which whole space, God will have to be proper to the Elect upon earth, who do cleave next to the highest Throne, and are thrust further off by the coming of Angels between.

4 Now the smook of the odours ascended.] Hitherto of the preparation of the Angel. Now follows his ministry; and first, as touching the Elect in this verse, in respect of whom the smook of the odours is said to ascend, that is, they were made partakers of that thing, which they did so greatly to desire. The reason of speaking is taken from the same rite of the Levitical Priesthood, whose similitude he still useth. Once every yeare was the Censer to be brought within the vail, that the cloud of the Odours might cover the Mercy seat, which is above the Ark of the testimony, that so the Priest might not die, *Levi. 16. 12. 13.* The Incense also was to be burned every morning when the lamps were lighted, *Exod. 30. 7. 9.* Whose thick vapour might pierce through the vail, and so might fill the whole innermost Holy place with a most pleasant perfume, which was a visible token of our prayers, that pierce the heavens, and do fetch that which we ask from God, by means of their pleasant smell, which they breath out through *Christ*; whence the Psalmist saith, let my prayer be directed before thee as incense, *Pf. 140. 2.* The smook then of the incense ascendeth when our prayers coming into the sight of God, do obtain that for us, which we asked according to his will. Now when the Holy men desired that some way might be taken to still and compose the strife, by calling of a Councell, we are taught in these words, that that which they so longed after was at length granted them. For *Constantine* seeing that hee tried other remedies in vain, calleth a Councell at *Nice*, bideth the Bishops take Houses that were prepared for publike use, and to come altogether at the day appointed. Who being at length gathered together, he doth most exhort them to the ease and desire of seeking after peace. He heareth those that dispute against the Truth with equity and to conclude, doth manage the whole businesse with such gravity and wisdom, that at length the ungodly blasphemy was condemned by common consent, and the Holy truth prevailed. By which fact of his, a thick cloud of odours ascended out of the hand of the Angel before God, to wit, when

by meanes of his care, labour, diligence, charges, and guidance of the whole matter, a thing so wholesome and behooffull to all the Godly, so much also desired of them all, was undertaken, begun, and finished. Now did *Constantine* set a seale upon the *Elect* in their foreheads. Whereby they might be discerned from the wicked rout of the hereticks. *Constantine* therefore is this *Angel*, the odours given him, which he should put to the prayers of the Saints, is the power of calling the Councell. The golden Altar is *Christ* himselfe in the midst of this Holy Assembly, the thick clouds of odours ascending is the whole matter brought most happily to effect. And this is that time till which the foure *Angels* did make a Truce, of which, Chap. 7. 1.

With the prayers of the Saints.] The Greeke hath the word prayers in the 3. or 4. case without any addition; so that perhaps there may be a wanting of a participle, and not of the preposition, with, as if the full sentence were. And the smoke of the odours ascended, which were given to the prayers of the Saints, the verbe being thus fetched backe from the former verse, where it was read thus, that he might give them to the prayers. Which is ordinary among Hebricians, to understand a verbe once put down, in the words and verses following. But by this exposition, the odours alone should ascend, and not the rest of the prayers of the Saints, which are sweet odours also, Chap. 5. 8. Therefore the defect of the preposition is more fitting; but of the preposition with, as *Theod. Beza* translates it, not of the preposition, of, or as the vulgar translates, and the *Iesuite* will have it, who interpreteth it materially, namely, that this odour that ascended was made of the prayers of the Saints, whereas yet it was said above, that he might give them to the prayers of the Saints. Now nothing which is given to any thing, is made of the same thing to which it is given.

Out of the hand of the Angel.] Because he held the *Censer* in his hand, but yet it is all one, as if he had said, by the ministry of the *Angel*, because *Constantine* supplied whatsoever was needfull to this matter.

5. And the *Angel* took the *Censer* and filled it out of the fire of the Altar.] Here is set down that which the *Angel* did, as much as concerned the wicked. Now the full *Censer* declares the greatness of the evil; the fire of the Altar, the kinde. It was a notable confession of the faith, which the *holy Synode* made and set forth against heresies. Which was indeed like coles of fire upon the Altar, which the fire that fell from heaven did kindle in the hearts of men, upon which they might burn most sweet odours by calling upon one true God, in three persons. But this selfe same fire of the Altar being cast down upon the earth, that is, this godly confession when it was divulged abroad by the Emperours Edicts into the ungodly world, or at least into the Church that was so in name only. (For so I have often said that the Earth doth signify,) how great troubles did it forthwith raise up. Verily as that fire that was cast forth upon the earth by *Christ*, filled all things with heart-burnings, and tumult, while the godly were by meanes of the heate thereof, set on fire with a desire to advance and confirme the truth, but the wicked with hatred and envy, Luc. 12. 49. So this Holy decree being a brand of the same heavenly flame, stirred up a mighty fire of contention in the judgments and affections of men, that were crosse and contrary each to other. When first the *Trumpets* were sent forth men did but skirmish onely with dissension of opinions, but the disease grew now, by meanes of the remedy it selfe, as Cankers use to do. For from this Councell grew all kinde of slanders, false accusations, and forged cavillations. Which being here summarily noted by voices, thunders, and lightnings, are after in order, and particularly explained in the formost of the *Trumpets*. This then that was holy, and wholesome to the godly, turned to the greater destruction and provocation to the wicked.

And there was thunders and voices.] Some Bookes have

voices and Thunders. *Arctas* hath onely *Thunders*, and *lightnings*, voices and earthquakes being left out. In summe, these words note out what fruit redounded to the wicked world from that Councell. Now *Thunders* and voices seeme to be here put two for one. That is, for sounding and cracking *Thunders*, as Ier. 4. 29. Let them come into the clouds, and ascend into the rocks, that is, into rocks that seeme to be as high, as the clouds, unless voices be perhaps here the same that they were, Chap. 4. 5.

6. And the seven *Angels* that had, &c.] Here we have the second preparation of the seven *Angels*, which do now set upon the busines, whereof there was some inckling given before when the *Trumpets* were sent out. For these things are spoken of the worke when it was about to be accomplished, as the wife of the Lamb is said to prepare her selfe in the time of her very marriage, as afterwards wee shall see, Chap. 19. 7. Now therefore when the prisons are set open, those evils should breake forth, which did all this while make a stirre and tumult in the innermost and privy closet of their breasts, the foure first are described in this Chapter, and those indeed much lighter then the three last, and therefore we shall see, that though they invade the earth in a certain kinde of order in blowing, yet that they do altogether presse in, and upon men, being onely distinguished by certaine small spaces of time to begin in.

They prepared themselves to blow.] This blowing of the *Trumpet* seemeth not to be a voice declaring unto *Iohn* alone that is the *Elect* in the Church, the evil that was to come, such as were that of the Beast in the first Seales, but it seemeth to be the manner of Gods working, that doth so notably begin the matters by his holy *Angels*, that by those beginnings, as it were, by an *Astaram*, all kinde of men might beawakened to consider of the first artings of matters. Many things do so by little and little and so cloiely creepe in upon men, that they deceive them as they spring up, and are not perceived before that they come to some growth, but here the beginnings should be so notable, and easy to be seene of every one, that their proceedings should not overtake any man, but such an one, who would of his own accord fall asleepe. And yet the sounding of a *Trumpet* doth rather strik the hearer with astonishment and feare, then beger any knowledge in him. And so indeed it cometh to passe, that the further we proceed, the more obscure wil the judgements be of the Events. In the Seales, the Beasts called upon *Iohn* to come and see. In the *Trumpets* never a word is spoken, onely a great sound is made. In the *Walls* scarce any noise is made, but onely such as liquor poured out of a Pot can make. Certainly, as long as faith and godlines were in their vigour, as they were in those first times, the least warnings of judgment did rouze up the Church; but in these last dayes, wherein wickednes doth every where get such head, we let passe even the greatest of Gods works with eyes and eares closed & stopped up, which carelessness of ours, God doth both point at, and reprove by this obscurity of the signes thus increasing. For there is no lesse light offered, through any wat of peripicuity in God, but only to taxe our security that was to shew it selfe in time to come.

7. So the first *Angel* blew the *Trumpet*.] All this being now accomplished which did make a stay of matters till now, at length the *Angels* sound the *Trumpets*; At the first blast, a double effect issued, the first a shower of bale and fire, a secundary one, a burning of the trees, and of the grasse. The bale coming from heaven, and with a great noise betokeneth a mighty evil, which should come with great violence from those that be of the household of the Church, at least in outward profession, upon their own heads. And the fire mingled with blood, declareth the fervency and increase of the same evil, even to the shedding of blood. Now we must remember that these evils are brought to this combustion; by meanes of those fiery coles of the Altar, which is here very plaine. For the mischief was not long a brewing

a brewing, but in the midds of the *Nicene fathers*, the first *Angel* blew his *Trumpet*. For those holy men, had scarce confirmed the truth with their common consent, after they had diligently weighed and discussed matters, but this *haile* began to rush in and to keepe a marvailous blustering. Certain *Bishops*, being altogether citizens of the Earth, pretending that they were offended with certain words of the confession, but indeed being set on fire with the coles of the *Altar*, indevoted to hinder, and with all their might to stand against the common consent of the *council*. These were *Eusebius* the *Bishop* of *Nicomedia*, *Theognus* of *Nice*, *Marin* of *Chalcedon*, *Theonas* of *Marmaria*, and *Secundus* of *Ptolemais*, who cavilling at the word *coessentiall*, would neither assent to the rest as touching the faith, neither yet would subscribe to the condemning of *Arius*. This was a notable originall of the *Haile*, which a litle after fell more abundantly. For after that *Eusebius* and *Theognus*, by faining a change of their opinion had recovered their former dignity, they bent their studies, onely upon this one thing how to thrust thorow the *Nicene faith* by the sides of *Athanasius*. And like men that were their crafts masters they did so cunningly carry matters, that there never were times more turbulent through most impudently forged tales, slanders, lyes, and through unjust vexations, as that *Athanasius* had killed *Anserius*, had ravished his hostesse, had craftily conveyed away the provision of food that was sent from *Constantinople*, had furnished a seditious conspiratour with money. What record can yeeld examples of like impudency? The goodly *Arian Bishops* cast out *Eustatius* of *Antioch* from his place, because he was one of the sound faith, alledging against him, that a harlot avouched he had had filthy company with her. Neither were these things done closely, and in private but to the entent we might take notice of the mighty noise of this *haile*, with frequent *Synods*, running up and down from farre countries, even from *Thracia*, and *Alexandria*, into *Syria*. With wicked accusations, and appeales unto the *Emperour*, abrogations of the wicked opinions, and againe, with the reestablishing of the same, so that the whole *East*, had busines enough made from this matter, and did on all sides ring out with the noise of this *shower*.

But the tumult staid not here, *Constantine* the sonne of *Constantine* mingled the *haile* with blood. He banished many, and many he put to death. How inhumane a fact was that, that he with torturing, compelled that reverend old man *Hosius* of *Corduba*, whom his father had so honoured, to assent to the wicked opinion; But the savagenes of *Valens* doth almost exceede all credit, wherewith the Church was wasted round about on every side, the faithfull were cast down headlong into the river *Grontes*, and all kind of death was cruelly inflicted upon them. And verily that ship wherein he commanded fourescore worthy men to be burnt upon the sea, under a pretence of sending them into exile, was a more horrible devise, then that ship for the nonce made easy to be loosed in the ioints, which *Nero* devised wherewith to destroy his own mother. And so the *Bishops* who were wont of old to go beyond all men in constancy and patience, did now in proceesse of time strive to excell the heathenish Tyrants in cruelty. What slaughters did *Macedonius* make through the whole *East*, *George* also and *Lucius* at *Alexandria*? It were too long to rehearse all, in a word, the former times of calamity returned again upon the Church, the enemies name onely being changed. For those ancient enemies were *Heathens*, these painted, and fained *Christians*. Certainly the *haile* that fel from the skies about these times being of a wonderfull, and excessive bignes, did most plainly declare, what was the state of matters now, there fel down *haile* that would fill a mans hand, very like in bignes to great stones, every one whereof was such as a man could gripe and hold with his hand, as *Socrates* saith, *Book. 4. 10.* And then it seemeth did *Gregory Naxianzen* make that *Oration*, which hath this Ti-

tle, when as his father was forced to keepe silence, because of that calamity that hapned by means of the *haile*.

And they were cast upon the Earth, and the third part of the earth was burnt up.] Thus doth *Aretas*, the vulgar Latin, and certaine other Books read; And it seemes it should be so read, both that the greatnesse of the evil might be the more perceived, as also that those things which follow might be the more easily understood, this first, which is the chiefe, being once laid down.

He commeth now to the second effect, which onely damned the wicked. When as the sealed ones were well enough protected in the meane time from the mischiefe therof. For saith he, they were cast upon the earth, which we have taught to signifie earthly men, that are altogether given to seeke for the things of this life. But this shower did not raine upon the whole earth, but onely upon a third part of it.

Now he calleth it a third part after the common manner, distributing the whole earth into three parts. This third part was the *East*, that is, *Asia*, and the places adjoining, as for *Europe* and *Africa*, they rather heard of it then felt it. *Valens*, and *Vrsatius* the one being *Bishop* of the people of *Murcia* in *Panama*, the other of *Singidon* in upper *Misia* endeavour to spread this poison into these parts, but the Lord did graciously keep it within the bounds of the third part, least the same destruction at once overwhelming the whole Church, should utterly ruinate it.

And the third part of the trees was burnt up,] Trees here, are those men that are nourished upon that Earth, which he spake of even now, and among these, such as be the stronger and taller that over-top the rest, as *Chap. 7. 1.* Now the greene grasse signifieth, the new borne babes of the Church, and the common multitude. Now this tempest seemeth to rage more greivously against the grasse then the Trees. For the third part onely of these is set on fire, but the whole grasse is burnt up; but this whole grasse belongs onely to that third part, even as the third part of Trees are all the Trees of the *East*, so that it fareth not a whit better with the Trees, then with the grasse. These things do shew us, that all belonging to the Christian Religion, both high and low who kept in these Regions, and were not truly founded and built upon Christ, were to be so miserably smitten with this tempest, that they should make this wrack of their salvation. It may be you will say, they were ordained to destruction and so damned before: it is true indeed in regard of Gods counsell, yet it often falleth out, that reprobate men do flatter themselves for a time with a false hope, and do professe some outward devotionnesse with great shew of forwardnesse, which afterward time convinceth, to have been but meer hypocrisie, and a vaine vizzard of holines. So these trees and grasse thus burnt up, should suffer a losse of all their piety, by dashing themselves against the rocks of so great impiety that was among the *Bishops*. And indeed how could it be otherwise, but that all they in whose heart, the truth had not taken deepe rooting, should either be carried away into error, or which is worse, should despise all Religion, should revolt from Christ, and hate those that worship him, as whom they should see to minde and labour this one thing, even to stirre up strife, contentions, and hurly burlies. Worthily doth *Constantine* in an *Epistle*, to the *Synod* gathered in *Tyrrus*, upbraid the *Bishops*, that they did nothing els but sow discord and hatred, and such things as tended to the destruction of mankind, *Socrat. Book. 1. 34.* But there is no need of witness in a matter that is not doubtfull, rather is Gods great mercy to be magnified, which preserved a few safe from this boistrous storme.

8 And the second Angel blew the Trumpet.] The first effect of this second *Trumpets* blast, is a great mountaine burning with fire, cast into the Sea. The second is the dying of the third part of the creatures which were in the Sea.

As touching the first, *Mountains in Scriptures are Princes, Powers, lofty minded men, and the like, as Esay saith, that the day of the Lord shall come against all the high Mountains, and against all the high hills, and against every high tower, and against every fenced wall, Chap. 2. 14. 15.* Whereupon it seemeth here to signifie Kingdoms, Principalities, Honours, dignities, the Pompe, and wife of the world; or the ambitious affecting of such things. This Mountain burneth with fire; like *Yeshuvinus* and *Aetna*; two Mountains out of which issue flames of fire; because the desire of honour, and riches is of a burning nature, neither are men wont coldly and freely to be busied in getting of them. It is cast down into the Sea; because the ambitious aspiring after these things, was cast into the doctrine, when there was a new decree of the council made as touching order and honour, of which their ancestors had never once dreamed. For we shewed before, that the Sea is the Doctrine, which is most pure in the true and heavenly Church, Chap. 4. 6. But in the earthly, and false Church, it is grosse, and troubled, Chap. 7. 1. Seeing therefore this is the meaning of the words, we shall finde that this second Angel blew presently after the first, among the same Fathers of Nice. For after the matter was once determined about the consensual nature of the Sonne, about the celebrating of the Passover in one and the same day; and concerning Miletius, they addresse themselves to make Canons, whereby the Ecclesiastical discipline should be governed. Among other Canons, they decree as touching the primacy of Metropolitan Bishops; that the Bishop of Alexandria should have power over all the Churches in Egypt or Lybia, and Pentapolis, because the Bishop of Rome had the like privilege. Likewise that in Antioch, and other Provinces, every Church should have his own honour referred unto it selfe. And that no man should be accounted a Bishop, that is ordained beside the will, and privity of the Metropolitan; that the Bishop of Jerusalem should be also honoured in his due place, always provided, that the proper dignity of the Metropolitan City should remaine untouched. This burning Mountain was cast into the Sea, when upon this onset, Ecclesiastical men strove together about dignities and honours, as for heaven it self. In former times indeed, Churches of lesse note and name, were wont, when any doubt arose, to goe to, and consult, with the learned and skillfull Bishops of more famous cities, and to require their helpe, who by reason of the eminency of the place had more authority, but that which they did before of their own accord, they now must do of necessity, and those whom of old they saluted as brethren and fellow-labourers. Now they must call them by higher titles. Hence that domination, and lordly superiority among Ministers invaded the Church, by means whereof all things were shortly after turned upside down. Constantinople thought her dignity was little provided for by this Nicene decree. Wherefore a few years after, when there was a council gathered together in that place, under Gratian, and Theodosius the Elder, it decreed in more plaine words, that the Bishop of Constantinople ought to have the honour of the primacy after the Romane Bishop, because it is a new Rome, Conc. Const. 1. Can. 4. In which words she both bewrayed her own ambition, and she shewed a little more fully, what the Nicene Council meant, by those more obscure circumstances, and circumlocutions.

And the third part of the Sea became blood. A second effect is the corruption of doctrine, and the dying of the creatures in the Sea. The doctrine is turned into blood; that is, into a quite degenerate nature; Before indeed it began to be foule, & thick, when it was defiled with many superstitions, but after that the desire of Princehood and Primacy, was mingled together with it, it was changed into a certaine hateful blood. Now what this third part is, the History doth open evidently. In the former Trumpets blast, the East was broken with haile, now the West is plagued with bloody waters, as Egypt was of old. Now was Rome to play her part, who not content with the primacy of order, which the Nicene Fathers had given her,

strove as much as she could to challenge to her selfe a primacy also of power over all. And hereunto she had many opportunities about the rest. It was the principall city of old, and of late, it had that prejudice of the Nicene decree to lift it up, it enjoyed exceeding great ease, when as in the meane time the whole East was on fire with lamentable firebrands of mortall dissension; to conclude; it was set up as a sanctuary for the orthodox professors and teachers, when they were thrust out of their own seats, under which pretence of defending these men, she crept up into that Kingdom, which before she did so greedily affect in heart. For whilst that both those exiled Bishops, of whom she seemed to deserve so well, did extoll her with a grateful minde more loftily then was meete, and she got and exercised a certaine Empire and domination unawares over all men; which cunning conveyance of hers doth evidently appear in Sozomenus, Book. 3. Chap. 8. Athanasius of Alexandria, Paulus of Constantinople, Marcellus of Ancyra, and Aiclepsa Bishop of Gaza, when they were called out by their own men, for protections sake fled unto Rome, the defence of whom Julius the Bishop of Rome did willingly apprehend, neither is that to be reproved, unlesse he had from hence made himselfe craftily a steppe to that tyranny which he and his followers exercised; For so he writeth to Churches in these mens cause, as if he had power to command any thing at his absolute pleasure. Because he held it to belong to his office in regard of the dignity of the Throne, to take care over all Churches, and Bishops, he therefore restored to every one of these Bishops his own Church. But after he had sent abroad his letters every where through the East, full of Imperiall power, (as I said) which he arrogated to his own Sea; the Bishops of the East, though in other things which they did, and wrote, they were not to be allowed, yet did they this very well, and according to their duty, in that they thought it fit to take down the insolency of the yong Pope, and freely to taxe the Romish ambition; And hereupon they answer, that the Church of Rome indeed doth strive and contend with all men about honour, as if she had been made the Schole of the Apostles from the beginning, and the mother city of piety, although the teachers themselves of the doctrine came forth of the East, and were men that lived in that region, &c. To this devise of bragging thus insolently of the Apostolike Chaire, was added another, namely a crafty interpretation of all complementall duty, as if it had been due obedience; they saluting them by the names of brethren, and Colleagues, they re-saluted them with the names of most honourable Sonnes; and other notable convelances of that kinde, as Damasus in an Epistle to the Synod of Constantinople. In that, saith he, your charity, my most honourable Sonnes, doth yeild due reverence to the Apostolike Chaire, therein you get unto your selves much reverence. For although it belong to us especially, to sit at the helme, which we have taken upon us to governe in that holy Church, where the holy Apostle sat as Doctour, yet we acknowledge our selves, to be unworthy of so great honour, &c. Theodor. Booke. 9. The Charity of the Pope of Rome was incredible, that could embrace so many Bishops then present in the Council, no otherwise then as if they had been his Sonnes. In the next Age the insatiable desire of honour broke out more openly. Three most holy Popes, who no doubt could not erre, they were so holy, that is, Sozimus, Boniface, & Celestinus, convicted of forgery, by falsifying the Nicene Council, to stablish their Principality. The 6. Synod of Carthage (though it reprove so detestable an act, more gently, then was meete;) Writeth thus unto Celestinus, that it could not find any such thing in the more true coppies of the Nicene Council, which they received, as they were sent, & without of the authentike records by holy Cyrill, and Atticus of Constantinople, which yet they had lately set down, being taken in as out of a part of the Nicene Council, and sent by Faustinus, and therefore it admonisheth him, not to commit such a sinne, as that he should seeme to bring in the smoke and swelling pride of the world into the Church of Christ. Thus in short time impudency grew to a height, neither did it cease afterwards, till Rome the conqueress,

Quereffe, had got away the Apple which they all strove for, from all other Churches. The *Fathers of Nice* had an intent to provide for the quietnes of the Church, by placing certain *chiefs Patriarkes*, as it were, in a watch-towre above the rest, but the event convinceth them both to have been in a very great error, and to have bestowed their labour to very bad purpose; and withall it teacheth us, how much more safe it is to persue in the simplicity of the truth of God, then trusting to mans wisdom, to innovate ought therein. And thus we see this third part, into which the burning Mountaine was cast, and that the doctrine was most foulely corrupted by meanes hereof, and depraved; it is now, God be thanked, made more known then that there should be any need to spend time in proving it, we shall find this to be the perpetuall cuckowes song of all the Popish sort, namely, to advance without all modesty or moderation the *Apostolike* Sea, to which purpose they talke of the *Sunne* and the *Moone*, two *swords*, the Church built upon Peter, and there is nothing in effect, which they do not dragge in by head and shoulders.

9. And the third part of the Creatures died.] There are yet two members more remaining of the Second effect, the one concerning the death of the Creatures in this Sea, the other as touching the destruction of the ships. These Creatures of the Sea, are all that baser lower-most rabble of the Clergymen, as they call them, such as are Porters, Readers, Singers, Conjurers, Attendants, Subdeacons, Deacons, Archdeacons, Deanes, Religious men, Monks, Friars, and the rest of this rout. The ships are those of the uppermost ranke, whose office it was to give themselves wholly to preaching of the word, and thereby to transport it like *merchants*, hether and thether, or to traffike any other way in this Sea. The third part of all these should dy, that is, all men that exercise this corrupt ministry through Europe, which is the third part of the world, by drinking in this bloody and matty corruption, should die of a swelling with ambition, despising the simplicity of their function, and neglecting all respect of their duty, by meanes of their fervent desire, to attaine a higher dignity in the world. In the East, the inundation of the barbarians quenched this flame. In the West, the times being somewhat more peaceable gave power unto it to range more freely. The greatnes of which Flames wherewith all the *mariners*, *Oremen*, *Pilots*, and *Seamen* that saile in the *Mediterranean* Sea, from the gulfes of *Ionian* even to the *Gades*, which are the two Isles that part Europe from *Affrike*; that is, all the Churchmen in this part of our world, can more easily be comprehended in minde, and cogitation, then it can be declared with words by him especially that laboureth for brevity. Would God the remainders and broken peeces of this mountaine, did not annoy the ChrySTALLINE Sea in the Christian Churches even at this day. Now how well doth it agree with this evil that light on the Sea, that about this same time, as *Hierome* saith, the Seas passed their bounds by reason of an earthquake that happened, throughout the whole world, after the death of *Iulian*, as if God had againe threatned deluge, or as if all things should returne to their ancient confused Chaos, at which time the ships were carried to the steepes of the hills and there lunge. *Hieron.* in the life of *Hilarion*. The same thing doth *Amnian. Marcell.* report, Booke 26. At the end who saith that this thing hapned the 12. day of the calend of August, when *Valentinianus* was first Consul with his Brother.

10. Then the third Angell blew the Trumpet.] The first effect of the third Trumpets blast is a starre falling from the heaven into the third part of the flood, and fountaines, burning like a firebrand, whose name is wormewood. A secondary effect is a bitterness, which they eat thence, and the death of men that drinke of the waters. We must remember that which may appeare abundantly, out of those things that have been said before, but it is againe to be repeated because of them, who to darken matters, inculcate the contrary

oftentimes, namely, that these words are not to be taken properly. If one great Starre should fall, there should be no need to expect any more mischief to ensue. Neither would it onely fall upon the third part of the floods, but it would cover the whole earth; So that they which urge proper speaking are forced to depart from the words, and to imagine this starre to be a certaine multitude of exhalations heaped thick together. But it will prove to be manifest out of the whole prophesy, that here is no entreating of any thing to come, but of that, that is past, in respect of this age of ours. They therefore that call us back to the native signification of the words, do of set purpose desire so to overwhelm the truth, that it should never breake forth, but to the point.

We have heard that *Starres* are the *Ministers* of the word in the Church, Chap. 1. 24. And yet the word doth not so agree to them alone, but that it may be applied unto others. How art thou fallen from heaven, o Lucifer, thou Sonne of the Morning, saith the Prophet, speaking of the King of Babylon, *Esay* 14. 12. The word therefore is fitting for them that shine on high, as it were in heaven, specially, if they shine with the light of the truth. This is a great Starre, not an obscure and cloudy one, but of a notable greatnesse. It fell from heaven, by revolting from the true Church, by hereby, or some other impiety. It burneth as a torch, because the fire thereof is flaming, and shewing it selfe forth, openly breaking out into the publike view, not glowing onely with an hidden kinde of fervency, as the Mountaine burned a little before, whose flame yet should not be long lasting, but for want of matter to feed it with, like the flame of a torch, it should go out. It falleth into the Rivers and Fountaines, namely upon those, from whom, as from Fountaines the doctrine should flow forth unto others; such are the Bishops, dispensers of the word, whose sundry respects gets them sundry names. Even now they were ships transporting the traffick of the word hether and thether, now because they do feede and perserve that whole Sea of Doctrine with their continual flowing, and increase that which is abiding in the multitude, they are worthily compared to floods and Fountaines. The Starre falleth upon these, while perhaps the people remaine more sincere, which cannot conceive of so great subtilties. And yet how can the River flow purely when the Fountaine is corrupted? Unlesse perhaps, as the Sea doth not waxe sweet by the flowing of the Rivers, so neither should the multitude get a bitterness though the Bishops were depraved. But here it falls out otherwise, seeing a little leaven leaveneth a whole lump, and seeing the Fountaines should be most corrupt, they should not goe scottfree that should drinke of them, but they also should perish as well as the other. The Name of the Starre is wormewood, not that it was so called commonly, but because it should shew it selfe to be some such thing by the effect. Now wormewood sometimes signifies the bitterness of affliction, as, behold I will feede my people with wormewood, *Ierem.* 9. 15. That is, I will afflict them with most grievous punishments. Sometimes it signifieth the deadly poison of hereticall wickednes, as, take heed lest there be in any of you a roose bringing forth gall or wormewood, that is, lest your minde be a seminary of any Idolatry, or of a cursed life as the most learned men, *Tremelius* and *Iunius* do interpret the place, *Deut.* 29. 18. Both of these (as it seemeth,) are to be joined here together, that so the bitterness of calamity should be mingled with naughty and corrupt doctrine. Now to come to the application.

This third Angel blew his Trumpet about eleven yeares after the former. When as *Constantinus*, to whose share the *Esperne* Empire fell, straight after the death of his father, was cast down from heaven into the *Arian* hereby through the fraud of a certain Priest, whom he tooke into his familiar acquaintance. The impiety indeed was begotten before by *Arius*, and had gotten some patrons, as we have shewed before, but *Arius* did

did straight way dissemble a reantation, by the same cunning trickes *Eusebius* and *Theognis* recovered their chaires. Neither durst any man be any whit troublesome in an open sort while *Constantine* was alive, this madding gadbee did indeed veare the minds of many, and compelled them to stirre up what troubles they could against those of the sound believe, but they had another matter in pretence and shew, besides these were lesler *starres*. But *Constantine* was a great *Starre* flaming like a lampe, bringing forth the matter into the open light out of the lurking holes thereof, and striving to amplify it with exceeding great heate of spirit. The like account is to be had of *Valens* the Emperour, who followed after *Julian* and *Iovinian*.

Through the helpe of these two, wormewood fell into the third part of the floods, and into the Fountaines of waters. Before this the Bishops were sicke of the disease, but now they began to be home-mad, having gotten such to authorize them. The whole East, except *Athanasius* and *Paulinus* dranke in the deadly poison of the Arians and the Eunomians, Hierom against Errors. *Iohn* of Ieruf. Not onely *Nilus* was turned into bitterness, but the floods also, and fountaines of *Thracia*, *Hellepont*, *Bythinia*, and the whole continent region, in all which places the Arians expelled all that helde the truth out of the Church, and punished them in great extremity and indignity. See *ym. Booke* 5. 27. Moreover, the poison was poured upon all men univerally from the borders of *Illyricum*, even unto *Theban*, as *Basil* complaineth, *Epist.* 69. Now what wormewood was ever more bitter, then that the Christians should be whipped to death by Christians, should be deprived of their goods, and Priviledges of their cities, marked in the forehead with a brand, and should not be one whit lesse cruelly, and outrageously handled by their brethren, then they were in times past by their most savage and inhumane enemies. And yet the orthodoxe men endured all these things, and many things more at the hands of *Macedonius* of *Constantinople*, and of other of his companions, who were rather hellish furies, then Bishops, as *Socrates* reporteth. *Booke* 2. 27. This plague did a long time most miserably torment and vex that third part, both by it selfe alone, as also by that unhappy brood of the *Macedonians*, and some such other cursed off-spring, and yet after that *Valens* was dead, this flame also died, whose nourishment was spent, as of a lampe which hath no more oile supplied unto it. These wormewood waters did marvellously aggravate the calamity of the *Haile*, unto which they did now mingle themselves, and so they hindred the quenching aide against the westerne fire of ambition: For now three Trumpets did jointly invade the world together, which did at the beginning annoy it severally, and so more lightly.

11. Therefore the third part of the waters became wormewood.] A second effect, that teacheth us what was the fruit of this falling *Starre*. All the teachers and Bishops almost of that third part, which should have been headspings of doctrine unto others, did forthwith infect the wholesome waters with the bitterness of their wicked opinions, but they did not procure death to themselves onely by this mixture, but all they also who dranke of these waters, and suffered themselves to be infected with the same opinions came to destruction, as we shewed above in the exposition.

12. After that the fourth Angell blew the Trumpet.] Here is but one effect onely mentioned of the fourth Trumpet, otherwise then was done in the former. And that not without cause, but for this purpose, as it seemeth, because the former evils proceeded from those that were of the household of faith in profession, and therefore it was needfull nor onely that it should be declared what was done, but that the Authors also should be known, to which the first effect did chiefly belong. Now this calamity should come wholly from the enemy, and from men that are strangers from the Church, touching whom it was not necessary to record any fall of theirs. Wherefore he commeth in no other manner to speak

of this Trumpet then he did to relate the former calamities, which those noisome heathenish Tyrants did of old bring upon the Church, Chap. 6. 12. 13. This one effect doth smite the third part of the *Sunne*, *Moone*, *Starres*, day and night. We interpret the *Sunne*, *Moone* and *Starres* as before, to be, the chiefe ornaments of the more pure, and true Church; so that the *Sunne* are the Scriptures themselves, the fountaines of light; the *Moone*, the doctrine fetched from thence, which is sometime compared to water, sometime to light, in a diverse respect. The *Starres* are the ministers; the day, joy and gladnes which are in the Church arising from the enjoying of this *Sunne*; the night, the more rufull state thereof whether it be by reason of affliction, or of some darkenes and obscurity, that is cast upon the truth, or of both, whence it is, that there shall be no night, in the full felicity of the Church, Chap. 21. 29. Neither are the Ministers *Starres*, because they are servants of the night, but because they drive away darkenes in others, themselves being in the meane while enlightened thoroughly with the light of the *Sunne*. The meaning therefore is, that a most grievous calamity shall invade the third part of the world, which shall be common no lesse to the false then to the true Church; as the History witnesseth that it came to passe. I let passe the tempests of those warres which those base nations, the *Goths*, these of *Suevia*, the *Hunns*, the *Hervul*, the *Vandals*, and the rest, that belong to the State of these people, which being scarce repressed, by *Constantine* the great, at length when he was taken away from the earth overflowed at *Europe*; I think that this fourth blast is chiefly to be referred to that time, when as *Genfericus* the *Vandal* passed over from *Spain* into *Africk*, being sent for by *Boniface*, about the year 438. from Christs nativity. For what *Decius* or *Dioclesian* is to be compared with the inhumanity of this man. The goodness of God delivered *Augustine* out of his jawes a few dayes before the city of *Hippo* was taken. The rest of the Saints, what torments did they not endure? The Tyrant commanded that all the Holy Books should be burnt up, that all men should be slaine without any difference, that they should not spare the innocent Age, but that partly they should snatch the sucking children from their mothers breasts, and dash them against the ground, partly also, that they should cleave them asunder into two parts from the crown of their head. And it fared better with these, then with the rest that remained alive, of whom many were ministers of the word, and noble men, who were laden with mighty burdens, instead of Camels and other beasts, made to draw, and when they began to lagge with wearines, they were driven on and made to mend their pace with goades of iron. The Proclamations of the King were set forth, that all those should be altogether destroyed who had taken holy orders. And *Victor* of *Vica*, who wrote the History of this persecution, recordeth, that of a hundred and three score Bishops who of late were in *Zengetana* and the provinciaall regiment, only three remained alive, at such time as he wrote these things, and of three one escaped persecution, and led an exiles life at *Edessa* in *Macedonia*. Then true it was that the third part of the *Sunne*, *Moone*, *Starres*, and the Day was smitten, when as the Church of *Africk*, being a third part of the whole, did lie quite extinguished as farre as any man could judge. Especially then, when as *Humorichus* *Nandrus*, and at length *Gilimer* used greater cruelty in their gleanning, if any greater could be then *Genfericus* did in cutting down the first harvest. Neither was the night untouched, but the third part thereof was also smitten, that is, the whole false and counterfeit Church also, which is wont to be more in number then the true, & to overwhelan it with her duskish shadow, was partaker with the true Church of the same calamity. For the *Vandals* covered to cut off at once every one of the Christian name, otherwise then the other Barbarous Nations in *Europe* did, who onely sought to plant themselves there, but were not of such hatefull minds to Religion it selfe. For which cause we suppose this fourth Trumpets blast to be proper to the *African Vandals*, and so much

so much the more, because it came to passe by their means, that the *Sunne* hath been seer in these Regions continually, ever since till this day; For after that horrible darkenes, which the *Vandals* brought in, God in his terrible judgement, gave over those Nations to the *Mathematicall fury*, whose *hellish* might at this day suffers not any saving beame to shine upon it. How lamentable a thing is it that that part of the world, that was wont to be fer out of old, and beautified with most excellent lights, such as *Terrullian*, *Cyprian*, *Augustine* were, with infinite others, almost is now wholly covered with blacknes of darknes, and hath not one least sparkle to glister in it? But such is thy good pleasure most *Holy Father*, who hast left remaining the Churches in *Europe alone*, and hast compassed them about with most wofull spectacles of thy anger, both from *East*, and *South*, and that though they be such as do abuse thy holy name in a most unworthy manner. Thus therefore are the *four first Trumpets*, *Contention*, *Ambition*, *Herefy*, *Warre*, those *four Angels*, whom *Constantine* the great did for a time restrain. The prophecy of this Chapter contains about 230. yeares; to wit, from the beginning of the raigene of *Constantine*, to the yeare of *Christ*, 533. At which time *Bellisarius* tooke *Gulmer* Captive, and destroyed the race of the *Vandals* in *Affricke*, *Evagr. Book. 4. 16.* You may fetch a more large explaining of this Story from *Eusebius*, on the life of *Constantine*, *Socrates*, *Theodoret*, *Sozomen*, *Evagrius*, *Procopius* of the warre of the *Vandals*, and *Victor* of *Vitica*, touching this persecution used by the same people, whose commentaries God would have to be extant, to give light, and credit to this prophecy.

13 And I beheld, and heard one Angel flying.] Now he cometh to the *three last Trumpets*, which were more full of calamity then the former, as appeareth by the common preparation made unto them, in this verse. For, as if the usuall blast were not enough by it selfe to strike a feare into men, a preface common to these three, and that full of terrour is prefixed, and each of them is afterwards illustrated with their own transitions. As for the words, some do reade, in stead of *Angel*, *Eagle*, as *Aretas*, *Complut.* and the *Vulgar*, being induced thereto, as it seemeth, because the *fourth Beast* was like unto a flying *Eagle*, *Ch. 4. 7.* But the word *one*, joined so it, maketh against that. For a determination is wont to be of an uncertain and indefinite matter: but the *Eagle* that was the *fourth living creature*, was only one, wherefore it were superfluous to say, *I saw one Eagle*. Therefore *one Angel* doth serve more aptly, which is a common word, and may by right be circumscribed with some addition, even as *Andreas* readeth it, and other greek copies. Besides he is also called an *Angel* that *fleweth through the mids of heaven*, as afterwards *Chap. 14. 6.* Now one *Angel* is some one singular man, chosen and exempted out from the rest to some peculiar office, the *mids of heaven* is not such a middle as

the *Astronomers* speake of, who call *Midday* by that name, but middle between earth and heaven, to wit, a middle of height, not of length, after which manner the *Angel* appeared to *David*, *1. Chro. 21. 16.* Now seeing heaven is the *Holy Church*, but the *Earth* is that which is false and counterfeit, bearing the name and shew only of the true, this *Angel* that appeared between both, seemeth neither to have attained to the purity of *that*, and to have flown up beyond the filth and dregs of *this*. He crieth with a great voice, that he may be heard of all men, that greater calamities by farre, are to come out of the *three Trumpets* that remaine, then those that are already past. But yet so, as that those calamities should befall the inhabitants of the *Earth* only, who do counterfeit holines, when as indeed they be withered branches, and rotten members. The time and agreement of the matter do make me to think, that this *Angel* is *Gregory* the great, late *Bishop of Rome*; This man was one, as it were, excepted out of the rabble of many *Popes*, whose labour God would use to profit his Church. Now although he unwittingly sate in the *Chaire of wickednes*, yet God knew how to draw out his servants even out of the jaws of *Hel*. And indeed he is significantly called one, as if were miraculous, that in so degenerate a rout, any one man should be found ought worth. This *Gregory* flew between heaven and earth, as being waighed down with many superstitions and errors, that he could not so fully be reckoned for a citizen of the heavenly city; and yet his notable good wil, desire, diligence, found judgement in many things, did lift him up on high, farre above the rest of the common sort, and that troupe of superstitious men; he cried with a loud voice by denouncing unto the world a great calamity that was to ensue from *Antichrist*, who was straightwayes about to come. The king of pride is near, saith he, and that which is not lawfull to be spoken, there is an army of *Priests* ready to fight his battailes, *Book. 4. Epist. 34.* Again, the king of pride is at the doores, in the same Booke, *Epist. 38.* In the same place, where is that *Antichrist*, who shall challenge to himselfe the title of universal *Bishop*, and who hath an host of *Priests* prepared to follow after him? He is neere, saith he, and at the doores: Yea he was much neerer then he thought, as in whose *Chaire* he himselfe sate, but by his own computation he could not heare off. And it is not lawfull to derogate from the credit of the *Pope*, who could not be deceived, chiefly seeing he doth so often, and in good earnest protest concerning the same thing. Seeing then this *Gregory*, next after the *fourth Trumpet*, the persecution of the *Vandals*, did so expressly cry out that *Antichrist* was neere at hand, then which there can befall no greater plague and calamity unto the world; and that a few yeares before that, that monster though long before hatched, yet came forth into the open light, it must needs be that he is this *Angel*, who is almost as plainly declared in this Type, as if he had been named.

THE NINTH CHAPTER.

WHEN the fifth Angel blew the Trumpet, and I saw a starre fall from heaven unto the earth, and to that starre was given the key of the bottomlesse pit.

2 He opened therefore the bottomlesse pit, and there arose a smoke out of the pit, as the smoke of a great furnace: and the Sunne was darkened, and the ayre, by the smoke of the pit.

3 And there came out of the smoke Locusts upon the earth, and unto them was given power, as the scorpions of the earth have power.

4 But to them it was sayd, that they should not hurt the hay of the earth, neither any greene thing, neither any tree:

but only those men, which had not the Seale of God in their foreheads.

5 And to them was commanded, that they should kill them, but that they should be tormented five moneths: And that their torment should be, as the torment of a Scorpion, when he hath stung a man.

6 Therefore in those dayes shall men seeke death, and shall not finde it, and shall desire to dye, and death shall fly from them.

7 And the formes of the Locusts were like unto horses prepared unto battell; and on their heads: were set as it were crowns, like unto Gold, and their faces like as the faces of

8 And they had haire as the haire of women, and their teech were as the teech of Lyons.

9 And they had habergions, as habergions of yron: and the sound of their wings was like the sound of charets, when many horses run unto battell.

10 And they had tailles like unto Scorpions, and stings: and they have power in their tailles to hurt men five months.

11 And they have a King set over them, which is the Angel of the bottomlesse pit, whose name in Hebrew is *Abaddon*, but in Greek *Apollyon*, that is, Destroyer.

12 One wee is past, and behold yet two woes come after this.

13 Then the sixth Angel blew the trumpet, and I heard a voice from the foure hornes of the Golden Altar which is before the eyes of God, saying to the sixth Angel, which had the trumpets.

14 Loose those foure Angels, which are bound at the great river Euphrates.

15 Therefore those foure Angels were loosed, which were prepared at an houre, and at a day, and at a month, and at a yeere, to slay the third part of men.

16 And the number of the army of horsemen was two thousand times a hundred thousand: for I heard the number of them.

17 And I saw the horses in a vision, and them that sat on them, having fiery habergions, and of iacinth, and of brimstone: and the heads of the horses were as the heads of Lyons; and out of their mouthes went forth fire, and smoake, and brimstone.

18 By those three was the third part of men killed, that is, of the fire, and of the smoak, and of the brimstone, which came out of their mouthes.

19 For the horses power is in their mouthes, and in their tailles: for their tailles are like unto serpents having heads: wherewith they hurt.

20 And the remnant of the men, which were not killed by these plagues, repented not of the works of their hands, that they should not worship devils, and Idols of Gold, and of Silver, and of Brasse, and of stone, and of wood, which neither can see, neither hear, nor go.

21 Neither repented they of their murthers, nor of their sorceries; neither of their fornication, nor of their theft.

The Logically Resolution.

Such was the common problem; as we have said in the last verse of the former Chapter. The speciall effect of the greater Trumpets followeth, of which two are handled in this Chapter, the first at the 13. verse, the sixth in the rest: the first effect of that is the falling of a Star from heaven, ver. 1. A secondary one, the opening of the bottomlesse pit, a smoak ascending out of the pit, darkening the Sun, ver. 3. And the procreation of Locusts, whose description afterwards, is first their power like to Scorpions, ver. 3. Against whom it is, ver. 4. How long it lasteth, ver. 5. How great it is, both by the degree of the torment which shou'd not be unto death; but only unto a butchery torturing of men, ver. 5. As also by the esteeming of death as of a lighter matter, ver. 6. After that a description is added of those Locusts, both of what kind they are by themselves, and that partly summarily, that they are like to warlike horses, ver. 7. Partly, member after member, in respect of their heads, and faies in the same ver, their haire and teech, ver. 8. Their brasts and wings, ver. 9. Their Tailles and the continuance of their power to hurt men, ver. 10. Then lastly, of what kind they are in respect of their king Abaddon, ver. 11. So much for the first Trumpet. The two next are illustrated by their transiitions, ver. 12. The former whereof, that is the sixth, doth partly contain a calamity on the rest of this Chapter, partly, a Consolation of the Saints in the two next: the calamity is first commanded to be inflicted, the Author of which commandment is declared ver. 13. The minister to whom the commandment is made, and the sum of the commandment, ver. 14. And then it is accomplished in very deed, both by the captains, to whom the space of time wherein they should rage, and the number of those whom in their rage they should slay is prescribed, ver. 15. As also by the soldiers, whose number is declared, ver. 16. As also their fierce, and cruel nature, ver. 17. Of all which the Event is double, a slaughter of the third part of men, ver. 18. 19. And an obduracy of the rest, ver. 20. 21.

T H E E X P O S I T I O N.

1. *Then the first Angel blew the Trumpet, and I saw a Star.* The first effect of the first Trumpet is the fall of the star, as we have said in the Resolution. Which Star is not any good Angel. These are never said to fall from heaven to earth, which is alwaies taken in the worse part in this Book, but to descend, as Chap. 10. 1. and 18. 1. and 20. 1. Moreover, this Star is the Angel of the bottomlesse pit, of whom ver. 11. Who is called a destroyer, not only because he shall destroy others, but also because he himself shall go into destruction, ch. 17. 8. Who came forth of the same bottomlesse pit from whence he wrought destruction for others; in the same place. It is true indeed that the holy Angel hath the key of the bottomlesse pit, Ch. 20. 1. But that is a key of shutting up the pit only after the Devil was thrust into it, this on the contrary hath only power of opening. Neither is it a sound point that the key is never committed to any other but to friends. For what other thing is a key, but a power over any thing, which we know to be given to unclean Spirits; whence the Devil is called the Prince of this world, Joh. 14. 30. The Prince of the power in the

aire. Ephes. 3. 2. The Prince of the darknesse of this world, Ephes. 6. 12.

This Star therefore, by an usual custom of speaking in the Scriptures, is some wicked man; to whom we have already heard that the name of a Star hath been given. That Ambrose, which Tansall set forth not long since, will have him to be some master of an Heresy, who before he fell did shine in the Church like a Star in heaven, with learning and wisdom; Iacchimus Abbas will have him to be some Clergyman, and one endued with the knowledge of learning. Rightly do they judge, and according to the meaning of the holy Ghost himself, as we shall see by and by. The word, for falling, is the participle of the preterperfect tense in the Greek, to note that this Starre was now before this fallen. For this Starre did not now first fall at the time of the fifth Trumpets blast, but long before this had he declined by many degrees from his integrity, and was tumbled into this gulfe of impiety. And yet this preterperfect tense doth not only note out a matter which was now gone away; but also a continuing

action after the manner of the Hebrewes, of which kind are those places, this is my beloved *Some in whom I have been well pleased*, Matth. 3. 17. So above, behold faith Christ, I have stood at the door and knocked, Chap. 3. 20. And of this sort there are many speeches in other places, *He fell from Heaven to Earth*, by revolting from the holy Church to the degenerate company of the wicked; but this fall began now first to be perceived, after that the fifth Trumpet sounded out. For that which is done by little, and little, & closely is not found out to be in doing, before it be altogether done: *The key of the bottomles pit* that is given him, is a power given over infernall darknes, which is shut up within the most dark deep dungeon of hell, for that is the pit of Hell. Now this power is first of all given to send forth *smoak*, howsoever he was fallen from heaven, before that the Trumpet blew. Now that wee may find out who is this Star, the matter is not to be measured by one or two circumstances (for so we shall find many to have fallen from heaven) but all things are to be comprehended together; which things truly unto whomsoever they shall agree, even he is doubtlesse, whom this prophesy painteth out unto us. It cannot be that the holy descriptions should be common and vulgar, so that they may be applied to things of a diverse nature, besides the mind of the holy Ghost. Now wee must observe that this Trumpet is not shut up within any bounds of a third part, as the former were, but that they have free power to take their scope, whithersoever they will, as the Angel cryed in the common prohemie in the end of the former Chapter, *woe to the inhabitants of the earth*; as if the calamity should be contained in no other limits then of the whole world. Whence it cometh to passe, that the latter Trumpets do not onely exceed the former in the kind it self, and continuance of the evils, but also in the space and amplexes of the regions which they should damnifie. These things being thus laid down, we shall find that this Trumpet sounded within three years straight after that Gregory died, (whom right now we said to be the Angel flying through the midst of heaven,) about the year 607 from Christs Nativity. At which time Boniface the third obtained at the hands of Phocas, the beayer and murderer of this Prince, that he should be universall Bishop of Rome, then also Mahomet in the East was beleev'd, by his followers to be a great Prophet, whom Robertus, Cetenesius, & Bibliander in the eleventh table refer to the same time, though yet I suppose that others do more rightly refer him to some years after, for the summe of the matter there is no difference. Both Stars fell from heaven before this time. The defection of Rome is manifest in the Idolatrous worshiping of Reliques, by giving that to Saints which is proper to God alone; not to speak of many other wicked superstitions, which it would be too long to number. Gregory that middle Angel, whom a man may worthily call and count a holy man before all others of the Popes, in how plain words doth he bewray the impiety of this sea in this matter? *The holy Marryrs our defenders are present, saith he, they would be entreated, and they seek that they may be sought. Seek therefore for these helpers unto your prayers, find out these protectours of your guiltinesse, Momiles upon the Gospel.* 32. Again, let Saint Peter be now your helper in all things; that afterwards he may be able to forgive you your sinnes, Booke 4. Epistle. 34. Also, let him writ in the grace of almighty God, and the helpe of the blessed Apostle Peter, Booke 4. Epistle. 39. Yet more, Cant: of the Crosse, wherein is the wood of the Lords Crosse, and the batre of Iohn Baptist, we fetch alwaies the comfort of our Saviours through the intercession of his forerunner, Booke 7. Epistle 126. Neither was this man the first author of his Idolatry, and they that followed after him, did not study to put it down, and to put it to flight, but increased it rather with all their might, till at length it came to the full height of impiety. And not without cause was the fall of this Starre, then first of all to be seen openly, when he began to be called the universall Bishop, when as the cares of all men did as yet

ring with the late shrill voice of Gregory, saying, *He is Antichrist, who shall challenge to himself the name of universall Bishop.* Out of which it is also manifest, how they both deceive, and are deceived, who require the testimonies of Ambrose, Hierome, Chrysostome, Augustine, or any other of the ancient Fathers, whereby it might be expressely proved, that the Pope of Rome is that Antichrist, when as his fall could not so plainly be found out before that the fifth Trumpet blew, which truly it did not, before that those holy men were departed out of the world. The fall likewise of Mahomet out of heaven is manifest. The Saracens had received the true faith of Christ by the instruction of Moses, a certain Bishop of their own people, when Maria the Queen reigned, as it is in Socrates, Booke 4. 36. Of Mana, as Sozomenus calleth her, Booke 6. 38. At which time Valens governed the Empire of Rome in the East.

From the beginning, or perhaps from Zacamus the Prince, who flourished a few years before the truth seemed to have been spread abroad among them, untill the time of Heraclius, corrupted, doublelesse, with many pollutions, as it is wont to be in proceesse of time, yet not quite extinguished, as it is clear by Mahomet himself, who knew and received the holy Scriptures, and got unto himself companions, or Masters rather for that purpose. Sergius of Constantinople, a Monke that was a Nestorian, and Iohn of Antioch, an Arian. Wherefore it is evident, that both of them fell down. The Key was given to the Pope of Rome after that manner that I spake off: For after that the Emperour had by his edict decreed, That the Bishop of Rome should have full power to call and dismiss Synods, to confirme and abolish whatsoever was decreed in the Synods, at his pleasure, and that the city of Rome should be the head spring of all saving life; where, before that, Constantinople was so accounted, because there the Emperour had his seat, as Poinpon. Let us saith in the History of Phocas; what was there that his Key could not open? Doth not the Pope worthily boast of his Keyes, and carrieth them instead of an ensigne, least any man, perhaps, should be ignorant that this is the same whom Iohn law should come. And this is the difference between the rest of the superstitious persons of the Romish Church, and the Pope himself there were many other; that gave more honour to the Saints departed, then was meet, and that did defile themselves with the horrible sin of Idolatry, but no other man had the Key given him to open the pit, save onely this universall Bishop. Let no man then for the cleaner covering of Antichrist alledge, that there were many other that were coparteners with Antichrist in holding foule errors, but let him joyne with that the rest of the properties, and not iudge of him by some one of them. Now as for Mahomet, what was there that he could not obtraine at the hands of the silly people, being once taken of all men for a great Prophet? Who when hee was by reason of some sicknesse fallen into a trance, the rude multitude beleev'd that he was then in conference with Angel Gabriel. A powerfull key indeed, and fit to open that infernall den. The consideration therefore of the time, the greatnesse of the matter, the agreement of all things, which shall more appear in the exposition that followeth; to conclude, the enlarged bounds of this Trumpet do make this good, that under this Starre, both Mahomet, and also the Pope of Rome, is to be comprised. Neither is it an unusuall thing that many persons are noted out by one singular Type, as which the likeness between them doth compose and make to be some one thing.

2. And he opened the bottomlesse pit; and there arose the smoak of the pit: So much for the first effect; Those that be secondary, spring each out of other in a certain order. For first he openeth the pit, when the pit is opened, the smoak arises out; out of the smoak, besides the darkning of the Sunne, the Locusts go forth. Now the smoak is hereby in Doctrine, and superstition in worship. For what other thing can cleame out

out of the pit of Hell? Before this time indeed is breathed out a hideous steeple by many holes, and pores, as it were, but now hell gates being opened by these mens help, it began to come leaping out in abundance. The *Sunne* and *Aire* are darkened, when errors prevail, and the light of the truth is extinguished. Neither is this darkness in one place alone, such as cometh out of the top of some hill, but the whole aire is filled with this fogge, little differing from the black darkness of the night. And indeed, when once the *Primary* was obtained from *Phocas*, *Boniface*, the next both in name and order, consecrated unto all Saints, *Pantheon*, a *Temple* for the honour of all the gods belonging to the heathenish Idolatry, so exercising the same impiety, which formerly the heathens had done, but under another more glorious name. And he ordained withall a feast for these Saints, that so it might not be the impiety of the city of *Rome* alone, to worship a new Host of gods. His next successor *Theodatus* decreed. That the Parents who had at *managers*, been witnesses to their own children at Baptisme, should not live any longer together in wedlock, but that there should be a separation, and the woman should receive her dowry again, and a year after should marry another. Strange kind of incest by means of spiritual kinreds, which God had no knowledge of, when he made lawes touching incest, and unlawful marriages, *Levit. 18.* *Boniface* the first added to these, that we are delivered by *Christ* from Original Sinne. That the lawe doth require nothing more of us, then what we are able to performe by our own strength, or at least, by the helpe of Gods grace. *Vitalian* decreed that all things should be done in the Church in the *Latin* tongue. To conclude, not to prosecute an endless matter, it came at length to this passe, that they made all men of necessity to put their necks under this yoke; That every soule that meaneth to be saved ought to professe the forme of the *Romish* tradition, and to acknowledge, that all the decrees of the *Pope*, were to be received; as if they had been confirmed by the divine voice of *Peter* himself, as *Albo* saith in an Epistle that is among the *Acts* of the first Synod of *Constantin*. This smoke came forth a short time after that the pit was opened, which grew every day thicker by infinite degrees almost: The manner also of worshipping God began no lesse to be defiled, being all placed in *Masses*, *Altars*, *Garments*, *Images*, *Cypps*, *Crosses*, *Candlesticks*, *Censers*, *Standards*, *Holy Vessels*, *Holy Water*, *numbered Prayers*, *Pilgrimages*, *Fastings*, and an infinite troupe of other rites, not onely idle, and foolish, but also wicked, when as in the meantime the most pure ordinances of God were rejected, and trodden under feet. How far and wide this smoke had before this time spread it self in the west. *Boniface* *Wenofred* an Englishman may be one instead of many witnesses; who being the *Legate* and *Apostle* of *Gregory* the second, subdued to the *Popes* bondage, the people in *Germany*, *France*, *Norici*. The people of *Lyons* in *France*, *Bois*, *Thyriget*, *Cassi*, a part of the *Saxons*, the *Dacis*, the *Sclavonian*, shere of *Frisland*. What a mighty company of slaves was here brought in by one mans labour? But this is nothing to the whole West; that was shortly after overwhelmed with this same smoke; For after that the *Princes* were persuaded that the Church was founded by *Peter*, and that this *Peter* had left his keyes and power, granted him by *Christ*, to his successors of *Rome*, and no where els in the world, so that whosoever should cut himself off from the Church of *Rome*, did exile himself from all Christian Religion, as *Adrian* speaketh in an Epistle to the *Spaniards*, it was no marvell if the *Sunne* was taken away out of all Churches, every where by means of this darkness. But yet this black night grew yet a great deal thicker with smoke, when as at length the holy Scriptures were quite swept away behind the doore and all good learning was banished away, and Schoole divinity was onely esteemed, and the filthy decrees and dirty decretals carried all the way. Then the Egyptian darkness, was no darkness to this,

which overwhelmed the whole West. The Eastern smoke sent out by *Mahomet* was so grosse, even from the beginning of it, that it might have been groped with hands. Hee joined his *Alfuratus* Service Book, a horrible heap of all blasphemies unto the three parts of holy Scripture, as he devised them, the law of *Moses*, the *Psalms* of *David*, and the *Gospel*. And as if the men of the East had not received mischief enough by the dotages of *Mahomet*, *Heraclius* the Emperour poured in also among them the error of the *Manicheists*. So then about these times, any man may see abundance of smoke breaking forth of the pit when it was once opened.

3 Now out of the smoke came *Locusts*.] Another second effect, was the procreating of *Locusts*; that is, of men, who in their multitude and nature do most fitly resemble them. The words cannot be understood of certain true poisonfull creatures, whose originall doth not require to have a man departing from the truth to beget them, such as we have shewed the *Star* to be that fell from heaven, neither do the *Locusts* arise out of the smoke of Errors, but the broode must be of the same kinde, that the damme is off. Wherefore out of this ignorance, and most grosse errors do the *Saracens* that worship *Mahomet* come forth in the East, a Company that flyeth by troupes, to robberies, and that liveth not so much by their own, as by other mens goods. A nation made to eat up, and to devour other mens estates, which in a very few yeares wasted the whole East, and after that drained up the West, and our Europe miserably. The Western *Locusts* are the *Monkes*, *Fryars*, a huge company of Religious orders, Cardinals, with the whole *Papish* Hierarchy. All these Beetle-headed locusts came flowing out of the same smoke, or dung rather, of ignorance and error. For after that men attributed their salvation to the workes of their own wil-worship, what way was there to stop and stint new religions, and superstitions a fresh devised every day? All men do vehemently thirst after salvation, the which when they perceive to bee in their own power, and consisting in the observance of such things as they could devise, there could be no such superstition from which they could hold their hands. Certainly one man is not more commonly begotten by another, then these *Locusts* out of that smoke; Whatsoever was pleasant any where, in any countries, flying thither by troupes, and there seating themselves, they devoured it up wholly. And their *Victuals* were not more dainty, then as easily come by; for they lived, as if all mankind had been made *Cateeters*, and *Cookes* for these gourmandizers. What troupes of these *Locusts* were to be seen of old time, any man may conjecture by that which a certain *Generall* of the *Minorits*, (which one sect filled fourty Provinces) promised unto the *Pope* towards the lerying of an army against the *Turke*, out of the *Seraphicall* family of the *Franciscans*, thirty thousand tall warriors: who might do him very stout service in his warres, and yet the service at the holy things should not be hindered at all. *Sabell* *Emnead*. 9. Book. 6. What an infinite company was there of all the rabble of Religious orders, when one family could fer out such a plentiful army; To which the testimony of *Polidore Virgill* may be added, who saith, that there was never any ordinance devised by mans piety, which did more increase in a short time. For this one family of the *Franciscans* alone, had filled the whole world, so that the common people being astonished at it, did even then suspect, that many did more delight in Ease and Idleness, then in Godliness. Of *Invent*. Book. 7. Chap. 4. Behold the *Locust*, even in the judgement of the common people. There were *Monkes* indeed of ancient times, but yet such as lived by their own labour, and did not belong to the Ecclesiasticall order. But this new fry sowing nothing of their own, onely devour other mens harvests, that it might bee evident whose offspring they are. The *Monkes* were introduced into the Tribe of the Priesthood by *Boniface* the fourth, and

and to them was the power of preaching and administering the Sacraments given. Boniface the fifth added the power of binding, and absolving. Now therefore are they made the Popes Creatures, as from whom alone they receive dignity & authority, which before they could obtaine no farther, then the opinion of their piety could procure them. And it was not without good reason observed by learned men, though such as never thought of this prophecy, as it seemeth, that in this Age there were three great Miracles done, the Monks cloisters were built, Kings themselves were shaven Monks, and daily whoring was canonized as a fit employment for this holy State of men, Bale, Centur, first in Italian. Certainly the Monkenry of this time had notable matter in it, fit to amaze the minds of men, though they little regarded this prophecy.

And power was given them, like the power of scorpions. Now followeth in order the description of the Locusts, and first, by the power that was given them, which they have like to that of the earthly Scorpions. This is a living Creature of the kinde of those, which the Latins call *insecta*, divided in the body, which hath five armes forke toothed, of all creeping things that are poisonfull, the sting thereof is most cruel and grievous; as *Pliny* speaketh. It is of a very angry nature, whence arose the proverbe, how provokest an eight-footed Scorpion, and there is a verbe in the Greeke tongue taken from a Scorpion signifying to exasperate, and to provoke like a Scorpion; and as is fitting for her outrageous fury, she carrieth her stinging weapon alwayes ready drawn forth, to strike a deadly blow withall. The rest of such kind of creatures have their stings hidden within their tales, onely the Scorpion is armed with a long sting sticking out, and that is not idle, but alwayes a striking, never ceasing, least at any time, she should slippe any occasion of doing mischief, it creeps on crookedly and so it strikes the more at unawares. Such is this smoke brood in the power of hurting, which were before Locusts in multitude, and lazines. The matter is cleare in the *Saracens*, who are a furious kinde of people, alwayes ready and prest to kill and slay, which was wont to come by stealth and out of some lurking place, and soderly to set upon men in those places where they were least feared. Our *western Religion* locusts also, which seemed to breath out nothing but charity, gentleness, humanity, were as easily provoked to anger as scorpions. If any man should, but in the least manner, displease any one of the poll-shorne beasts, the whole crue was up in armes. And whatsoever he were, how great and high foever, he were sure to have his stinging payment.

*Don pluto dares not to assay, though he be Prince of Hell,
So much as dares th' unruly Monke, and crafty belldame
sell.*

In which two verses *Pope Pius*, who before his Popedom was *Aeneas Silvius*, avoweth that the rage of the civil is more milde then the Monkish madbrained fury. They carried their dart sticking forth, openly in the sight and hearing of all men, that is, their terrible thunderbolt of cursing and excommunicating, but they gave their blow commonly with a winding and wry carriage of themselves, and closely, pretending alwaies false causes of their fury. At least if they listed not to draw out this dart, they did torment men with feare of *Purgatory* and *Hell*; whither at their pleasure they tumbled down all their enemies. Now therefore was the time when as men dwell among Scorpions, *Ezech. 2. 6.*

f. 4. And it was commanded them, that they should not hurt the grasse of the earth. These words shew, over whom the power was given them. First, all the grasse is simply excepted, and then also in part, every green thing, and the trees, onely those men who are not sealed are given over unto their lawlesse lust. As for the grasse, (which may be translated as the old Interpreter doth, and called hay, chiefly seeing green fol-

loweth immediately,) it is dried grasse cut from the earth, which seeing it is the company of the wicked as we often shewed, the grasse that is cut from thence shalbe men that are separated by God from the company of the wicked by certaine manifest notes. The locusts should not hurt these men, nor because they wanted either will or endeavour, but because they should loofe their labour in seeking their destruction, whom the Lord should defend with a mighty arme against their assault. Even as we read it came to passe in the East, when *Constantine Porphyrogenitus* was Emperour, about the year, 674. For then the *Saracens* did invade *Thracia*, with great forces both by land and Sea; and they assaulted *Constantinople* it selfe the regal city; but after that they could effect nothing with their violent assaults, by the space of seven yeares together, at least, when the most of their ships were burnt with a fire that was newly invented by *Callinicus*, and the remainders of their Navy were partly drowned with the Storme, partly broken in pieces against the rocks, they were so discomfited, and weakened, that they were glad, when their matters grew desperate, of their own accord to desire a peace for thirty yeares, which they bought with a yearly tribute, of a thousand pound in Gold, and 40. captive men. Now do ye enquire the cause why the *Saracens* did fight so unhappily here? There was a certaine hay-time in those regions, while *Constantine* rejecting the impiety of *Heraclius*, and *Constantine* his father, and rooted out quite the heresy of the *Monothelites*, by gathering the first Synod at *Constantinople*. *Martinus* indeed and *Agatho* the Popes of *Rome* did condemne the same heresie, who cannot yet be counted among this hay, being tied fast to the earth with other strings, as namely, of most filthy Idolatry; from which the Church of *Constantinople* was more pure, as which received not true and expresse Images before the first Synode, that was held a few yeeres after, under *Iustinian* the second, as *Antonius Continus* sheweth in the third of the decrees, and *Polyd. Verg. de Invent. Booke 6. 13.* In the time of *Leo Isaurus*, the same Locusts came flying again about the year 719. and that in a farre greater navy, and dreadfuller army both for number, and violence. But God suffered them not to hurt his hay, which he had mowed by raising up *Leo* to prohibit the wicked Idolatry, which hay-cutting was yet more evident, when *Gregory* the second accursed the Emperour, and deprived him of his Empire, and from his communion, that is, he cut him off from the reprobate earth, because he had decreed that the holy Images, and Statues be demolished, and defaced. The Locusts therefore are driven away with warre, famine, fire by sea, tempest, and fiery haile, to make them acknowledge God the avenger of the cause of those that be his hay, and so all that great Navy of flippers did perish, save ten, five of which yet were taken by *Cesars* Souldiers, the rest did at length arrive in *Syria*, that they might be the messengers to tell of that horrible destruction. Which was a manifest testimony of the hay preserved by God from the injuries of the Locusts. Besides these Locusts, the whole East also was full of Monks, but as Scorpions do not hurt in some places of the world, as in the *Isle Pharaos*, the *Alpes* of *Noricum*, and elsewhere, but in most places they strike to death, which cannot be remedied, and as locusts oftentimes do destroy whole countries through famine, which they procure, but sometimes they themselves serve instead of foode, so the poison of the Monks was more deadly in the West, and yet it did not passe over into the East, as we shall shew in his proper place, nay, neither were they much noisome in the West to the Grasse that was cut down. Men that had wisdom and courage, to whom the truth did a little more clearly shine out, did without feare despise the hypocrites, neither did they suffer themselves to be devoured by them as the rest of the silly people did, who were made a prey by a shew of piety.

Nor every green thing, nor every tree, but onely men who, &c.]
The

The meaning is, that some good deal of green things, and some trees were to be exempted from this vexation by the Locusts, all the rest being left to their cruelty to scize upon, who had not the signe of God on their foreheads. In the former Chapter, the seventh verse, the third part of the Trees was burnt up, and all the green grasse, namely, of that third part; because all that grasse, and those trees, were of the flocks ordained to destruction. But unless some trees had been accounted to be in the number of the Elect, the four Angels above should not have been forbidden, and made to stay their fury, no, not for one moment, Chap. 7. 1. Here are a few therefore exempted, as the native force of the words declareth sufficiently; the words indeed, to beare that interpretation, which the most learned, Theod. Beza bringeth, *neither any green thing, nor any tree, but only men.* For the universal signe *All* is sometimes taken for *any*, as Chap. 7. 1. *Neither upon all trees*, that is, *any*: where the Complutensie readeth, *upon any tree*; and Chap. 21. 21. *Every thing that is uncleane*, that is, *any thing*. The particles *only* (*save only*) may be read by way of Opposition, *but only*, as Chapter 21. 21. *But only those that were written.* But here I doe think that we ought rather to translate according to the proper signification of the words, by way of exception, *save the men only, which had not*, &c. The difference is, that an exception is all-ways of a thing, that is of the same kinde, the opposition may be of any thing, that is diverse. So this placeth *every greene thing*, and *every tree*, in the number of those who are sealed; That giveth this sealing to *some certain trees*, and to *some greene thing only*, counting all the rest, but as shrubs, in no roome of those, that are to be saved, which is more fitting to that which before we spake of, Chap. 8. 7. Neither is it needful to depart from the native propriety of these particles in the other places that are alledged, if we shall consider of the matter diligently. Out of this then we may gather, that there are some within the compasse of the false Church, whom God doth challenge for his, by a secret sealing. & that this *greene thing*, and these *trees* are *men*, as we have interpreted them. 7. 1. The exception, which doth by name note out men that be sealed, requiring, that the *greene thing also* and the *trees* should be men, out of whose number men are exempted. And indeed there were many men, yea many Kingdomes, as England, Denmark, Germany, &c. Whither the rage of the Saracenes did not make a forcible entry, and in those places where they did rage, did they exercise their tyranny upon any other, then upon those men, that were without the saving Character? What other contention in those times, and places do the Historians relate, then about the Sepulchre, and crosse of our Lord, and such vaine things as these, with which the Christians, that were such in name only, were bewitched? Neither did the Religious Locusts torment any, but men that were devoted and chained to their superstition, as we said right now.

5. And to them it was commanded, that they should not kill, &c.] Now we shall understand how great this power is; by the degree of torment, the continuance of it, and the comparing it with death. But how can this agree to the Saracenes who spilled so much Christian blood. These things seeme to be spoken not simply, but by comparison. If the slaughter which these men made be compared with that which was to be made in the next Trumpet. The Saracenes may seeme to pricke, and to torture, and not to kill. At their first Originally, the Christian profession was not so hatefull, neither was there any neede to make great slaughter, when as the nations, which they set upon, did in a manner, of their own accord, give up the bucklers and strike hands of fellowship with them in their impiety. In latter times, the victory was gotten with so much the more cruelty, and blood, by how much the fight was more fierce and sharpe. But the Holy Ghost hath of purpose chosen that kinde of speaking, which might excellently agree to both the troupes of Locusts. For the cruelty and rage of the Western ones should not be so great in killing the bodies, so

that this comparative speech doth both note out the crazing of these Western ones from this bodily massacre, and yet it doth not take away from those other of the East all bodily slaughter, though it make farre lesse then that which was to be after.

But that they should be tormented, that is, the men that want the signe.] Here is a defect of the relative, *they*. The word here used for tormenting, properly signifieth to be searched, and examined, here it signifieth to be afflicted, or any wayes vexed, as it is commonly in the Scriptures, and elsewhere. Montanus, and Plantines edition, readeth it actively, that they may torment, which it seemeth, they had rather read, that the sentence might not runne roughly, but Aretas, and the Vulgar readeth it passively as also doth Theod. Beza. And it is not to be end that there is such a sodaine passage made from the active to the passive, but that we might know that this lamentable time is not to be measured by the fury of the raging enemies, but by the calamity of those that endure their cruelty, which giveth much light for the understanding of the continuance of this torment, of which we shall heare in the words that follow.

Five moneths.] *Primasius* readeth *five moneths*, but the Greeke copies do with one consent read, *five*, and so doth the vulgar Latin. It is indeed a very obscure place, and that, that hath alwayes troubled the Interpreters very much. For how can so little a space of time agree to these Kingdomes of the Saracenes, and Papyss? Let each day be numbered for so many yeares, that five moneths should be equivalent, at least, to a hundred and fifty yeares, after the manner of Scriptures in other places, as in *Exechiel*; *Forty dayes, I give thee every day for a yeare*, and according to the constant custom of this Booke, as we shall shew afterwards, god willing; yet what is this so small and narrow a space, to these so long, and lasting tyrannies? Wherefore *Bullinger*, and others of our writers, do think that this number is here set down, as being the time of the hotter moneths, wherein chiefly the Locusts are wont to be in their strength, in fleede of the whole space, that is granted them to rage in, how great soever it be; which opinion seemeth to me to be likely, if the exceeding great accuratenesse of the computations which is used in other places of this Booke, did not require some certain and definite matter in this place also.

The Jesuites do of set purpose, as I think, like the fische called *Cutils* cast inke after them, that so they might lurke the more safely when all matters are confused, and troubled, these fellows will have so many moneths, ordinary moneths understood, as are set down, as if that denouncing of wo had bin in vaine, which the Angel that flew through the midst of heaven, did sound out before the three latter Trumpets. Did he not thereby foreshew that the plagues to come should be more grievous then those which were past. Now, what more grievous shal this Trumpet contain then the former, if the Locusts, in whom all the force of it lyeth, have neither any power to kill, and that which they have, should be for short a time? It was a great destruction which the former Trumpets did bring in, full also of terrour, and that not passing away in a moment, nay, not in many yeares, as we have shewed. But if this calamity should be so contracted, it should neither be equal to the former evils in the grievousnesse of the vexation, and it should be much lighter by reason of the shortnesse of the griefe. But I will not stay in confuting the trifling conceits of the Jesuites. It is most equall, that they, who hammer out figures at their pleasure where there are none, should like blind beetles bee able to see none, where there are some indeed.

The matter may perhaps the better be cleared, if wee do observe certaine positions, which the words themselves do helpe us with. Of which this in the first, that here is nothing to doe with whole Kingdomes, and the Kings themselves, but only with the Locusts, and their great power. Which we see to make sona, as it were, by certaine degrees. First, they come forth

forth of the *Smoke*, the smoke came out of the pit when it was opened, the pit is not opened before the key was given; neither is the key given, as soon as the *Starre* did fall; but after some long time; Out of which it must needs be, that the *Angell* of the *Pit*, is much more ancient than his hellish brood. For who can require a child, to be equal in time to his Parent? That therefore which is proper to the *Locusts*, is not to be cast upon the *Kingdome* it self, and the *Kings*, as whose age is not from hence to be considered, but onely the sommer, as it were, and cheife vigour of that overflowing sinke of mischief, I say, the sommer of it, because neither the first Originall of *Locusts*, nor their last end seemeth to be defined in this space. For it must needs be, that they must have a beginning to be borne in, before they have power to hurt. And after their power should once be diminished, they would be noisome no small time with the stinke of their rotting carcasses.

The second is this, that we must not reckon the time of this power from these that do offer the mischievous wrongs, but from those that suffer them; to which that verbe passive, should be tortured, belongs, of which we spake even now. For there is great difference, from whether of these we make computation; If we reckon from the *Locusts* themselves, they should have power to do mischief, in no part of the world, but only for the space of these five moneths, but if I respect be had to those that endured the vexations, the same space of time shall be given to certain countries, and it shall be accounted according to the variety of the places, howsoever, perhaps the continuance of the *Locusts* in some other place should be much longer, out of which the third position followeth, that the five moneths alone are not to be numbered, but that there are as many to be understood by the figure *Synecdoche*, as there are regions, which should undergo the same calamity for so long a space of years. Which foundations being laid, we shall see no small consent of the History. The first troope of *Locusts* was of the *Saracenes*, who beginning about the year 630. to fly about, *Mahomet* being their captain, did afflict most miserably in the first five moneths; that is, in the first hundred and fifty years, all *Arabia*, *Syria*, *Mesopotamia*, *Armenia*, *Persia*, they besieged *Aegypt* also, wasted *Africa* & at last invaded *Spain*. It is true, you will say, but they held all these places, except *Persia* perhaps, *Armenia*, and some part of *Arabia*, not only for the space of a 100. and fifty years, but for four hundred, more or lesse. I deny it not, but we must in the meane time make and count, how long they were noisome to the men of the *Christian Religion* in these places. It is certain that there were assemblies of *Christians* in great number, when first the *Saracenes* came rushing in, and that they were not utterly rooted out as soon as these came in, but after a long lasting misery. They were at length quite overthrown with destruction, slaughter, death, & revolting to impiety, that prevailed, & which by getting new strength, grew to be every day more and more confirmed. By means of which things it came to passe, that those regions which once belonged to the worshippers of *Christ*, in the space of these five moneths became to be wholly in the power of the *Infidels*, there being either no *Christians* at all left, in those places, or very few. In the next ages, we shall finde the stories to be very silent in speaking of the *Churches* in these places. Now we define this first overrunning of the *Earth* by the *Saracenes* in a hundred and fifty years, not because at the end of these years they were straightwayes cast out of those countries, which they had conquered, but because they had ill successe afterwards in their battels against the *Romanes*, being often conquered, put to flight, and slaine, hardly holding that which they had gotten, much lesse getting any more.

At the year 780. towards the end of *Leo Copronymus*, that is, after the hundred and twentieth year, from the time that they began to prevail, their insolency was repressed by almost continual discomfittes which they tooke, and by civil

discord. *Lachonodrac* tamed them in *Asia*, *Constantinus* who reigned with his mother *Irene* did put them to flight, *Nicephorus* was slain by *Leo Armenius*. The same did *Theophilus*, *Michael* his sonne, by *Basilus Petrona*, and *Andreas* his Captaine, and the rest of the ensuing *Emperours* had no lesse prosperous successe of their battailes against them, so that there being now a manifest declining of their former prosperity, their flourishing Sommer time may worthily seeme to expire in the *East*, about that time which I have set down. But when they thus began to wither in the *East*, they began to budde againe in the *Mediterran Isles*, in *Italy*, and *Peloponnesus* of *Greece*, all which places they did cruelly make havocke off, & layd wast for the space of another hundred & fifty yeeres. The people of *Cyprus* were turned out their habitations, and transported to some other place about the year, 707. at length, after 160. yeeres they recovered their native Soile, by the prosperous conduct of their Captaine *Zimisca*. This space is somewhat more by a few yeeres, but some weakening, and infirmity, is wont to go before an utter ruine, so that their flourishing estate may very well square with the number laid down. About the year 678. they bring under all *Sicily* into their power, which oftentimes before they had assayed to do, neither could they be expelled from thence quite, till *George Maniaces* did utterly destroy them, in the year 1060. more or lesse. *Zonaras* recordeth, that not long after this, they were subdued againe, and brought under the power of these *Agarenes*, but *Ambust* *Catacalon* killing many thousands of them, did so repress them, that they neither durst, nor could do the *Christians* that inhabited that place any great harm. This space of time also is longer then the moneths here set, unless perhaps the inhabiting of the *Saracenes* was not so comfortable to the people of this Country all these yeeres, that are above the number of the five moneths. But in *Italy* the matter is more plain. When it called forth the *Saracenes* out of *Babylon* to come and helpe them, about the year 830. it found them straight wayes to be destroyers of them, whom it sent for to be helpers. For they did in a most grievous manner lay wast the chiefeest part of that country, neither had they any breathing from calamities, till the *Emperour Otto* the second, in the year 950. (That is, by a cleare computation, a hundred & fifty yeeres after they began to make a spoile of it) did slay them with so grievous a laughter, that he got his name from thence, and was commonly called the death of the *Saracens*. There is so great a consent of the time here, as if the *Holy Ghost* had pointed at this country onely, and had ordained to make it a spectacle of Gods wrath, by delivering it over to be ransacked and undone by these *Locusts*, as the which had been a misfortune of impiety to the whole earth, and out of which that other kind of *Locusts* issued out, no lesse pernicious then that former. But of these we shall see more by and by, let us now prosecute those things which are yet behind, to write of those former *Locusts*.

This first troope therefore, which by the determinate space of a hundred and fifty yeeres, did violently invade diverse places, by a certaine changeable course, had at length, when they failed, new companies of *Turkish Locusts* to follow after them, and to supply their room. Who at the first, were not so noisome by any damage, that they did by themselves, as in that they did drive forth the *Saracenes* more and more to the whole *West*, after they had seized upon their habitations, who before did in great abundance dwell in the *East*. But after that the poison of the *Agarenes* waxed old & decayed, to the end that the *Christian* profession might not enjoy any the least breathing time, the *Turkes* play their parts in their room, and that farre more cruelly, then they ever did, whom they succeeded. For they began with *Diogenes* the *Emperour* of *Rome*, the year 1073. Whom when they had taken captive, they let him go again, but at length, he was killed by his own people, after they had first put out his eyes.

The *Turkes* not enduring to have their kindnesse so little, or nothing

nothing to be regarded by the *Romans*, disqu shore the whole East untill a new assault of the *Scythians* strooke a feare into them, and made them to berhink, and devise rather how to defend themselves, then to provoke others, to which point when they were brought, they entreated and obtained peace at the hands of *Iohn Ducas*, the *Emperour of Rome*, who then lived at *Nice*, because *Byzantium* was of old taken by the *Latines*. Which thing fell out in the year 1213. *Niceph. Gregorius* Book. 2. *Rom.* Histor. For so it pleased God, the highest Governour of all things, that the *Turks* should first torment men like *Locusts* and *Scorpions*, ere they made slaughter upon slaughter without all indifferent respect of person, age, or Sexe, like fierce, and enraged Lions. And therefore the Assaults they made till the year 1300. are worthily called by the History Writers, robberies rather, then just warres; For during this time, all they did was rather upon a minde to raven and prey, then upon any hope to possesse those places, which they yet upon. I have related these matters with more words then ordinary, but it is because I desire to make this prophecy more light some and cleare, which to do I care not what labour I put my selfe unto.

The other kinde of *Locust*, are our *western Religious ones*, who came not to their ripenes, while the *Saracens* were in their vigour. There were indeed swarms of these drones before, but as yet, they were not come to their hot Sommer time, wherein they should most of all bestirre them, till the *Dominicans*, *Franciscans*, *Begging Friars*, *Penitents*. The *observants*, the *Trinitaries*, the *Friars of the H. Ghost*, and an infinite scumme of such scoundrills, arose up in the dayes of *Innocentius the third*, and that with full power to torment men as they listed. There was never any Age that was so fertile in hatching new Religions, as *Polydore Virgil*, and other learned men have observed. And there are some writers, who shought it not fit to reckon up all the orders, both because they laboured to be breife, as also, because they were wont to spring up soderly like muflumnes, as *Polydore Virgil* speaketh, Book. 7. 3. And indeed, now was the power of darkenes, when the *Locusts* were armed every one with his sting to do his mischievous worke. *Hildegarde the Abbatesse* saw by revelation, and bewailed a few yeares before, that misery that was to come upon the world by the *begging friars*, those *hungerbitten Locusts*, and experience taught the world not long after, that her pitifull complaint was not in vaine. This pestilence endured, and left nothing that was not quite consumed, till that about the year 1360. That is, a hundred and fifty, from the time that they had received their power, a more vehement west winde then usual began to blow by meanes of *Wicklese*, and other godly men, which shaking these *Locusts* from the boughes, ceased not to blow, till it sent them all backe again to their *purple Fathers*, and so as it were, pitched them head long into the red Sea. And let not any man object, that their stinking carcases do infect the aire still unto this day, for no man can deny it, but that they lost their things from that time, which is the onely thing, that this prophecy aimeth at.

And their paine should be as the paine of a *Scorpion*.] Not that they did kill as *Scorpions*, (for that was forbidden them before) but that they should make a wound that should be as painfull, as the stroke of a *Scorpion*. It is probable, that some great swelling inflammation, that curteth & pearceth, doth arise from thence, specially, seeing it is a creature that is so angry and moody, as we have declared before, vers. 3. Now what torment is to be compared with that, when men are spoiled of their goods, pulled away from their wives, bereaved of their children, which are the chiefe comforts of this life, and this not by any necessity of the divine providence, the greife whereof, time may weare away, but when those which be alive, are drawn asunder from their living wives, children, and friends, to the daily renewing of their greife,

so that a man remaineth alive onely to be miserable? Now that men indured all these things from the *Saracens*, it is more knowne, then that it needeth any examples, and we shall as well see that men suffered the like at the hands of the *begging Fryers*, if we will give a litle more diligent heed. For these are they who spoiled heires of their patrimonies, (by sitting close by their parents at the house of their death, and by wringing from them, partly, with threats of *Purgatory*, partly, with hope of delivering them thence by their *massings* & *drages*,) their fat farmes, landes, fields, and heapes of money. For which purpose any word was sufficient, though it came from them when they were halfe dead, or though they had given up the Ghost, any groaning noise that came from them, was taken for an affirmative answer to their interrogatories. It was very hard for heires to be stripped by this coufenage of all their goods, but it was more grievous to be spoiled of their wives, and children, what other did they then this, when under a shew of a vow they broke off marriages, which drew children from obedience to their parents commandment, and made them hide themselves in monasteries in spite of them? To this purpose did those worthy decrees of theirs serve, as first, That if any man shall say that a contract of marriage may not be dissolved by a solemn profession of some Religion, which either of the married persons shall make, let him be accursed. This is the decree of the *Council of Trent*, but it was in use in former times, chiefly, when these Monks abounded. Yea many examples do teach us, which because they are so well known I spare to speake off, that they held, that not onely contracts of marriages are void by a profession of Religion, at which time the fire of lust is more fervent, and it is the greater torment not to obtaine a mans desire, but that even marriages when they were consummate, were in this respect void. Moreover, that it is lawfull for children to enter into a Religion against their parents wills, which was another cruell racke of miserable men. Therefore they tooke away wives and children from them, to whom both God and nature joynd them. Whom, when once they had gotten into their own custody, as hostages, what mischief need they feare to be done them by the most loving husbands of those wives, and the most indulgent parents of those children, when as they knew they durst not attempt any thing against them, lest they should be cruell against their own bowells? Yea rather what was there that they might not hope for, and carry away at their hands? This tyranny therefore brought no lesse wealth and security to the Spoilers, then torment to those who were spoiled. Not to speake, how it vexed the *sacrificing Priests*, and the *Bishops*, to see the *Religious Locusts* thrust their sickle thus into their harvest, and to see themselves by this meanes wiped handsomely both of all their estimation with the people, and their gettings from them, while the *Friars* carried the maine strooke in hearing confessions, and performing other things that belonged by right to the *Seculars*, as the *Arch-Bishop of the Biturigs* complaineth in a Synode of the *French Bishops*, Centur. *Magdeburg*. 13. Chap. 9. Column. 964. But this torment was the lighter, as consoling wholly in matters of this life, that was farre greater, which cast a snare upon mens consciences, by imposing upon them a necessity of confessing all their finnes, and every circumstance. *Innocentius the 3.* to whom the *western Locusts* are beholding for their things, it was he that poured the first poyson, and power of tormenting men into this superstition. He (saith he) that doth not when he is alone confesse all his finnes faithfully, at least once a yeare to his own Priest, let him be both kept from coming into the Church while he liveth, and when he is dead, let him want Christian Buriall. Council. Later. Can. 21. The *Locusts* being armed with this dart, did torment men horribly; And indeed, what racke can be more full of paine? Not to confesse, was as much, as wilfully to cast away a mans own salvation, as they were persuaded; but to confesse, was all one as for a man to offer his

necke to a hangman, when as these holy hypocrites did most readily abfolue woollves, and foxes of their horrible crimes, but they would devour fimple Affes, onely for lurching a litle ftraw from a Pilgrime; as it was prettily taxed in that *Staffe of verles*, called a penitentiary for an Affe; *the Injury which thou haft done to a Pilgrime, in taking away this ftraw from him, is an huge and horrible finne, &c.* So much for this torment, which is as much as fufficieth to make the Truth manifeft. The full opening and enlarging of it, would be longer, then were fitting for that worke we have in hand.

6. *Therefore in thofe dayes, &c.* Men fhall be fo weary of their life, that they fhall feeke for death, in like manner, as they do for a matter which they moft ardently affect; that is, Death fhall be judged a leffe evill, then this torment. Hence it was, that the people *Mardj* in *Affia* did fly to *Libanus*, and chofe there to live and die, that they might efcape the *Saracenes*, to whom many captive fervants, and fuch as were borne in the country fled and flocked, being not able to endure any longer the intolerable tyranny of the *Saracenes*. And yet that fafety which they hunted after, and thought to attaine by revolting, and flying away, fled from them; for they were compelled with force and armes to undergo their former fervitude againe, as *Zonar. faith in the life of Conftan. Poromanus*. Our people of England were fo cruelly plagued, and piffed by the *wefterne Locusts*, that they did complaine, though all in vaine, that they were more miferable then *Balaams Affe*. Clubbes and furies lay thumping and digging upon their backs and fides, & that without any leaft intermiffion, if they would not mend their pace: on the contrary, to go forward, and to obey their unjuft exactions, which the Holy Pope urged continually, by the meanes of thefe *Horfeleeches*, was nothing els, but to plunge themselves wilfully into certaine destruction; that lay before their eyes. Certainly, in the time of the raigne of *Henry the 3.* men that were by Gods juft judgement given over to the luft of thefe *Locusts*, where ficke of a difeafe worfe then death. Neither was this the mifery of our Kingdom alone; but our neighbour Kingdoms of *Scotland, France, and Germany*, did grone under the fame Burden, whereupon *Iohn Camotensis* as he is cited of *Agrippa in his Booke of the vanity of Sciences*, doth not without caufe fay thus, *the Legates of the Popes of Rome do fo madly behave themselves in the Provinces, as if the Devill of Hell had gone forth from the presence of the Lord to scourge the Church of God.* But men fought for death chiefly, and yet could not come by it, they were fo terrified by thefe *Locusts with the feare of Purgatory*. Full faine would they have died a common bodily death, which all men of old have allwayes judged to be the haven, and end of all miferies; but when the *Locusts* thundred out this terrible Taie, that the flames of Purgatory were not a whit leffe full of torment, then the fire of Hell, they trembled when they were ready to die, and faw themselves plainly bereaved of all that comfort that they looked for from death. Hence it was, that to redeem themselves from this vexation with care and feate, they caft away upon the *Locusts* whatsoever they would afke, yea oftentimes, that which they afked not at all. And yet how muft their miferable minds needs be tormented with doubting, when as common fenfe tolde them, that their finnes could not be purged away with any corruptible price? Anguifh therefore and penitence did opprefle them on every fide, feeing their bought confidence did litle or nothing free them from torments.

7. *And the forme of the Locusts.* Here we have a lively portraiture of the *Locust*, which firft are made like to *horses prepared unto battell*. The alacrity of this Beaft to the fight is great, his feete dig up the ground in the vally, and he rejoyceth, in regard of his ftrength he goeth forth to meet the harneft man, he mocketh at feare, and is not afraid, and turneth not backe from the fword. *Job 39. 25.* The readines of the *Locusts* fhould be no leffe. The incursions of the *Saracens* are famous in all

Histories: the watlike chivalry of the Popish band, is not, perhaps, fo well marked by all men, and yet it is as evident, and notable, if we fhall examine the matter thoroughly: What *Souldiers* did *Innocent the 3.* mufter for the rooting out of the *Albigenses*? Besides, *Dominicus* who was a deadly proclaimer, and heralde of this warre, who became a litle after, one of the foure Captaines of the begging *Friars*, muftered an Army of the *Crosse-bearers*, by the helpe of whom, as of *Horfes* running to battell, he hoped to overthrow and quite to destroy the *Hereticks*, as they call them; This order indeed had their beginning fome time before, but when as it had been within a fhort while after, almoft brought to an utter decay, *Innocentius the third* reftored it again, that they might do him fervice in this warre; fo as thefe peftilent companies that had been at the point of death, was fetched back fro Hell at his commandment, and by his authority they got power to rage, and more noifomely then ever to trouble the world a frefh, *Polyd. Virg. of the Invent. Book. 7. Chap. 3.* Neither did the Pope, whose manner it was to make hurly burlies, and to fet Kings together by the eares (as *Probus Tullensis* fheweth in the meeting at *Herbols*, under *Honorius the fourth*) ufe any other bellows after that time to ftrire up the fire of contentions; Yea, as often as the Pope himfelfe was to wage warre, (for the Pope holds of *Mars*, as being a volly warlike fellow, and not without caufe, feeing he hath fuch warlike fubjects as the *Locusts* are) full armies of the *Crosse-bearing friars* was alwayes at hand to fight in their Kings quarrell. Worthily did *Hildegard* foretell that thefe hypocrites fhould be sowers of difcords, who do reioice in nothing fo much as in the contention, and bickering of other men.

And they had, as it were, crownes on their heads. The firft property was generall, now he profecutes the matter member by member. These Crownes on their heads like gold, in that polling or shaving of the head, which was wont to be of old in great account with men, even, as if it had been a diademe of Gold. It is called a *Crown*, becaufe the top of the head when it is shaven, seemeth to shew it selfe in the midst, like a *Crown*. What reckoning was made of it in old time, *Bellarminus* sheweth out of *Hierome*, in one of his Epistles to *Augustine*, which is the six and twentieth Epistle of those that are written to *Augustine*. I beseech your *Crown* to salute in my name, my Lord *Alipius*, and my Lord *Erodian*. And *Augustine* in his 147. Epistle to *Proculian* the Bishop; your men do adjure us by our *Crown*, and our men do adjure you by your *Crowne*. Me thinks I should heare that in *Homer's Illiad*: Yea by this scepter do I swear. Both kinds of locusts are notably known by these Crowns. *Herodotus* reporteth in his *Thalia*, that the *Arabians* are shaven even as *Bacchus* was wont to be shaven; now they are polled so, as they make a round circle beneath, when they shew their Temples. But the shaving of Monks, and all Religious orders is most famous. *Polydor Virgil* speaking of the *Benedictines* faith, they are shaven with a razor from the Crown of the head beneath the mids of the skull; the haire is cut off below into the likeness of a litle circle, so compasseth the whole head about the eares and the Temples like a crown, whence it is, that the toppe of the head when it is shaven, is called a *Crown*, *Book. 7. Chap. 2.* See how fitly he interprets *Herodotus*, though thinking of no fuch matter, but onely lead therto by the agreement of the matter it selfe. For that which he faith, they are shaven into a round beneath, this man translates it elegantly, the haire is cut off below in forme of a litle circle. It was indeed a matter forbidden of old to the *Jewes*. *Thou shalt not cut round the corners of thy head, &c.* that, as it seemeth, becaufe of the *Arabians* who were their neighbours; and were shaven after this fashion, least they should in any thing be like the *Idolaters*, *Lev. 19. 27.* But it was meete that these *Monks*, who differ in name onely from the wicked nations, should agree with them in the likeness of shaving their heads. The Gold of this *Crown*, that is, the authority and dignity of this manner of shaving,

we may see by that, that they made their obtestations by their shaven crowns, as we saw right now in the Epistles of *Ierome*, and *Augustine*. If this superstition, while it was in the tender yeeres of it, was in such request, what a stately and Majesticall thing was it, to crow ye, after that it came to the full ripenesse? *Ribera* will have the Greek word that signifies a Crown to be here put for an helmet, according to the custome of the Greek tongue, but he is deceived. Another word indeed very neere it, *Stephane* is used sometimes in that signification in *Homer*, but the other words which is here, *Stephane*, is never so used, as we may learn out of *Plutarch*, *Sympos.* 2. *Problem.* 2. The Latines, saith he, call *Stephanos* a Crown, from the crown of the head, as *Homer* likened, a helmet to *Stephanos*; so *Hesychius* describes *Stephane* to be a kind of a helmet, that hath tops sticking out: But he saith no such thing of *Stephanos*. To that (saith he) *Servius* affirmeth upon that of *Virgill*, all according to the custom had *Sporn haire*, hid with an helmet, on which place *Servius* writeth thus: a crown, that is an helmet, and hee hath used that speech of *Homer*, for hee called an helmet *Stephanen*. I doubt not but *Servius* knew that *Stephanen* is, in *Homer* and not *Stephanon*; but because of the Likenesse of the words, the *Printers* have erred, and given us the one for the other. Seeing therefore that the *Grecians* do distinguish the use of these two words, the signification of the one, is not to bee transferred to the other.

And their faces were like the faces of men.] They made indeed a pleasant alluring shew, and full of humanity, but such as had no truth, nor sincerity underneath it: What crafty companions were all the rout of these Religious Orders in this thing? whom did they not exceed in fained courtely, but well did *Hildegard* prophecy of them. They shall be courteous, saith she, but yet great flatterers, perfiduous Traytors, Holy hypocrites, &c. We have no need of witnesses in so clear a matter. Those barbarous *Arabians* also, how could they have gotten so many countries in a short time under their power, unless they had allured them by their fained humanity to a voluntary revolting. When bloody cruelty sheweth it selfe openly, men had rather die by fighting, then by miserable servitude.

8. And they had haire, as the haire of women.] Haire is given women for a covering, saith the Apostle. 1. Cor. 11. 15. This haire that groweth so rankely, teacheth us, that the Locusts should be hidden under the names of women, as it were, under long haire; and that they should glory exceedingly in this ornament, as counting it to bee a very high honour to themselves. What is more expresse? It is well known that *Arabians* were called *Agarenes* of *Agar*, *Saras* maid, and that this name is often given them in *Zonaras*, *Necetas*, *Gregoras*, and other Greek writers, who were of necessity to make mention of their Acts, and it was no name given them by way of reproach, as *Sabellicus* writeth, *Enimed.* 2. Book. 6. Fol. 177. But it was also their most ancient name, and most glorious in their own opinion, 1. Chron. 5. 10. 19. and 27. 31. And long before the Book of *Chronicles* was written, *Psal.* 83. 7. Whence it may also appeare, that it was an honorable name, and such as they would have themselves chiefly called by. For els how should they bee distinguished from the *Israelites* that had the same Originall, but that they inhabiting towards the South of *Iewry* did brag more of their fathers name, these dwelling East and South-eastward, and being more nigh the *Jewes*, boasted more of their mothers name. And this name did at length overcome the other in glory, it being more famous among the foraine writers, and it becoming, at last, the ancestors name unto the *Israelites* themselves, in stead of the former. But whence then came the *Saracens*? Of *Sarah* her self, as it seemeth. For after that their off-spring from *Agar* seemed to be somewhat more base then was fitting for their Estate, that was grown more mighty (for by the overthrow which they gave the *Jewes*, both

their heart and their wealth waxed great,) they cast off the hand-maid, and wegt into the name of the Mistrisse, and so would be called afterwards *Saracens*.

For so *Ierome* writeth upon *Ezech.* 25. The Scripture by *Madianites*, understandeth, *Agarenes*, whom we now called *Saracens*, taking to themselves the name of *Sarah* safely, that they might seem to be begotten of her that was a free woman, and the Mistrisse, whence he saith often in other places, that this is a wrong name, because it had been perversely challenged by these men to themselves. Which things do convince, that this name cannot well be derived of the Arabick word *Sarak*, which signifies in that tongue, thieves, and Robbers. For what one man, much lesse, a whole nation would take such a reproachfull name to themselves? And there was no reason why *Ierome* that was so neare, to their first arising both in time and place, being one that was skillfull in the Tongues, and curious in such things as these, should envy them this name, and call it a perverted name, which might indeed most filly and worthily bee given them comming from this roote. If I may be suffered to give my conjecture, I think it to be a name compounded of *Sara*, and another word put to it, *Kedar*, whose first letter after the manner of the *Hebrewes* concurrerth unto the composition, as if it had been written, *Sarak* quedar, by contraction *Sara* and in *Chaldee*: *Sarag*, or *Sarag*. Which is, as if they should call themselves, *Saracen*, *Arabians* or *Saracens*, to distinguish themselves from the *Saracen* *Israelites*. Not that they would faine themselves to be born of *Sarah*, but seeing the maids children belonged to the Mistrisse, Gen. 16. 2. Why might not the children take the name of the Mistrisse to themselves, as well as of the maid? This indeed might have had some shew, if they had been born in the house, but when as they were borne out of the family, and that so many Ages after, they doe impudently in putting on this name; I have been more large in relating these things, that I might search out the truth of a matter that was doubtfull; if perhaps my labour might be profitable herein. The summe of all is this, that the *Arabians* did give themselves this name, taken from women for the honour of their Nation.

Did not the *Western Locusts* also vaunt themselves proudly of the name of *Mary* the mother of *Christ*? The *Carmelites* were called the Monks of the *Virgin Goddesse*, from whom, when *Honorius* the 3. took away their partic-coloured garment, he gave them a white one, and called them the family of the *Virgin*, that the name of *Virginity* might agree with the white garment, white being a colour that is not at all defiled, *Polyd. Virg. Book.* 7. 4. After that arose a new family of the *Servants* of the *Virgin Mary*; that had *Philip of Florence* a phisition for their first founder. The same *Polyd.* Chap. 4. But what are these few, to the whole nation of Religious Orders? Yea, but *Dominicus*, and *Franciscus*, from which two sinkes, an infinite company of vile persons issued, glorying in the same *Mary* their Patronesse. I take to witness the *Lombard History*, which they call the golden Legend, which is of credit enough to convince them of impiety, and to prove the truth of this Prophecy; though in regard of the matters therein related, there is nothing more false and foolish. Thus they write in the life of *St. Dominick*, give me leave to relate unto you their foolish filthy fable. When as blessed *Dominick* was instant with the Pope at Rome, entreating him to confirme his order, praying in the night, in the spirit *San Christ* being in the aire, holding three speares in his hand, and speaking them against the world, whom his mother meeting, enquired of him, what he would do. Then he said, behold the whole world is full of three vices, namely, Pride, Covetousnesse, and Lust, and therefore, I will destroy it with these three speares. Then the *Virgin* falling down at his knees, said, have mercy my deare Son, and temper thy Justice with mercy, to whom *Christ* replied: dost thou not see what injuries are offered me? To whom she said, O my Son, aveng thy fury,

and stay a while longer, for I have a faithfull Servant, and a valiant Champion, who will go up and down traversing, and vanquishing the world, who shall subdue it under thy dominion; I will also give him another Servant to help him, who shall fight manfully with him. To whom her Sonne said, Behold, I have accepted thy person, but I would see which be the men, whom thou wilt appoint to so great an office. Then she presents St. Dominick to Christ: To whom Christ said, indeed, this is a very worthy and valiant champion, and hee will perform all those things diligently that thou hast said. Shee offered St. Francis also, and Christ in like manner commended this man, as he had done the former, &c. In the same place, a little after, now while St. Dominick persevered in prayer, and did beseech the blessed Virgin to whom, as being his speciall Patronesse, hee had committed the whole care of his order, &c. Out of which wee see with what haire the Friars are adorned; And not these alone, but the whole rout of Romanists also, who account not to have Iesus Christ favourable unto them, any otherwise, then as they can get Mary to win them some favour at his hands, by making request for them. But it will be needlesse to cite witnesses for that, which they themselves do of their own accord confesse at this day. But (you will say) how is it that I attribute long haire to the Friars now, whom right now I called shavelings, and Pollards? To bee shaven, and to boast of the names of women are not contrary, and that this is signified by this allegory, and not any proper haire of their head, I suppose it to bee manifest enough so, above, Chapt. 4. The foure and twenty Elders are said to sit upon Thrones, with crowns above upon their heads, who yet afterwards fall down on their face, and cast down their crowns at the voice of the Beasts, that do continually give glory to God, which will not seem to hang together, if we take the words properly, and not figuratively. Christ also in the Parable, by one man that was not clothed with his marriage garment, and therefore was cast out, into utter darknesse, inferreth, that many are called but few are chosen, when as the proper application would conclude the contrary, that many are called, and few are reeveled Math. 22. 13. 14. But indifferent, readers will easily by their own helpe rid themselves, and others, of such doubts.

And their Teeth were as of Lyons.] The experienced Craveley of both kind of Locusts hath abundantly proved this truth to the world, that they have Lyons teeth, when as the Saracens did rob and spoile with fire and sword: the Friars did devour widows houses, under a shew of prayer and devotion.

9. They had habergions also.] Both of them should be notably fenced, even no lesse safe, then if they were covered with iron brigantines, all labour should bee in vaine that was taken, either to conquer them with warre, or to restrain them with force, as long as their time of reigning should last. How unhappily the Romanes did oftentimes fight with the Arabians, till the determinate time of their raging was past. Zonarus maketh report in Constant, the nephew of Heraclius, in Iustinian Rhinometra, and others. The same thing is evident in the Friars, one example shall be instead of many. The University of Paris brought a certain blasphemous Booke to the Pope, patched together by the Dominicans, which they called the Everlasting Gospell, the Pope disallowed of the Booke, yet would he not have it to be publicly condemned, least, that by this means the dignity of the Monks should bee somewhat impeached. Neither would he any whit the more restrain, their ungodly insolency, Magdeburg. Centur. 13. Chap. 8. They then that would dart at these men, it was all one, as if they had cast their dart against an iron brigandine, or rather against a wall of brass.

And the sound of their wings.] There was a mighty noife made by the Locusts, when they did but once stirre up themselves to assault any man. I will say nothing of the Sara-

cens, whose hostile incursions, who can bee ignorant, how great a terrour they stroke into men? Was it not a thing worthily to be feared of all Kingdoms and Dominions whatsoever, to see a forreign Pope have within the mids of their bowels such an infinite multitude, almost, of most strong men, who were altogether under his allegiance, and wholly at his becke alone? By what cunning devile could the Pope more terrifie Kings, then by the clapping of these wings together? It is no marvelle, if the Popes did nourish his heard with to great cost and charges, whose help they found to bee so commodious unto him.

10. And they had stings in their Tayles.] The Complutensis and some other coppies, read it otherwise then it is in Bezaes Translation, thus, and they have Tayles like to Scorpions, and stings, and have power in their tayles to hurt men five months. Aretas consenteth to the same reading. And so the History requireth it should be read. For that which was put before indefinitely, verse. 3. and 5. As if the power of hurting had beene common to all the Locusts, by this meanes it is more distinctly, and expressly restrained to some certain kind of them. Now then it is shewed, that the chief part of their rage should be in their Tayles, to which the five months also should properly belong.

Now the Tayle is every thing that is the worst, and most filthy, in the kinde thereof. Doth not the matterit self speak and tell us that it came so to passe in experience? Who were they among the Saracens chiefly, that did mischeife unto our men? Namely, the Tayle of the Saracens, the lowest and basest company of them, as it were the dregs and sinke of all, which having no habitation of their own whereinto to rest, did coule up and down hither and thither, into Cyprus, Crete, Sicily, Sardania, the two Isles Balcares, Spaine, France, Italy, and all to seeke out a place to dwell in. The rest of the Rout, whose Tyranny had been the more stable and durable, held the countries, which once they possessed with more tranquillity, and with greater renown.

The Begging Friars were the Tayle also, of all Religious Orders, who were chiefly for this armed with a sting, and had five months to rage in. For after that they had had their beginning from Innocent the 3, they grew infinitely, almost, even till the year 1350. That is, till Gerard Ridder wrote a Booke against them, which he entituled, Teares of the Church, wherein he proved, that that kinde of life was farre from Christian perfection, that it was against all charity, to eat of other mens labours, when a man could get his living with his own hands, that they were a sort of hypocriticall fellows, and such as lived a most filthy life, that they mingle fables, that is, Apocryphall, and most vaine dreames, with the sincere truth, and all for favour and filthy lucre sake, that they devoured widows houses, under a colour of long prayers, that they did sundry wayes trouble the whole Church, with their auricular confessions, Sermons, and Dirges, that therefore it was the duty of the Bishops to bridle and restrain this immoderate licentiousnesse, and these abuses of the Monks. To this effect wrote hee; The which I have summarily set down, because it doth marvellously agree with this description of the Locusts. But I do not ascribe the breaking, and battering down of this pestilent rout to this mans labours alone, but there were many other courageous men, and lovers of true piety about that time, who did, as it were, with their joint forces put them to flight. Hence then is that made plainer, Which I speake off before upon the fifth verse, That the whole Kingdoms, either of the Saracens, or of the Papists, are not so to be thrust up into this narrow space of the five months. But that this is the time onely of the Locusts, those especially which should be accounted as this Tayle of them, in that sense. Which we have given thereof.

Verse. 11. And they had a King set over them.] The two articles in Greek that Angel of that bottomlesse pit, make great

great force in speaking, as is wont to be in matters that be certain, and well known. Yet we have had no other mention of this *Angel of the bottomlesse Pit*, in expresse words, unless that should be he, to whom the *Key of this Pit* was given, *ver. 1.* And so indeed it must needs be. For who should be rather the *Angel of the Pit*, then he that had the *Key* given him to open the pit, and to send out a smoke? By which argument we have proved that the *Sarac* which fell, was an *evil Angel*, this King of *Saracens* is *Mahomet*, or the *Mahometan Caliph*, whom they obeyed: and the King of the *Religious Locusts* is the *Pope*, for *Boniface the first* made these *Monks* to be of his *Clergy*, whereby it appeared plainly, whose creatures they were, as we said on the 3. *vers.* So *Innocent the 3.* that it might appear plainly, that the *Tales of the Locusts*, that is, the *begging Friars* acknowledge no other King but the *Pope*, decreed in the *Laterane Council*, *Can. 13.* That no man from thenceforth should invent any new Religion, but that whosoever would convert to any Religion, he should assume one of those which were before allowed off. Which is not so to be understood, as if he did simply forbid new Religions, but that no new order should be thenceforth ordained, without the approbation of the *Apostolike See*, as it is *Chap. of the Relig. Domin.* And this decree was renewed by *Gregory the tenth* in the *Council at Lions*, *Chap. about the diversity of Religions.* By which decrees, that was made necessary, which before was free, as *Bellarmino* confesseth *Booke 2. touching Monks*, *Chap. 4.* Now what is this els but to be a King? Namely, to have power to binde men, with the chains of *Laws*, and to impose a necessity of doing things which of themselves were free before. Wherefore the *Papists* are selfe-condemned by their own judgment, neither neede we any other arguments. Now this King it set down by name, and that two ways, for he is called in *Hebrue* *Abaddon*, in *Greece* *Apollon*, after such a manner as is commonly used by the *Hebricians*, who put the participle for the substantive; And indeed that *Adversary Antichrist* is called the *Sonne of destruction*, 2. *Thess. 2. 3.* But yet he is thus called by a name taken from both nations, because this King should be common to *Lewes* and to *Gentiles*; diverse, truly, in the sound of the tongues, but one and the same indeed. Even as *Augustine* argueth out of the words *Abba Father*, that there should be a consent of *Gentiles*, as well as *Lewes* in the worship of one true God. The *Hebrue* word indeed agreeth to the *Saracens*, because they come near to the *Hebrues* in a kind of affinity, and are neighbours to them in their countries; but the *Greece* word *Apollon*, after the manner of the *Scriptures* noteth out the rest of the nations whatsoever, which have their offspring elswhere then from the *Hebrues*. In how neere an acquaintance therefore are the *Pope of Rome* and this *Mahometan King* joined together, though they make a shew of fighting one against another enemy-like? The *Holy Ghost* doth worthily give them both one name, who do one and the same thing, though under a contrary shew. Thus then we have a most plentifull description of the *Locusts*, so that no man can now justly make doubt, either who should be the *Angel of the bottomlesse pit*, or which is his *hellish army*? Did not *Bellarmino* therefore egregiously abuse and deceive both himselfe and his Auditors, who in a certain oration which he made in the *Schools*, dragges in all these things by the head and shoulders, that they might make against the *Lutherans*? Did he once respect the time, wherein this pernicious company should overrunne the world? For certainly, that is the time which did next of all ensue, after that destruction which the *Vandalls* brought upon the third part of the *Christian world*. And what other *Locusts* were there extant then, but these which I have spoken off? Whereof shall *Bellarmino* finde, this *destroying*, this *Patron of this womanish troupe*, this *destroying*, and *destroyed Captaine*, and the rest of those marks, then among that folke, of which he is one himselfe, and that now while it is

languishing, and ready to breath the last? But that the matter may be yet made more, cleare if it may be, I have a good minde to add to all that hath been said in stead of a conclusion; the prophesy of *Hildegard* the *Abbatess* both because I have often made mention of it, as also because I think it is not easily come by, and it doth serve to give much light to the matter in hand. That worthy man *John Foxe*, our Country man, of blessed memory, hath set this same down in his Booke of the *Acts and Monuments of the Church*, and that in our English tongue, into which he turned it out of the *Latin Coppy* which he had by him, written in parchment in old Characters.

I will turne it againe into *Latin* out of his translation, and thus it goeth.

The Prophecy of Hildegard.

In those dayes there shall rise up a sort of *Blasphemous*, proud, covetous, perfidious, and crafty, that shall eat up the finnes of the common people, carrying a certain shew of foolish superstition under a fained coverture of beggery: preferring themselves before all other men by reason of a counterfeit Religion; men of an arrogant disposition, and fained Holines, void of all shame, or feare of God. In inventing many new mischiefs, strong and slow; but all prudent men, and faithfull Christians shall curse this pestilent order. Men who will shew labour, and give themselves wholly to idleness, rather chusing to get their living by flattery and beggery, and that will bend themselves with all their might every way they can, perversely to resist the teachers of the *Truth*, and hinder them; for thus end they will flatter noble men that they may assist them in this purpose; They shall also deceive the Nobles, and draw them into error, that they may furnish them with all necessaries, yea with all the delights & pleasures of this world. For the Devil shall ingraft these foure principal vices into their minds. Flattery, Envy, Hypocrisy, and Slander. Flattery, wherewith to purchase great matters to themselves; Envy, when they shall see benefits bestowed upon others besides themselves. Hypocrisy, whereby they shall seek to please men by means of a counterfeit dissembling. Slander, whereby they shall extoll and set out themselves with praises; by derogating from others, that they alone might be renowned among men, specially, the simpler sort that are deceived by them. They shall preach indeed diligently, but without all sense of pietie, and not after the manner of the holy Martyres of old. They shall derogate from the secular Princes, they shall take away the Sacraments from the true Pastours, and shall take almes of those that are very sick, and miserable, insinuating and by little & little winding themselves, into the hearts of the common people. They shall have familiarity with women, teaching them how to deceive their husbands and friends, with sugred, and dissembling words, how to robbe them of their goods; & then to give the same, being thus purloined, unto these their teachers. For they shall lay hold on whatsoever men get, or howsoever it be gotten, by stealth, robbery, or by any legerdemaine; and will say to them, give it unto us, and we will pray for you, so that labouring to cover other mens finnes, they shall quite forget their own.

And alas, they shall receive any thing, from rogues, filchers, Thieves, Robbers that steal by the high way side, Sacrilegious persons, Vjurers, adulterers, Hereticks, Scismaticks, Apostats, whores and bandes of Noblemen, perjured Merchants, corrupt Judges, Souldiers, Tyrants, or any that live, contrary to Gods law. Perverse and wicked men they shall be, embracing the persuasion of the Devil, the sweetness of Sinne, a soft and delicate life, and a certaine fullnes and abundance of all worldly things, though it be to their own eternall damnation: All these things shall manifestly appeare to be in them, and they shall every day waxe more and more wicked, and that with munde more and more obdurate. But when as once their crafty covarices shall be found out, and

all their other wickednesse, then shall their large gifts cease, and they shall go from house to house like hungerbitten, and madde dogges, looking down upon the earth, and drawing in their neckes like doves and all to get their fill of bread. Then shall the people pursue them with this outcry; we be unto you miserable wretches, that are ordained to sorrow, the world hath deceived you, the Devil hath guided you with his raines hitherto, your flesh is frail, your heart is altogether without wit, grace, or wisdom, your munes are unstable, and wavering, and your eyes are blinded with much vanity and folly. Your idle bellies have lusted after delicate dishes of meate: and your feete have been swift to wickednes. Remember the time when you were in sight happy, yet privily envious: poore abroad, but rich at home: courteous in shew, but great flatterers in deed, unfaithfull, trecherous, perverse, back-biters, holy hypocrites, supplanters of the truth, immoderately proud, unchaste, unconstant teachers, delicate Martyrs, gain-thirsty Confessors, gentle, but yet slanderers: Religious, but yet covetous; humble, but yet proud: mercifull, but yet impudent liers; pleasant flatterers, peace-making persecutors, oppressors of the poore, bringers in of new sects devised by your selves, men that were counted mercifull, but are found out to be wicked wretches, lovers of the world, convurers, drunkards, ambitious, patrones of wicked facts, the pollers and pillers of the whole world, unsatiable preachers, that seeke to please men, and to deceive women, sowers of discord; Of whom that famous Prophet Moses spake wisely in his Song, A people without counsaile, and understanding, in world to God they had knowledge and understanding, and could have foreseene their latter end. Ye have built your nests on high indeed, and when ye could rise up no higher, ye fell down like as did Simon Magus, whom God destroyed and smote with a mighty plague; so shall you also be thrown down upon the earth out of the clouds, and that by means of your fals doctrine, your wickednes, lies, slanders, and detestable facts. Then the people shall say unto them, Out upon you, get ye packing hence, you Captaines of mischefe, overturners of truth, ye Shunamitish brethren, fathers of heresies, false Apostles, that counterfeited the life of the Apostles, whereof ye have been imitators by no means: You sowers of iniquity, we will not follow the manner of your ways. For pride & arrogancie have seduced you, and insatiable covetousnes hath entangled your erring minds. And seeing that you would needs ascend up higher then was meete and equall, ye are fallen backe headlong into everlasting shame and reproch by Gods iust iudgment. These things wrote Hildegard about the yeate 1146. Threecore yeares, before the begging Friars were borne, whom she doth yet point out in so lively and orient colours, that she may seeme rather to make a narration of a thing past, then to foretell a thing to come. Who can describe the Original and disposition of these Locusts more evidently, who can declare their destruction more clearly, yea, who among our selves can do these things better, who have seene the matter proved to be true by the Event? And the did not onely entreat of those locusts that should crall into the world next after her own Age, but she speaks plainly of the *Iesuits* also of this our time, and the rest of this stinking stampe, which annoyeth the world at this day. For all these are locusts belonging to the same Pit of Hell, who have the like conditions, and shalbe sure of the like destruction.

¶ 12. *One woe is past.*] That is, the first of the three greater and heavier ones. For the second followeth, as it is called, Chapt. 11. 14. And so we observed before, that one among the Hebrewes doth as well serve for order as for number, Chapt. 6. 1. This woe is said to be past, not because there should no remainders of it be left, when the next Trumpet came in upon it, but because the extreme heate of it should be much cooled, so as it should seeme to be very near quite extinguished. For this Angel of the bottomlesse Pit, not to be quite dissolved together with all his complices and ascendants,

before that glorious coming of the Lord, 3. Thess. 3. 3. The same meaning is there of this word, Chapt. 11. 14. For the evill of the sixth Trumpet, should not forthwith vanish away altogether at the first blast of the seventh Trumpet, but should tarry still after that, for some long time. Now the space of this Trumpet is for 600. yeares and more, that is, from the yeare 506. to the yeare 1350. or thereabouts.

13. *Then the third Angel blew the Trumpet.*] Now followeth the sixth Trumpet, and the second woe, whereof first, the commandment is declared, and then the Execution. In that are to be considered, the Author, the Minister, and the effect of the commandment. The Author is a voice from the four horns of the golden Altar. What kinde of Altar this is, we shewed upon the 3. vers of the 8. Chaps. It signifieth Christ properly, in whom, and by whom alone our prayers do please God, as of old this was shadowed out by the golden Altar of incense, that stood before the vail, upon which alone it was lawfull to burne Holy perfume. This Altar had four horns, upon which once onely every yeare Aaron was to make reconciliation, with the blood of a Sacrifice, for sinne, in the day of reconciliation; Exod. 30. 10. For although the daily prayers were sweet, and had a good favour, the perfumes whereof were daily burnt upon the Altar, yet these yearely prayers, which were made upon the horns of the Altar, were most fervent of all other, and of greatest moment. But we must observe, that this voice which is heard, that cometh from the horns of the Altar, is not a supplicating, but a commanding voice, saying loose the four Angels, whereupon we gather that this voice is not the voice of the faithfull that pray, but of Christ that beareth their prayers. For therefore is it sent forth from the horns of the Altar, both to teach us, that this voice is an answer that is made to the supplications of the Saints, as also that we might know, that by him alone we obtaine that which we aske, by whom, and in whom alone, we offer prayers unto God. When as therefore the Godly did earnestly strive with God by prayer, that he would provide for his Church that was now in a distressfull and dangerous case, this commandment cometh forth from the horns of the Altar, to loose the four Angels, that while these should handle the obnoxious enemies of the sincere truth, as they deserved, the truth it self might in the meane time flourish againe, and might enjoy some more quiet calme. We have learned out of those things which have been said before, that pure Religion was utterly oppressed, and overwhelmed, partly, with the overturning of the Locusts, partly, with infinite other corruptions, but especially, with the tyranny of Antichrist. Now, when it was the good pleasure of God to begin a certain restoring of his truth about this time, it pleased him withall to trouble and rowze up Antichrist, and to keepe him perplexed with feare of these four Angels that are let loose, least otherwise he should nippe and destroy his truth, as it was springing up in the first blade, and so should keepe it frō waxing up to that ripenes, which we see it is now at this day come unto. Wherefore this commandment was made very seasonably for the Church, for whose sake alone all the changes which we see in the world come to passe.

4. *Saying to the sixt Angel.*] To him to whom the commandment is given. This Angel is first of all the rest made a co-worker in executing the punishment: the former did only denounce the evil, perhaps the contagion of sinne did hinder, so that they could not put their hand to the worke, but here there should be a more evident separation made between the punishment and the fault, that so he who should execute that, should not need to feare to be tainted with this.

Loose the four Angels.] The purport of the commandment is touching four Angels that are to be loosed, which stood in readines, onely expecting when they should have their watch-word given them. But what manner of Angels

Angels be these? Are they such as be properly called so, and that are so fixed to certain places, that they cannot stirre from thence, till they have some special leave and licence given them? Indeed we reade, that the *evill Spirit Asmodeus* was sent away into the desert of the uppermost part of Egypt, and was made to abide there, *Tobit. 3. 3.* But this might seeme, and that not without cause, to be frivolous, because of those Jewish dreames, to which that people was so addicted, that even *Iosephus*, otherwise, a learned and eloquent man, durst affirme, that *Salomon* was the first that invented *as*, at least, one that did in his *Bookes* bring to exceeding great perfection that *devillish Art* of adjuring Spirits, *Booke of Antiquit. 8. Chapter. 2.* This (I say) in *Tobie*, should justly be accounted vaine & foolish, unless we had better authority for it, then that, out of this same booke of the Revelation; *Chap. 1. and 2.* Where it is intimated unto us, that the uncleane Spirits are shut up into certain places, as it were into a prison.

The which yet seemeth not to be common to them all, but peculiar to some certaine of them. For how should all of them be tyed unto certaine determinate places, when as it is fitt for some of them to compass about all the earth, *Iob. 1. 7.* When as the Ancient and Chieftanes among them doe walke about like roaring Lyons, seeking whom they may devour, *1. Pet. 5. 6.* They have also power in the aire, and there is a Spirit, that doth now worke effectually in the children of disobedience, *Ephes. 2. 2.* and there are some that be the Princes of the world, yea, the Gods of this world, blinding the minds of unbelievers, *Ephes. 6. 12.* *2. Cor. 4. 4.* What, can they do these things when they are absent? Therefore certain of them only seeme to be cast into certaine places, as it were into prisons; others seeme to have more free scope to walke abroad. And yet the impiety of Magicians is nothing helped from hence, who think, that they can binde the devills necessarily to abide within a circle, in a smooth stone, Iron, brasse, a glasse, a mans naile, or some such matter. For God hath reserved this power to himselfe alone, and his holy Angels, whom he useth oftentimes for his instruments in this matter, as for men, he hath given them no such power as this in any place. Now these *Angels*, are not the Devils only, but they be also men, who are under their Government, and at their command, for whom, to be called Angels we have seene it to be an ordinary matter.

For the Devils army is made of men; as it is manifest out of the twentieth Chapter of this Booke, *vers. 7.* Where this same matter is againe entreated off, *Satan* went out to deceive the Nations, and to gather them to battel, now the Captaines are of the same kinde, with their Souldiers.

Wherefore seeing the order of matters in this Booke hath brought us to the thousand three hundredth year, it is not to be doubted but that these *Angels* be the Turkes, and to this opinion do the most of the Interpreters consent. They are said to be foure, because there were foure principall families of the Turkes. For after that they had received a discomfiture from the Scythians and had lost the Pallace of Iconium, and had spent some yeares in Robberies; at length, when the Scythians were gone backe, they recovered themselves againe, and divided that part of Asia among their peeres, which within a short time after that, they got away from the Romanes. Of whom, the first was *Carmanus Arisarius*, the second *Sarchanes*; The third *Calames*, and *Cerasus* his Sonne, the fourth *Atman*, as *Gregorius* writeth his name, or Ottoman, as others write it; unto whom the same *Gregorius* addeeth a fift, whom he calleth *Amurmus*, *Booke 7. 1.* And they seeme to have been so many at the beginning, but afterwards they were reduced to foure. *Laomacus Chalcocondylas* saith, there were seven at first, *Booke 1.* Of his Turkish Story: but this writer joineth one *Tecus* with Ottoman, and rehearseth the Sonnes severally from their Fathers. But it is not to be marvelled that that confusion which was among those Barbarous Princes and people could not be certainly and di-

stinately set down in the writings of the Historians, though *Gregorius* lived in the same times with them, and was the Master of the Rolls to the Emperour *Andronicus* the Elder. This Turkish generation came some ages before, from Armenia, and the countries thatly next unto *Euphrates*. Out of which places they did easily drive the Romanes that had been of long time before put cleane out of heart, and consumed with many calamities. Now about the beginning of the raigne of the Elder *Andronicus Paleologus*, before the year 1300. they spread themselves over all Asia, unto the *Aegean Sea*. But yet to the intent that they might not breake forth from any other place, then from their appointed bounds and listes, about that time when the raines were given them to range abroad, the Lord drove them againe, and bound them to *Euphrates*, through the helpe of the people called *Catalani*. These men did serve in the Warres for pay under *Andronicus*, and had *Roxenarius* for their Capitaine, whose prowess was so great, that for feare of them, the Turkes fled away, not onely, from *Philadelphia*, which at that time they besieged, but even almost beyond the ancient borders of the Roman Kingdom, as *Gregorius* witnesseth, *Book. 7. 3.* This feare therefore drave them into the Countries that are about *Euphrates*, and did, as it were, cast fetters upon them, for a time. Neither was it a small chaine unto them, to keepe them from raging as they list for a while, so that by reason that their forces were divided among many Princes, each of them was weaker, apart by themselves, then that they durst attempt any great matter. Both these impediments were taken away, at the time when this power spoken of here was given them. For first, the *Catalani* did not prosecute the victory which they had begun, but went away, and returned home a litle while after. Moreover about the same time, namely, about the year 1291. the Christian Princes had lost all that which they had gotten both in *Palestina*, and the countries adjoining, by twelve batailles, and which they had held in possession for the space of 196. yeares, so that they were glad to forsake all those lands, and to go every one to his own habitation. To conclude, all the Turkish families, did subject themselves to that of the Ottomans alone, either of their own accord, or els compelled by force thereto. By means whereof the Turkes being free from all feare of enemies at their backs about *Euphrates*, and having no man before them, that could withstand them with sufficient strength, did renew their assault upon the Romanes, and did at length utterly overwhelm them within a short time, like an inundation of waters.

Bound at that great River *Euphrates*.] So properly called, being that famous River of Armenia; that flowes nigh to the West side of *Mesopotamia*, where the Turkish nation inhabited many yeares, before that it tooke this warfare in hand.

15. And the foure Angels were loosed.] Here we have the execution of the commandement, which falleth into the year 1300. by one consent of all the Historians; when as after they had composed all dissensions at home, and had all of them consented to be under the Governement of the Ottomans, it was lawfull for them to use all their strength with all liberty for the enlarging of their dominions, and so at length to creepe forth of those straits, whereinto they had been formerly thrust. Now, how long time this power, that is here given to the Turkes should last, it is declared in the next words, which were prepared at an houre and a day, and a moneth, and a year, the which so exquisite a description serveth to comfort the godly, to whom the Holy Ghost would have it known, that this most grievous calamity hath his appointed termes & limits, even to the last moment, beyond which it should not be prolonged. The which space seemeth to be for 396. yeares, every day being taken for a year, after that manner as we did interpret the moneths before. Now a year here put simply, is understood to be a vulgar and

and *Ysuall Indian year*, that consists of three hundred sixty five dayes, and some houres. All which time being numbered from the year 1300. shall expire at last about the year 1696. Which is the last terme of the Turkish name, as other Scriptures also do prove, with a marvellous consent, into which I may not now make a digression, but there will be an occasion given elsewhere to speake more fully thereof, if God will. In the meane time we must know, that the strength of the *Turkes* shall not stand intire, and unshaken during this Terme, but shall totter, and waxe towards the ruine thereof about forty years before that their utter destruction shall come. But of this matter we shall heare elsewhere more at large.

To stay the third part of men.] It is not for nothing that he makes mention of power given them to slay, because these Angels should spill more blood, then any other enemies that were spoken off before. A great number was slaine by the *Saracenes*, and the *Antichrist of Rome* is wholly embued in the blood of the *Saints*, as we shall see Chapt. 17. 4. 6. But the slaughters that should be made by those, are none to these which the *Turks* should make, and therefore they come not into any account. The rage of this savage enemy is limited with the bounds of the third part, as we have seene it already accomplished in the *East*, partly, in *Asia*, partly, in *Europe*, whereupon it is not to be feared, that it should be much more enlarged. And certainly it is stayd by force of the same prohibition, whereby the waves of the raging Sea, is stayd with the fleder Sands. For what barre is there against it in the *West*, while Christian Princes bend their forces one to destroy another. And yet there may be some excursion made out of course beyond these bounds for a little time, to punish some men withall, as we observed in the *Church of Sardis*, Chapt. 3. 3.

16. And the number of horsemen of warre.] In the Greeke the singular number, horseman, is put for the plural, horsemen, unlesse, perhaps it be put dividually, as if he should say, and the number of his armies of that, that belongeth to the horsemen, two thousand times a hundred thousand. I heard also the number of the armies of the footmen, but which I neede not to relate, seeing any man may easily conjecture by so great a number of the horsemen, that the footmen are almost innumerable. *Complutenjes*, and the *Kings Bible*, reade of the horse. A certaine old Coppy readeth, of the horses, and millions of horses, and the word *two* is put out. The which yet *Aretas* hath, and the *Vulgar*: the *Interpreter of Aretas*, and the *Vulgar* explaine this number by the parts, twenty thousand times ten thousand, which *Theod. Beza* translateth in the whole summe, two thousand times a hundred thousand. In the member following the *Complutenjes*, and the *Kings Bible* leave out the copulative and, which *Aretas* and the *Vulgar* reade. *Theod. Beza* turneth it by the rationall particle, *for I heard*, as if the number that was expressed belonged to the whole army, which, yet is expressly referred to the band of horsemen, and so the indefinite number of the rest of the bands, should respect the foote band, as we said before. Unlesse perhaps, all his forces be of horsemen, because of that swift increase, wherewith the *Turks* should prevaile, as it is also intimated by the verse following. These things though they be of lesse moment, yet are they not to be neglected. We understand by this, that the forces of the *Turkes* shalbe huge and mighty. And indeed it hath been so found true in experience in many battailes, that the *Turke* alone, doth bring forth more souldiers into the battaile, then all the *Christian* Princes joined together.

17. And I saw the Horses in a vision.] So much for the number of their forces. The nature of them is opened in this verse, which of what kind it is, is shewed by the *Horses*, the armour of the *Riders*, by the *Lyons* heads of the *Horses*, and by that, that cometh out of their mouth. They are horses *malicious*, and readines to fight, as above vers. 7. The habber-

gions of the *Riders* were fiery, of purple, and of brimstone colour, of the same nature altogether with that which cometh out of the mouth of the horses, which breath out fire and smoke, whose colour is of purple & brimstone, which three, are men-killing instruments, as we shall see afterwards. Seeing then, that they are armed with these three in their breasts, it is all one, as if he should say, that they are armed with the destruction of men, supposing all their safety, and defence, to consist in killing other men. How lively do these things expresse the *Turkish Empire*, which is underpropped with no other buttresse, but with tyranny alone? But besides, their fiery brigandines are open and made manifest to all men, even as fire also cannot be hidden. What other argument can there be, by which this *Trumpet* is challenged as proper to the *Turkes*, and not to the *Saracens*, or *Romanes*; For the *Turkes* fight openly, and bid open defiance to all that be of the *Christian* name, of whom there is none, who may not see afare off an hostile minde towards them both, on their breast plates, and in their breasts. The *Saracenes* indeed did annoy them also, but they invaded them sodainly, and by fits, flying in upon them as closely, and craftily, as they could. The *Romish Locusts* also did so deceive, and do so still deceive men with their juggling tricks, that they whom they kill cannot be perswaded, that they be their enemies. For they hid their coats of male, and their breast plates, and they make shew of no hostile matter, but lurke like *Scorpions under a Stone*. The lion-like heads of the horses note out their notorious cruelty, wherewith this generation is made infamous above all others that ever were heard of. Yea, and they do herein passe the *Locusts*, who had teeth only like *Lyons*, but they have their whole head, that for the strength of their jaws, and the sternesse of their countenance might be added to the cruelty of their teeth. That which cometh out of their mouth is of three sorts, fire, smoke, and brimston, which three, seeme to note out one thing, namely their warlike games, and peeces of ordnance, the originall whereof was not much later then the offspring of the *Turkes*, and which the *Turkes* do use in a more outrageous desire to worke mischief, then any other kinde of men. The greatnesse of that *Gunn* was almost incredible, which *Mahomet* used in besieging *Constantinople*, for the drawing whereof, there were seventy yokes of oxen and two thousand men were used, as *Laonicus Chalcocondular* reporteth; in the eight Book of his *Turkish Histories*. And those twelve thousand *Iauxers*, which are the ordinary gard of his body, are all Gunners. Now see if any thing could be spoken more fitly to declare the nature of *Gunn*. First, here is mention made of fire, but least it should be thought to be vulgar, there is a double difference added, of smoke, and brimstone. For the fire that cometh from *Gunn*, is notably known from ordinary fire by an abundant smoke, which ariseth out of the sodain inflaming and extinguishing thereof, as is usually seen in discharging of ordnance. Where the fire continueth burning and flaming out brightly, there is least smoke of all, as which the flame doth wholly almost consume. Besides, this fire is of brimstone, it is not gun-powder made of saltpetre, cole, and brimstone? The *Holy Ghost* therefore describes this enemy unto us by those warlike instruments, which should take their beginning almost with this tyranny. Now this fire cometh out of his mouth, because they do as easily send out this fire, as they do breath. If so be that soveraigne, and Captaine - Robber of the world, shall but once command any country to be wasted, he hath armies at an inch, and those most fit for his purpose, which will presently do his command, and lay all wait.

18. By these three.] Hitherto hath been shewed what manner of *Captaines*, and *Souldiers* the *Turke* hath, now he cometh to the effect of their warres. Which is first, the killing of the third part of men. We heare (the more is the pity) of con-

of continuall butcheries by them made, neither is any man ignorant almost, how farre and wide their cruelty makes assault. Now in that he saith, *by these three*, it is to be understood by *these three jointly*. He reckoneth *three things*, as if they were distinct, because the former description of the fire did require such a numbring of them, And yet men shall not perish by means of their gunnes alone, but one kinde of warlike instruments is put for the whole kinde.

19. *For their power.*] Complutense and the Kings Bible reade otherwise, *for power is in their mouth, and in their Tayles, Arisles and the Vulgar* consent with them. And so it seemeth it must needs be read? Otherwise the reason which followeth doth not agree with those things that go before, in those words for *their Tayles*, &c. Hence therefore we have another difference between *these horsemen*, and *the locusts*. For these did carry their darts in their *tayle chiefly*, that is the *scumme of the Saracenes*, a company of wanderers and Vagabonds. Who having no habitations of their own, flew up and down hether and thether; seeking places to dwell in, and turning others out of their possessions, when as in the meane time their *supreme Princes*, called *Caliphy, Seriphes, Soldans*, tooke their pleasure at home in *Babylon, Persis, and Aegypt*. so the *bagging Friars*, the *Tayles of all the Religious orders* did sting most villanously. But here *Head and Tayle* are even alike, and both of them do worke mischeife alike. The *great Turke himselfe*, the *Basse, Beg*, and the rest of the instruments of his Tyranny, do all of them, breath out and exercise the same cruelty. Moreover, these Princes are the setters on of the rest to be cruell, and put weapons into their hands, to fulfill their furious minds withall.

Having heads wherewith they hurt.] The *Tayles* also have heads and mouths, out of which they poure out the same destruction. All of them from the *high Emperour* to the basest wood-cleaving slaves, are like the *Serpents* called *Anaplis bane*, that sting at both ends, as the most learned *Innius* hath excellently observed.

20. *And the remant of the men.*] The other event is the obstinacy of the residue that escape the fury of these *Turks*, who yet are nothing at all moved with these evils, neither do they endeavour to amend their wicked lives. Now who be these residue? Are they not they of the *West*, seeing the third part of men in the *East* was long since slaine, *Africk* was lo quinated, and weakened, by the invasion of the *Saracenes* that it yielded it selfe to be under the dominion of the *Turks*, without any bloodshed. Now the *Sinnes* which do stick so fast in their hand and impenitent hearts, are first against the first Table, viz. their *Idolatry*, in this verse. The notorious wickednes whereof is declared, first, by the *Author*, that it is the *worke of mans hands*, then that it is a *worship given unto devills*. Thirdly, from that *desperate and outrageous desire and delight* which they have unto, and in this Sinne, which appeareth by so many and diverse sorts of *Idolls*, of *Gold, Silver, brasse, stone and wood*; and last of all, by their notorious folly, worshipping things that be void of all sense. Out of all which it may be made more cleare then the noone light, which of the *Western Inhabitants* are the cause of this most grievous calamity, with which this *Western part of the Christian world* is plagued by the *Turks*. For where shall we finde this *Idolatry*? Truly, the *Protestants*, as they call them, and the reformed *Churches*, have sent away all worship, reverence, and holy honour of Images to Hell againe, from whence it first came; That *Church* therefore which boasteth it selfe to be *Catholike*,

whose Head is the *Pope of Rome*, whose Temples glister with golden, silver, and brazen Images, yea which refuseth not to worship images of stone and wood, that *Chur ch* (I say) is this residue company here spoken off, which defending the Idolatrous adoring of Images, by wresting of the Scriptures, by counterfeit miracles, and by what force, fraud, and deceitfull meanes soever it can possibly, will not be rowzed up from this her dead sleepe, by this most grievous scourge of the Turkish tyranny. Do they not very impudently and obstinately strive to make good, that *Images which are consecrated to the true God, and to his glorified Saints are by no means to be reckoned among Idols*? But what other images doth the *Holy Ghost* here speake off, but those which are maintained so stifiy, and pleaded for so peevishly in the Christian world, and that after the third part of men have been slaine by the *Turkes*? What other Images doth he call devilish? What other worship, doth he call the worship of *Devills*, The matter is plaine, it cannot be denied.

Leave off therefore at length; ô *Rome*, to seeke out these foolish shifts, and starting holes; Do not thus deceive thy selfe, and beate thine own eyes. Thy *Adoration* before the Image of the *Virgin*, is all one as if thou shouldst pray to *Venus*. The worship which thou offerest before the painted similitude of the *Father*, is made to the *Devill*, and not unto *God*.

The *Holy Ghost* here is my *Author*, that warrants me to be thus bold in my assertion, though thou, as thy manner is, wilt cry out, that these are blasphemous words, and wilt accuse the *Holy Truth* of impiety. But it is not to be hoped, that words should reach thee and make thee wiser, when as blows, and those such hard, and mighty ones, will not pierce into thy hard, proved, and *Leviathan-like heart*. Notwithstanding, though thou wilt get no good by these judgements of God, all the Godly wil detest thee, who doest, with these horrible finnes of thine, bring this most fell and fierce Fury, this cruell Turke upon the Christian world, and keepest him in so long: Art thou not ashamed to exhort the *Christian Princes*, as thou doest, to wage warre against the Turke, whom yet thou makest to be invincible with thy *Idolls*? To pretend to have a minde to fight against a cruell enemy, and yet secretly, and under hand, to furnish him with aide, that so all our forces against him, should be made a prey unto him? If indeed thou doest from thy heart desire to have this Arch-spoiler of the world to be repressed, or rather to be cleane taken away, and destroyed, cast away from thee thy *dungbeil Gods*, cast off thy sacrilegious supremacy, reforme all thy other grosse corruptions, according to the rule of true piety, then shalt thou see this mischeivous, and terrible Monster, that is overwhelmed with all manner of wickednes, to come to ruine of himselfe, as the which would not stand one moment as he doth, if he were not upheld and underpropped with thy abominations.

But I know, that neither thou wilt be admonished with words, thou art so incorrigible, neither can he be overcome, till thou be overthrown with fire and sword; as it shall be made manifest afterwards.

23. *Neither did they repent.*] Another kinde of finnes against the second Table, which be four in number, *manslaughter, witchcraft, whoredom, robberies*, of which he that knows not that *Rome* is the great exchange and billyard to the *Christian world*, surely he is like one that can not see clearly; though the Sunne shine bright at noone day.

THE TENTH CHAPTER.



WHEN I saw an other Angel comming down from heaven, clothed with a cloude, and the rainbow upon his head, and his face was as the Sunne, and his feet as pillars of fire.

2 And he had in his hand a litle booke opened, and he put his right foote upon the Sea, and his left on the earth.

3 And cried with a loud voice, as a Lion roareth: and when he had cried, seven thunders uttered their voices.

4 And when the seven thunders had uttered their voices, I was about to write: but I heard a voice from heaven saying unto mee, seale up those things which the seven thunders have spoken, and write them not.

5 And the Angel which I saw stand upon the sea, and upon the earth, lift up his hand to heaven.

6 And sware by him that liveth for evermore, which created heaven and the things that are therein, and the earth and

the things that are therein: and the sea, and the things that are therein, that time shalbe no more.

7 But in the dayes of the voice of the seventh Angel, when he shall beginne to blow the Trumpet, even the myserie of God shalbe finished, as he hath declared to his servants the Prophets.

8 And the voice which I heard from heaven spake unto mee againe, and said: go and take the litle booke which is open in the hand of the Angel standing upon the sea, and upon the earth.

9 So I went unto the Angel saying unto him: give mee the litle Booke: and he said unto mee, take it, and eate it up, and it shall make thy belly bitter, but it shalbe in thy mouth as sweet as honie.

10 Then I tooke the litle booke out of the Angels hand, and ate it up, and it was in my mouth as sweete as honie: but when I had eaten it, my belly was bitter.

11 Then he said unto mee, thou must prophecy againe among the people, and nations, and tongues, & to many Kings.

The Logically Resolving of it.

SO much for the first member of the six Trumpet, to wit, the Evill it bringeth. The comfort of it followeth, which consisteth partly, in the Authority of him that revealeth it, partly also, in the things, that are revealed. His Authority appeareth clearly by the power of a certaine Angel descending from heaven, who is notably described by his apparell, the ornament of his head, the brightness of his countenance, the burning heat of his feet, vers. 1. Also by his knowledge, which the Booke sheweth that was open in his hand, and by his presence every where, declared by so great a parting of his feet asunder, verse 2. The things that be revealed are, either such as are to be sealed up, or to be communicated. Those have the voice of the Angel for their principall cause, the seven Thunders for their Instrumentall cause, vers. 3. As also, a consequent of these voices, both Johns desire to write, and injunction not to write, vers. 4. The things to be communicated, are either as touching the consummation of the ministry of God, in the times of the seventh Trumpet, which is confirmed by an Oath, vers. 5. 6. 7. Or els, as touching the Gift of Prophecy, restored againe unto the Church, the preparation whereunto is laid down in the rest of the Chapter. The Prophecy it selfe followeth in the Eleventh Chapter. The Preparation consisteth, either in the Signes, or in the Interpretation of it. That hath a commandment to take the Booke before it was taken, vers. 8. And the obedience of Iohn, vers. 9. After that it was delivered, there is both a commandment to devoure it, as also, an advertisement touching the sundry taste of it, vers. 9. And a trial made thereof by Iohn, vers. 10. Last of all, the Interpretation is added, vers. 11.

THE EXPOSITION.

1. When I saw another Angel.] We refertre these things in the Analysis to the solace of the Church against the evils of the former Trumpets, specially the sixth. Which is added unto it very seasonably. For who is there, who would not languish away, almost, with the tediousnes of such long lasting troubles, hearing of nothing els in the Church, throughout a long row of yeares and Ages but stormy tempests of Haile, burning mountaines, the darkening of the sunne, Troopes of Locusts, and Serpents spitting out flames of fire, with which an infinite number of men should be miserably consumed and burnt up? Now therefore after that the Church hath been, as it were, tossed up and down in the deeps a long time, and in exceeding manner, and the land and haven is shewed them, wherein they should at length have some rest and respite from these evils; and not so onely, but a prosperous gale of winde also bloweth upon them in the meane time, which might make them to ridd way the better in their voyage. For which purpose, an Angel of most great power descendeth down from Heaven, of a diverse nature from those Angels, who blew the former Trumpets, or of which any mention had been made

elsewhere before. For they were Servants; this is the Lord Christ himselfe, as whose apparell, countenance, and voice, and his whole ayre is more majesticall then can suite with a creature. Neither doth this hinder it that he hath such a strange forme, and so unlike to his true humanity. Seeing it is cleare out of the first Chapter, that he doth in speciall manner take to himselfe such a resemblance, as might most fitly serve to expaine and to confirme the things that are propounded to come. Therefore as touching this description of him, he is called strong, or mighty, because he hath power enough in his hand to deliver his Church from those evils whereunto it shalbe at any time oppressed. He descended from heaven, because that he should now at length after so long a space of time, visite his Church, from which he seemed to have been for a long while absent. And indeed, about the time of the founding of the sixth Trumpet, when as the foure Angels were loosed in the yeare 1300. as we have said, Christ began to shew himselfe in his stately presence more at large, then in the former times that went next before that, and yet he came down from heaven, clothed after a sort, with a dusky cloud; being not plainly made known

known unto the world, but inwrapped, as yet in so great obscurity, that he did but appear unto them, as it were, through a lattice. He weareth a rainbow upon his head, which is an evident foreteller and witness, of the old covenant, and calmes that was after the flood, that we might both understand, that he is faithfull, and constant in his promises, as also, that the former tempests should be every day more and more by little and little driven away, till at length the sky be cleare and quiet on all sides. His face shineth like the Sunne, seeing Christ is most glorious, at least, so farre forth as he is made known unto men. But his feet do still burne in the fire, because his poore members that are of base account in the world, should be burnt up upon earth with a grievous heate of affliction. And yet there should be no danger of perishing in the fire, because his feet are pillars, and those made of fine brass, Chapt. 1. 15. For these things belong to the same time, see Chapt. 2. 18. So then Christ doth repent in his own person the Church that then was to be seene under the sixth Trumpet. Which began to recover some health againe, about the yeare 1300. Yet so as it was overcast with much darkenes, notwithstanding it did give some hope of a more full restoring to health in due time, and in the while time it laid open the most pleasant countenance of Christ, such as the world had not of a long time seene, though the faithfull were all the while driven into many straights.

2. And he bath in his hand a little Booke open.] To whom doth an open Booke better agree, then to him that hath opened the Seales thereof, Chapt. 5.5. In that Christ therefore commeth forth with this Booke wide open, we are taught that now againe men should have power and liberty given them to know the truth, after a long buriall of it in ignorance, as we know it came to passe about that time. For about one and the same instant did the Turkes begin to prevail in the East: and learned men to arise up in the West, who did defend the truth with boldnesse and freedom of Spirit. But yet this Booke which he hath in his hand, is but a little one, as it is called, and that either because there were not so many Changes of matters in the world remaining unaccomplished, but that they might be all contained in a small volume, as the words declared in the sixth verse of this Chapter. There shall be no long delay of time any more, or rather, because the knowledge that should be of these matters at this time should be slender and small. For declaring of which, served Christ being clothed with a cloud, as we laid upon the former verse.

And he put his right foot upon the Sea.] This thicke Sea of the inferiour world is the doctrine of the corrupt Church, Chapt. 8.8. Which yet doth no lesse belong to those, who should by vertue of their office publish and dispense it. The Earth describes the rest of the common people, which are Christians in name onely. Now the feet of Christ are his members, namely, his faithfull servants, by meanes of whom he walketh on the earth. Of these feet, the right one is the stronger, and by the setting of this upon the Sea, is declared, that Christ was now at length about to call out of those dregges of the Church men, some choise ones to be his faithfull members. His left foot also placed upon the earth, teacheth, that he would take some, also out of the laity, who though they did not equall the clergy men, those right feet of his, in the excellency of their gifts, yet they should be made his true members, and should enjoy the like honour with them. Such right feet as these are here spoken of, were Iohn de Polacio, Martine of Padua, Iohn de Ganduno, Michael Cicerius, Michael de Cornaria, William Kenan, Gerard Ridder, Iohn Rochemalada; Arnachanus the Irish Bishop, Iohn Wicklesse, and others, Christ drew these men out of the Salt Sea of the Popish doctrine, after he had taken them out of the rabble of Clergy men, and then he leadeth unto the waters of truth, that were more sweete & wholesome. His left feet take out of the Laity, were Ludwrick of Ba-

varia the Emperour, Marfilus of Padua, Danes, Aligerius, & many others, who did with all their might defend the truth, when once they had come to the sight and knowledge of it.

3. And he cried with a loud voice.] Hitherto we have had the description of the Angel. Now the principal cause of sealing up matters is set down, to wit, the crying of the Angel, like to the howling of a Lion, for so the word here called roaring, doth properly signifie, the howling of Oxen and such Beasts; Lions roaring is called by three other names in Greeke. And yet the word properly signifying to roare is given sometimes to Oxen, and this word of bellowing is sometimes given to a fiew and Camels, as Hesichius teacheth. But the Angel here is said to bellow, not because he should mutter for feare, and durst not put out his voice, for withall it is said, he cried with a loud voice, but to shew, that the meekenes, and patience of an ox was now to be mingled with the fortitude of a Lion. And so indeed did Christ cry out at this time valiantly, being, as it were, revived in his members, and yet this cry was onely like the bellowing of an Ox, neither did it much terrify any man as yet. Those Christian worthies who first of all sprung up, did make pittifull complaint and outcry with their voices, while they contended for the truth, against lies, but yet they were faine to endure the grievous yoke of bondage, which they were not able to shake off, with all their struggling to the contrary.

The seven Thunders speake.] which like an Echo answered this bellowing. Now these Thunders are those seven Angels, as I suppose, of which there is mention made afterwards, Chapt. 14.6. &c. Certainly the time agreeth, as we will shew on that place; besides, their function may very well be likened to Thunder, which did resound, when this bellowing noise was made, for they taking their beginning from hence, did so warre, and make such a loud noise, that they who despised the bellowing of the Angel, began at length to be horribly afraid at this Thunder; now it is worthy the observing, that the thunders speake not, but at the crying of the Angel, even as the Echo hath not a voice of it own, but giveth backe the voice onely which it received; even so these restorers of the truth, howsoever they should be condemned of the world for bringing in novelities, yet they held nothing which themselves were not taught of God.

4. And when the seven Thunders had uttered their voices.] So much for the cause; now the desire of Iohn is declared, who was about to write after he had heard the Thunders, but he was forbidden by a voice from heaven, and commanded to seale them up. These misteries were to be kept secret, as it is above, the Booke could not be read, as long as it was sealed, Chapt. 5. For the most in these times knew not what the voices of the Thunders meant, neither did they perceive what would come of them.

And write them not.] So reads Aretas, the Vulgar, and other Greeke Copies, as if these words did declare to what, meant the former word Seale up, namely, not commit them unto writing, and to make a record of them, but to keep them in secret to himselfe. But is that revealed unto Iohn in private, which he might not divulge among others? That seemeth not to be so, because Christ did therefore receive this prophecy to declare it unto his servants, as it is above, Chapt. 1.1. Where he saith, to his servants, not to anyone, shewing it was for the common good of the whole Church. Wherefore these words seeme to be thus understood, as if he should say, do not set down these voices of the Thunders in this place; but reserve them for another, that is more proper and fit. Which Interpretation is favoured by certaine printed Copies, which read, After these things, thou shalt write them. Now although the word in Greeke put for after, might easily be changed into not, the first vowel being changed, and the last participle being cut off; yet I can hardly think that there can quite contrary readings be found at any time; wherefore in such a

case, where it is hard to judge what is best to assent to, I like best of that interpretation, which may equally agree with both, namely, according to that sense which we brought even now, unless some man had rather have those words (and after those things thou shalt write them) to be referred to the next visions, which follow, and that the voices of the Thunders should be buried in perpetual Silence. But the former opinion is sounder, that because the Revelation is given for a common comfort, those things were to be shewed afterwards in their proper place, which are here commanded to be kept in silence. And yet I would not deny that some thing may be communicated to the Saints apart by themselves, as there was unto Paul, who heard words that could not, or might not be uttered. 2 Cor. 12. 4. But the purpose and drift of this Prophecy is to be respected. Moreover, to what purpose should that which the Thunder spake be overwhelmed with everlasting silence, if it should be at last accomplished? Therefore the meaning of these words that they should be sealed up from this time, wherein they should be hidden from the world, as it commonly falleth out with matters in their first beginnings, but yet after that they should be written in their due place, when they should have their issue, and so by the event should be most plaine. That is, they should be understood when they were finished, not to be known when they were to be done, or in doing.

5. And the Angel which I saw standing. So much for that, that is to be sealed up. Now followeth the consummating of the mystery, which is the first of the things to be communicated. It is confirmed by an oath, that it shall be in a short time. For in that he lift up his hand, that was done according to the ancient solemn manner of those that swear. Whereupon to lift up the hand is often put for to swear, Gen. 14. 22. Num. 14. 30. Exech. 20. 5.

6. And he swore by him that liveth. The Grecians do usually in swearing put that which is sworn by, in the accusative case, but John after the manner of the Hebrews puts it in the dative, with the preposition *me*, as swear unto me in the Lord, that is by the Lord. 1 Sam. 14. 22. Now he describes God by his power, which shineth forth chiefly in creating all things, by which he putteth us in mind, that he is no lesse able to set an end to things, as he is to give them a beginning. And that therefore we should not doubt, but that hee could straightwayes finish the work that was to come, who did in the beginning frame all things of nothing.

That there should be no more time. I translate the word here called Time, and call it delay of time, thus, that there should be no more delay of time. For so this word doth sometimes signifie, protracting, or long continuance of time, in the Greek: Time will mollifie and mitigate, that is, continuance of time, whence a verb commeth, that signifies to flaken, to come slowly, to slay. Arctas, and the common sort of interpreters will have these words to be understood of the abolishing of time after the consummation, if as the Sun, and the rest of the Stars should stay their courses, and should no longer go their yearly circuits. But they are to be referred rather to the shortness of time that should be to the consummation. For otherwise here should be no special consolation, but such as should be no lesse common to all ages. For even from the beginning of the world it might be well said, that there should be no time after the consummation. To what end also should he separate the parts that were not at all divided. But in the beginning of the next verse saying, time shall be no more, but the mystery shall be consummated. Time after the consummation differeth not at all from the consummation.

7. This is therefore the meaning of the words, that a very little time is now remaining until the finishing of the mystery. Which is the summe of the preaching of the first Angel, Chap. 14. 7. For the hour (saith he) of judgement is coming, in which, that which is here signified by the Angel that sweareth, is performed, For they belong to the same time, and the matter of

their preaching is one and the same. And yet indeed though they should hold their peace, the very restoring of the truth should cry, that the end approacheth.

7. But in the dayes of the voice. He describeth here the time of the consummation. But that which followeth, when it shall come to passe that he shall blow the Trumpet, the vulgar doth not well to adde when he shall begin to blow the Trumpet, Which did indeed deceive some interpreters, so that they thought that this finishing of the mystery, was to be referred to the first blast of the seventh Angel. But it shall be made more cleare then the light afterwards, that this end is not to be expected at the beginning of the seventh blast, but after some long time thereof. The space of time between Vial and Vial, shall not be small, the first whereof is not to be poured out before the seventh Trumpet hath blown, as after shall be more clearly made manifest, what is that then that the Angel promisseth touching the raking away of long delay? Not that the matter shall be done in a moment, but because the space of time that shall be, is nothing to that, that is past.

The Mystery of God shall be fulfilled. So doth the Vulgar read, Completeness reads, it should be finished, repeating the particle that, which was in the former verse. See what Beza saith on these words. All Interpreters that ever I could come to the light off, do with one consent understand these words of the last day, and last coming of Christ unto judgement, which indeed is to come to passe in the dayes of this seventh Angel, yet notwithstanding, if we consider the drift of this Booke, and the last moments of time be diligently weighed one by one, it will easily appeare, if I be not deceived, that there is another meaning of these words. The whole Prophecy aimeth at this, to teach us what should be the race of the Church, as long as it should continue in her pilgrimage upon the earth; The which, seeing it was done most evidently in the Church of the Gentiles, some mention was to be made of the restoring of the Jews, as the which other Scrip ures declare, that it should certainly be, before the last end of the whole world come; As if we examine each of the moments of the seventh Trumpet, we shall find that the Book of the Revelation proceedeth no further, then to the restoring of this Nation, that hath been so long cast off as we will, by Gods help, make it manifest in the due place.

Which restoring may well be called a mystery, because it is so farre remote from the understanding of man, as whereof they, to whom the benefit belongeth, have no hope, at all, as the Prophets teach in many places.

Wherefore (saith the Lord in Esay) shouldst thou say: O Jacob, and speake O Israel, my way is hidden from the Lord, and my cause is passed away from my God? Chapter, 40. 27. And again, But if Zion say, God hath forsaken me, and the Lord hath forgotten me, Chapter 49. 14. I suppose then that this calling of the Iewes is this Mystery here spoken off. It is indeed certain in the time of this Trumpet, that the last end is to be put to all things, and therefore wee finde no such clause of the seventh Trumpet, The third voice is gone, as is used in shutting up the first, one voice is past, Chap. 9. 12. and sixth, Chap. 11. 14.

For this Booke of the Revelation doth not lead us so farre, because it is not expedient for us to know so much, neither is it to be imparted to any Creature, as the which the Sonne himselfe, as hee was man, was ignorant off, Marc. 13. 32.

As he hath declared to his servants the Prophets. To whom this Mystery was abundantly revealed, but yet so, as it is not so well understood of the men in our times, whereby it commeth to passe, that those things which the Prophets foretell as things to come, the common sort doth so interpret them, as if they were already past. Moses in his most renowned song, celebrateth this mystery about the end of it, Deuter. 32. So David commonly in the Psalmes, So Isay, Jeremy, Ezechiel,

Ezekiel, and the rest, it where too long even to reckon up the places. Learned men will be content even thus to have this matter pointed at, as whom it shalbe enough even in one word to admonish, that we are to seeke out another manner of interpretation of many places in the Prophets, then that which they have hitherto followed in their expositions.

If these words should be understood of the last coming of Christ to judgement, the Prophets have not so many words, at least, not cleare enough, as touching this matter. But now hence we may learne, that the old Prophecies are not to be thought to receive accomplishment, either in the first coming of Christ, or in the calling of the Gentiles, but that they do reach even vnto the full consummation of the mystery. They therefore that thrust them up into the straits of the calling of the Gentiles, do slur up from themselves the passage into the understanding of them, and bereave the Church of a great part of her Solace.

8. *Go, and take the little Booke.*] Another thing that is to be communicated is the gift of Prophecy restored againe unto the Church. For this new commandment sheweth, what should be done by the Ministers of the word, that should live in the times of this sixth Trumpet.

As for *Iohn* himselfe, hee for his part seemeth to be prepared enough before, to perceiue the matters in this Revelation, both by the things which he saw and heard, as also by the inspiration of the Holy Ghost, wherewith he was extraordinarily indued. And if there were onely some transition propounded here, that so matters might be thought more clearely, he would have used the same in their due place elsewhere in this Treatise. Wherefore I doubt not, but that *Iohn* is here propounded for a Type of the Ministers of that time, as he doth commonly elsewhere stand in the roome of the faithfull. As he therefore should take the Booke from the Angel, and after he had eaten it up, should againe do the works of a Prophet, so there should be faithfull Ministers raised up about these times, who should preach the truth unto the world. Wee have said before, that some Godly men did rise up by and by after the Turkish tyranny began, who being those seer of the Angel set upon the Sea, and the earth, did discharge this office of Prophecy courageously.

Which was a notable blessing of God, seeing now of a long time, this office was exiled from the earth, being chased away with that hellish smoke, which the bottomlesse Pit that was opened by the Komish Starre sent out of it. Now it returned againe by the mercy of God, and men were invited to take the little open Booke, which the former times had shut up. The force of which commandment stirred up those that I spake of, and many others that followed after, who would never have cast their lives into so great dangers, which they must needs undergo in so great envy and hatred, almost of all men, unless some heavenly desire put into their hearts by God had inflamed them. But out of this commandment we may draw this generall proposition, that men are suggested and slacke unto the study of Prophecy, and do not yerd up their lomes readily to undergo this office, till they be picked forward unto it by Gods Spirit.

9. *So I went to the Angel.*] This gift is to be obtained by prayer, even in those that have power given them by vertue of their office to Prophecy. We must beg earnestly at Gods hand, together with *Iohn*, that he would give us the Booke, yea though we be already entered into this function. And the Booke is given, when men are furnished with abundance of more full, and fruitfull knowledge thereof. And so indeed, in this age there was most excellent abundance of this, when as now, first of all, the Art of printing Bookes was found out, through the great blessing of God. But besides, these things do declare, that the men of that time, being once awakened by God out of their dead sleepe, should bend all their force, to profite more and more in the truth that was now kindled

in the world. And indeed, the industry of those men was so rare, and their increase in all kinde of knowledge was so swift and speedy, specially of diuine things, that a man might worthily say, they did rather deuour then read Bookes. After *Wicliffe*'s time, when the Schoolemens Barbarous writings were cast behinde doores as refuse stuffe, good and liberall learning revived by means of so happy store of most excellent wits, that there is no man but will confesse, that that was the time, wherein men did eate up Bookes.

And it shal be bitter in thy belly.] The word when it is tasted with the mouth is sweet, but bitter in the belly, that is, the knowledge of Gods will is very sweet and pleasant by it selfe, but the publishing of it, whereby the fruit of it might come unto the rest of the members, is full of troubles, and anguish, like the concoction of meate after it is digested in the stomack: which thing *Jeremy* had experience, and complained off long ago, Chapt. 15. 16. Also *Ezekiel* 3. 3. And so in a word, have all done that have runne in this race, but especially, these new Champions of this time that I speake of. And indeed, the word was so much the sweeter unto them, with how much more hearty hunger they came unto it, after it had been soten away from the world for certaine Ages, and was now, first of all, restored againe, through the mercy of God; contrariwise, the office of preaching it was so much the more bitter, by how much more grosse the blindness was, wherein men were drowned, who must needs be found to be the more obstinate, and mischievous, against the faithfull preachers, and professors of the word, because they had been so long inured to it, and nouelled in their wicked opinions and practises. The State of that time could not be declared more briefly, nor yet more manifestly.

10. *Then I took the Booke.*] Although *Iohn* heare how great trouble this meate should bring, yet he willingly obeyeth the Angel, and deuoureth the Booke, as he was commanded. The desire after the heavenly word of God was more strong and forcible with him, then any respect of irksomnes, or of gripes at heart, that were like to arise out of the bitterness of it. And this kind of fortitude was singular in the learned men of that Age, that we spake off before: it could not be, but they knew well enough, what dangers and troubles they should raise up against themselves, by defending of the Truth, yet for all that, they were not a whit lesse painfull, and courageous in seeking and setting out the truth, but contemned all the bitterness of any danger whatsoever, in respect of that sweetnes, which they tooke in, and sucked out of the very of the Holy Ghost. By whose worthy example, all the Ministers of the word are to be provoked, to go forward in the discharge of their holy function boldly and stoutly, and never to forsake, or to balke it for any troubles they can meete withall. It is not any strange thing to find that bitter in experience, which when it was first but ovelly tasted with the tippe, as it were, of the tongue, seemed to be sweet. Let every Prophet therefore meditate thoroughly of this instruction, and hide it in his heart, least perhaps, when he lights into evils which he never before made reckoning of, he faint and give over, all at length, not being able to hold out to the end, in regard of his own great infirmity.

11. *Thou must Prophecy againe.*] Now he sheweth in a few words, to what purpose the former signe was used, namely, that we might understand that the gift of Prophecy, should be restored againe to the Church. The preparation whereunto was, the taking and eating up of the Booke, and that is, the desire after all good learning, wherewith men were inflamed, which gave great hope, that more plentiful light would breake forth every day more and more. But the opinion of those men is fond, who will gather out of these words, that *Iohn* is to be looked for, together with *Enoch*, and *Elias*, to come again at the end of the world.

These things belong not to the last day, but to the *sixt* Trumpet, which we shall demonstrate afterwards to be now past and gone. As for *Ishn* he is onely brought in as a Type. World.

THE ELEVENTH CHAPTER.



AND a reed was given me like unto a rod, and the Angel stood by, saying, rise, and mete the Temple of God, and the Altar, and them that worship therein.

2 But the court which is without the Temple, shut out, mete it not; for it is given to the Gentiles: and they shall tread under foot the holy city two and fourtie moneths.

3 But I will give to those my two witnesses, and they shall prophesy a thousand two hundredth and threescore dayes clothed in sacke-cloth.

4 These are two olive trees, and two candlestickes, standing before the God of the earth.

5 And if any man will hurt them, fire proceedeth out of their mouthes, which shall devour their enemies. For if any man will do them wrong, so must they be killed.

6 These have power to shut heaven: that it raine not in the dayes of their prophesying; and have power over waters to turne them into blood, and to smite the earth with all manner plagues as often as they will.

7 Moreover when they have finished their testimony, the Beast that commeth out of the bottomelesse pit, shall make warre against them, and shall overcome them, and kill them.

8 And their corpses shall lie in the streetes of the great citie, which is called spirituall Sodom and Egypt, where also our Lord was crucified.

9 And men of Tribes, of peoples, and of tongues, and nations shall see their corpses three dayes and an halfe, and shall not suffer their carcases to be put in graves.

10 And the inhabitants of the earth shall rejoice over them, and be glad, and shall send gifts one to another: because these two Prophets vexed the inhabitants of the earth.

11 But after three dayes and an halfe, the Spirit of life comming from God, shall enter into them, and they shall stand up upon their feet: and great feare shall fall upon them, that shall see them.

12 After they shall heare a great voice from heaven, saying unto them, come up hither: and they shall ascend up to heaven in a cloud, and their enemies saw them.

13 And the same houre was made a great earthquake, and the tenth part of the city fell, and in the earthquake were slaine seven thousand men, and the remnant were feared, and gave glory to the God of heaven.

14 The second wo is past, and behold, the third wo cometh quickly.

15 And the seventh Angel blew the trumpet, and there were great voices in heaven, saying, the Kingdoms of this world are the Lords, and his Christs, and he shall reigne for evermore.

16 Then those foure and twenty Elders, which sat before God on their thrones, fell upon their faces, and worshipped God.

17 Saying, we give thee thanks, Lord God almighty, which art, and which wast, and which art to come: for thou hast received thy great might, and hast obtained thy Kingdom.

18 And the Gentiles were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest give a reward unto thy servants the Prophets, and to the Saints, and to them that feare thy name small and great, and shouldest destroy them, that destroy the earth.

19 Then the temple of God was opened in heaven, and the Arke of his covenant was seene in his temple; and there were lightnings, and voices, and thundrings, and earthquakes, and much haile.

The Logically Resolution.

SO much for the Preparation unto the new Prophecy as was observed on the 8. verse of the former Chapter. The Prophecy, it selfe followeth in the first fifteen verses of this. Which concerneth, either the whole body of the Church, or els certaine principall member, thereof. As for that, the Church is either true, or counterfeit; the true, should be very secret hidden, small, driven into straits, during this whole Terme of two and forty moneths, vers. 1. The false, should in the meane time be exceeding ample, large, and spacious, vers. 2. The principal members thereof are the two Prophets, whose diverse estate is shewed according to the threefold difference of the time. The first is, for the space of a thousand two hundred, and threescore dayes; during all which time they should go in blacke, and in mourning weeds, vers. 3. Who yet for all that, should be in the meane time, like olive trees, and candlestickes, vers. 4. And should not be hurt by any that should carry it away scot free, vers. 5. And they should be endued with great power, vers. 6. The second time is, of three dayes, and a halfe, wherein they should be slain, vers. 7. And should lie unburied in the streets of Sodom and Egypt, vers. 8. 9. And should make their enemies glad with their death, vers. 10. The third time is indefinite, after three dayes, and a halfe, wherein they should rise againe, being raised up by the Spirit, first, upon their feet, which should strike a terrour into their enemies hearts, vers. 11. After that into heaven, vers. 12. Whereat the tenth part of the City should fall, many should be slain, and the rest should be terrified, vers. 13. Left of all, there is a Transition made, which declareth the end of the sixt Trumpet, and the beginning of the seventh, the Resolution whereof shall be had afterwards, vers. 14.

THE EXPOSITION.

1. **T**HEN was there given me a reede. After the preparation that was made, whereof we have heard in the former Chapter, namely, that in the first time that the truth began to spring againe afresh, and when as many excellent men did give themselves diligently to the study of good learning, whose fervent desire thereunto was so great, that for two hundred yeares together, after the yease one thousand and three hundred, they seemed to eat up Bookes; I say, after this preparation, at length, about the end of the sixt Trumpet, the matter was brought to this passe, as is here in these words set down, to wit, a more full Prophecy, and a more plentiful knowledge shined forth, both of the times that were past, as also, of those that were present; learned men saw by that Booke which they received from the Angels, that the Church had been now for many Ages in very great affliction, so that it could not be seene clearly of the world, as also, that it was at this present time marvellously vexed by Antichrist. For this Prophecy is a repeating of matters long since past, and recorded, as Moses did Prophetically write, of the first beginning of the World; which name of a Prophecy, how much doth it amplify the dignity of this History; But to the matter, this Prophecy (I say) that doth thus call to minde the time past, doth containe the whole space of the former Trumpets, even as it is manifest, by the determining of the time, in the two next verses.

For the two and fourty moneths, wherein the Church should converse in the Temple, if we number them backward, do not only containe that *houre, day, moneth, and yeare of the sixt Trumpet*, whereof we heard, *Chapt. 9. 15.* But also besides the five moneths of the fift Trumpet, in the same *Chapt. vers. 5.* And those four times repeated, and yet so, as there are yet remaining over and besides all these, nine moneths above the number, which whither else can they be referred, but to those four first Trumpets of the eight Chapter. But perhaps you will say, these two and fourty moneths take their beginning at the end of that *houre, day, moneth, and yeare, of the foure Angels, Chapt. 9. 15.* And so both these spaces of time should belong jointly to the sixt Trumpet, which indeed, can by no means be so. For the whole sixt Trumpet is wofull unto the wicked, in which regard, it is called the second woe, *Chapt. 9. 12. and 11. 15.* But if the times should be disposed after this manner, it contains but a little misery for them, who should Triumph with all manner of joy, for the space of two and fourty moneths, when as the Godly should be afflicted all the while. What great discommodity should the sixt Trumpet bring them, if after that short trouble of one yeare, a moneth, a day, and an houre, they should have thrice as long a felicity and more. It is most certain therefore, that this prophecy doth reach, backwards to the first beginning of the Trumpets, but yet it is set in this place, because the whole race of this time could not be seene thoroughly, before that it was brought to the issue and end thereof. And now indeed, about this time did God raise up learned men, namely, *Philippus Bergomensis, Francus Guicciardin, Martin Luther, Iohn Caron, Philip Melancton, Gaspar Peucerus, Henry Bullinger, Iohn Sleidan, Iohn Funckius,* and others. Who compiling the Histories of the times past, did set before us the outward estate of the Church in their writings, as in a Map. And indeed, this Prophecy was now at last to be added of necessity.

For a man would, and that not without cause, enquire, what was become of the true Church, when the haile smote the third part of the grasse, the burning mountaine turned the sea into blood, the Locusts, and the rest of those fiends, did so cruely rage! In declaring all these troubles, there was a marvellous silence kept touching the Church. Now therefore the

Holy Ghost teacheth by the helpe of this revived Prophecy, what manner of estate it was in, during this time, least otherwise, shee only should be passed over, for whose sake alone this Booke was written.

This Chapter therefore is to be joined with the Seventh, where the Prophecy touching the Saints ended. That Sealing there, and this Temple measuring here, belongs to the same time, and it is one and the same matter that is handled in both places, save that, that belongs to the Citizens severally one by one, this belongs to them all jointly, and certaine of the principall members.

Now as touching the words. The Reede that was given, is a power that was granted to know the truth, whereby the Saints might measure the length and breadth of the true and lawfull worship, least that in so great a confusion, they should stray from a just proportion; in that it was like unto a rod, it teacheth us, that the truth was to be greatly helped, and underpopped with the authority of Princes. For a Rod is oftentimes put for an ensigne of honour, namely, that Scepter which Kings carry in their hands, by which name also that bundell of rods is called, which was wont to be carried before the Magistrats. It signifyeth also an instrument wherewith power is executed, as in the Poet, *Circe the witch worketh all her enchantments with a Rod. Mercury with a little white wand, proper to Ambassadors.* This sheweth then, that the Temple was to be measured by the helpe of some Prince, or great man, as we heard in the seventh Chapter, where Constantine the great was the instrument whom God used in sealing his servants. For while he tooke care for the peace of the Church, and defended the truth with all his endeavour, hee provided a safe refuge for the Saints to preserve them in, from the contagion of the times.

And the Angel stood by. These words are wanting in *Aretas*, whereupon it is that he makes the Reede to command him to arise and mete. But the helpe of Angels joined elswhere with the Ministers, where the like businesse is in hand, doth seeme also to require, that nothing should be done but in the presence of the Angel; see *Exech. 40. 3.* And afterwards, *Apoc. 21. 16.* Wherefore Theod. Beza, hath done well to make this place perfect, out of the Complutense Edition.

Mete the Temple. The true Christian Church is shadowed out by the Type of the old Temple: each part whereof was most accurately decyphered and measured out of old, by the commandement of God himselfe; And that to this end, that men might know, that this house is framed by God, and is not made by mans might or cunning, and that therefore they should not take upon them any power to change matters at their pleasure, as if the heavenly wisdom had not provided sufficiently, to ordaine every thing in the fittest manner that could be. The things to be measured are the Temple, the altar, and the worship that the Minister useth. The Temple was distinguished into the Holy of Holies, and the Holy place, which had the Altar for the whole burnt offering, placed before the doores thereof. He commands to mete these things alone of the whole building, which are but little parts of the whole, and the innermost, and most secret rooms of it only. For the Tabernacle, which was of old thirty Cubits long, and twelve broad, was sixteen times and more, lesser then the Court. After that, the Temple which was enlarged by Salomon, and by the Angel in *Ezechiel*, had farre more ample, and spacious Courts. The Temple then that is only measured, doth declare that the Church was to be brought into great straits, to be limited with small bounds, & to be altogether removed from the eyes of men. For the Holy place did not ly open to the people, but the Priests alone did minister there, such as all true Christians are reckoned to be in this place, as above, *Chap. 1. 6.*

When

When *Constantine* therefore came to the Kingdome, the *Church* began to hide it selfe in secrecy, by departing aside, from the view of the world, into a certaine secret sanctuary. To which purpose, *that sealing*, *Chapt. 7.* served. By which some few were severed, and set apart, from a great many, by some privy marke. And it must not be marvelled at, that this setting and going apart was to be scene in the midst of such a glorious peace, and in the time of so great a desire to advance the *Christian profession*, as then was. For when as some kindled contentions, others gaped after honours, and many were with child; and delivered of monstrous heresies, and all men gave themselves to heape up superstitions; was it an easy matter, to preserve any thing pure, sincere, and sound while matters were at this passe? But the obscurenesse of the true *Saints* grew every day more and more, the more those four plagues grew. And this doth *Rome* it selfe at unawares confesse. For dost thou enquire where our *Church* was before *Luthers* time? Thou therefore art ignorant of it. But to answer thy question, know that where thou, *o Romish Church*, was not, there was ours, namely in the hidden sanctuary of our God, whither it fled together with all the *Saints* from the Contagion. But seeing thou boastest, that thou art the *City set upon an Hill*, which was never hid, but always flourished with a perpetuall, and glorious succession, apparant in the world, acknowledge withall, that thou art not the true *Church*, seeing thou foundest no place in that secret covert.

And them that worship therein. } The word to *Mete*, is common and belonging to the continued quantity, but here it signifieth by a Synecdoche to number, as if he should say, reckon those few in the number of my servants, who do worship me truly in secret. So in the *sealing* of the Elect the number was certaine, *Ch. 7.* Which is the same thing that is declared here in other words, when he bids him *met* *w* those that worship. Now all the faithfull are said to worship in the *Altar*, because they place all their hope, and affiance in *Christ* d *Yahalone*; which kinde of sacrifices belong not onely to the *Tribe of Levi*, but aswell to every truly goodly one. And this is that onely, which distinguisheth a true *Christian* from one that is false and counterfeit. But it may be thought worthily, that the most in these times, did not so worship God upon the *Altar*, when as it is clearly evident by their writings, that many who ought to give light unto others, with all manner of good knowledge, did attribute too much to the works of their own chusing and devising, and to their own holines.

2. But the Court which is without the Temple. } So reade *Ar. 2. 15.* and *Complutensis*, but certaine Copies read: That is within the Temple. Namely, the court of the *Priests*, wherein was the *Altar* of the whole burnt offerings, of which he spake right now, which is wont to be contained oftentimes under the name of the Temple. And this reading is not to be lightly rejected. For *Iohn* is not bidden to *met* this Court, but onely the *Altar* of this Court. And perhaps it agreeth better with that that followeth, if that inward Court be cast out of doores, then if that should be cast out, which was already without before. But both tend to one, that it is to be had in no reckoning at all, whatsoever is more then those three things above said, the Temple, the *Altar*, and the worshippers.

For the court is given to the Gentiles. } That is, to the *Christians* that are so but in name, and not this onely, but the *Holy City* also, the which they should tread under foot, not by spoiling and sacking it in hostile manner, but by frequenting it continually, under a pretence to worship God, as it is in the first of *E. 2. 12.* And that by the space of two and forty months. These things do teach plainly, what should be the state of the false Church in the time of those Ages wherein the truth should ly hid. First, it should exceed no lesse in number and multitude, then the people that dwell in *Jerusalem*, of old, and that were wont to converse in the out-

most court, did exceede the number of those, that bare office in the Temple. And it can hardly be expressed how great difference was between them? The Company of inhabitants, of those that did flocke daily to the Temple, was huge, but how few were the *Priests*, that were within (in the meane while) to that innumerable multitude that was without? The same proportion should there be of fained *Christians*, to the true and naturall Citizens. Secondly, it should have the counterfeit worshippers, dwelling as neere as could be unto the Temple. For they should possesse *Jerusalem*, and the whole Court should be theirs, now how neere was the Court joined to the Temple? How doth it compasse it round about, *Exech. 40. 5.* How neere society is this? Who durst have condemned the Court as being profane, unlesse the *Angel* himselfe had bidden a man so to do? And indeed, the event did answer to this Prophecy altogether.

For in those first times, when the *four Trumpets* did blow, what was one *Athanasius* to so great assemblies of Bishops as then were? And afterwards, what was *Basil the great*, or *Gregory Nazianzen*, to the whole East almost? If a man would looke to number, who would not have condemned one or two, in comparison of so great a rabble? But if a man would respect holines, were they not all Bishops? Did they not all desire to be thought to be valiant Champions for the truth? How easy a thing was it then to be deceived, either with their number, or their neerenesse to the true Church? The same bragging of the *Holy City*, and the outmost Court may we also see in these last Ages, to be used against the Temple. For thus they babble, and foolishly prate. What is not the Church of *Rome* scattered farre and wide through the whole world. Have the heresies of the *Lutherans* ever passed over Sea. Have they ever seene either *Asia*, or *Affrike*, or *Egypt*, or *Greece*. Who can doubt whether the Church of *Rome* be the *Holy Catholike Church*, which can number her Bishops, by a most certaine succession from *Peter* himselfe. But let *Rome* boast now of her multitude, the more it doth now flourish as it hath for a long time done with a great number of Professours, the more neere a kin is it to the crowd of people, that tread *Jerusalem* under foote, and the more unlike is it to this poore handfull, that lyeth hid within the Temple; we see the parterne of a whorish Church in this place, that is furnished as much as can be with multitude, and neerenesse to the true Church. If these things be enough to get the victory withall, thou hast got the day (*o Rome*) with thy troupes of citizens, and thine adjoined neerenesse to the Temple.

But let them looke to it, who are carried away, with the name of the *Catholike Church*, how easily they may be censured by this whore, which takes possession of the *Holy City*, and of the outmost Court, that is so neere the Temple; let them in the name of God weigh the matter in good earnest, and diligently, and let them not suffer themselves to be gulled with her vaine brags. Let them think, that all those seeme indeed to be in the Temple, who are within the very outmost compasse of the walls, at least while they looke upon them a farre off, but let them once come nearer, and they shall see most clearly, that they whom they supposed to converse in the innermost, and most secret places of the Temple, are kept out of the *Holy place*, with wals of brasse. And yet the matter is not now so hard to be judged off as it was long ago, while the Church wanted all publike liberty of Gods worship.

Onely do but reade the writings of our men, and their eyes shalbe enlightened through Gods grace, to see the truth clearly; maist thou not worthily suspect the fraudulent dealing of the Popish Doctors and rulers, who do forbid thee all meddling with our Books, and all Society with men of our Religion. But do thou strive, the more to know the truth, which thou shalt see to be thus used of thy leaders and teachers,

teachers, as who are privy to the filthines of their Religion? *Two and forty moneths.*] This is the time in which the true Spouse should be hid, and the false should sway and rule all. But how great is the obscurity and difficulty of this point? And no marvel, seeing there is so great blindness in the minde of man. Thou therefore who hast received these things to declare them to thy Servants, be present with me, that I may through thy conduct, set my feet in safe and sure places.

For the driving away of this mist, we must first of all observe, that three common yeares and a halfe, as they commonly fall, are not to be determined in these *two and forty moneths*. I hope that the agreeing of matters hath made it good and credible, that the *four Angels of Euphrates*, in *Rev. 9. Chapt. are the Turkes*, who seeing they had power given them for *one houre, and a moneth, and a yeare*, and now three hundred yeares are gone and past, is there any man so perverse, that he will yet strive for this, that these *two and forty moneths* are to be crowded into the Straits of their native signification? To this may be added, that seeing these moneths are belonging to the *Beast*, chapter 13. 5. And that was not yet borne into the world, at the time when this Revelation was first given, for *Iohn* saw it afterwards at the first arising thereof, *Chapt. 13. 1.*

Which is no where spoken, either can by any means be spoken the *Romane Empire*; this space then of the moneths there, is out of doubt that time, wherein *Antichrist* shall be borne, grow, be wounded, and be restored to health againe, wherein he shall exercise power over every Tribe, Tongue, and Nation, and shall make the place where he shall dwell, and play the Tyrant in, to be the *Queen of the whole world*. Wherein lastly, both he himselfe, and all the factors, to procure and fulfill his beastly pleasures, shall bee altogether given to exceeding riyot, as it is plaine out of the 13. 17. and 18. Chapters of this Booke.

Now, can all these things be performed in three ordinary yeares and a halfe? Perhaps that *Bragadochio* in *Plautus* shall be revived, whom he calleth *Therapontionis Plagidorus*, who conquered halfe of all the nations in the world by himselfe alone, and that within twenty dayes. *Alexander of Macedonia* is likened unto a Libard, who had foure wings on his backe, which were notable foretellers of that swiftness of his, whereby he should attaine the whole Empire of *Asia* in twelve yeares, and that while he himselfe spent all his time in his Tents, and gave himselfe to nothing but ease and wantonnes *Dan. 7. 6.* But *Antichrist* might be thought, and that worthily, to ride upon the Sunne it selfe, if he should subdue all the world at once in *three yeares, and a halfe*, and should in the meane time give himselfe in his lazy veine to all delights, and a most wretched intemperancy. But more expressly yet afterwards, *Chapter 20. 4.* Where the enemies of the *beast* refusing to be governed by him, and that raigne with *Christ* a thousand yeares, namely, all that time, wherein the Devill was bound and fettered, and the subiects of *Antichrist* lie dead before the first resurrection, doe necessarily evince that *Antichrist*, the *Beast*, had being throughout all that time; otherwise how could they resist him, who not onely commanded them not to do any thing, but was not alive at all? The same thing shalbe manifest also out of the person of *Antichrist*, which we wil shew in the proper place, not to belong to any singular man, but to a certaine Kingdom and succession, *Chapt. 17.*

Secondly, seeing this computation cannot be of common moneths, we must needs number these moneths according to the custom of the other Scriptures. For all things are expressed in this Booke of the Revelation after the manner of the old Types. Now what is this manner? Shall each moneth note out seven yeares as the

weekes in *Daniel* do; It is quite destitute of all example and reason to equall the moneths to the weekes. Neither will the words beare it by any meanes. For the *Angel* teacheth us, that every one of the daies are to be numbered one by one, whereupon he doth note out this space indifferently, sometimes by the *forty two moneths*, otherwise by a thousand five hundred dayes; as in the next verse, and *Chapt. 12. 6.* But that manner of accounting, by which the moneths are reduced to weekes, and the number of two hundred ninety *four yeares* is made up, doth not number the fourth part of the dayes, we therefore judge that the yeares are to be reckoned up, one by one, and that so many are to be set down, as there are dayes in these moneths, which agreeth perfectly with the custom of *Danels* weekes.

Thirdly, we must observe, that these are no *Julian yeares*, for these *two and forty moneths* onely do make a thousand two hundred and threescore dayes. But so many *Julian moneths* do make a thousand two hundred seventy eight dayes and more. So that they come short 18. dayes, and a little more of the *Julian yeares*, and so many yeares are wanting in a thousand two hundred threescore dayes, if you take each of the yeares for to make up a thousand two hundred threescore *Julian yeares*. What kinde of moneths then doth the *Angel* use in this place? Not such as are reckoned by the *Moones*, nor *Julian yeares*, but onely *Egyptian*, each of which consists of thirty dayes. And he thought best to have the yeares numbered after the order that is used in this nation onely, as the which should kill the Prophets of God, and in the streets of which great City, they should lie troden under foote and unburied, to their reproch, of which we shall reade after in the 8. vers. After the account of these moneths, we have before assigned thirty dayes to every one of those five moneths, *Chia. 2.*

Fourthly, we must not begin this computation, either from the passion of our Lord, or from any other time, that went before the writing of this booke. For this is forbidden in this Booke, as we have diverse times advertised so much, out of those words. *I will shew thee what things must be done hereafter*, *Chapt. 4. 1.* Neither must we begin it presently from the time that this Booke of the Revelation was made. For next unto that, do the dwelling in heaven, the clothing with the Sunne, the Crown of twelve Starres, and the trampling upon the Moone follow, *Chapt. 12. 1.* For that first most holy Church did glister with all this glory, or els truly we shall no where find to what times to ascribe it. Now this space of 42. moneths is of another fashion, namely, such as is most agreeable to a most desert wildernes, sackcloth, a filthy, unpleasant, and wofull deformity. As touching the wildernes, the words are expresse, *this signe was seene in heaven, where afterwards the Dragon waged warre when he was thrust down headlong from thence*, *Ch. 12. 7. &c.* Now what should the Dragon do in heaven, but ly in waite to destroy the womans childe, when she was about to be delivered? Whence also was it, that the woman fled, if she were in the wildernes before her delivery? What did she fly from one wildernes into another? But all the error ariseth hence, because the wildernes is not described by the proper notes of it. For this desolate estate of the Church, is not a want so much of any humane and outward aide and protection, but of the gifts of the holy Ghost wherewith the first Church abounding most plentifully, perceived no manner of desolatenes although it was quite destitute, of all helpe of men; It was indeed in very great affliction by reason of the cruelty of the Emperours; but the Dragon when he cast down the third part of the Stars upon the earth, rooke not heaven away from her, neither did he bereave her of her clothing with the Sunne, though he bereaved almost infinite Saints, of their bodies. For the excellency and majesty hereof is not to be measured by outward pompe, and pompous shew, but by the true faith, and the integrity of the whole worship,

of God, in both which the Church did then chiefly flourish more then in all other ages. Having now thus found out to what both time and place these moneths belong, namely, to the Churches flight, wilderness, hidden estate, and that not at her first beginning, but after a long and most grievous encountering with the Dragon, Chap. 12. 6.

We must needs know hereby, that seeing these same moneths are given to the *Beast*, Chapter 13. 5. This same *Beast* is a creature that liveth and haunteth in some wilderness; and indeed, what other place is more fit for wild beasts, then dens and caves, such as be in the wilderness? Whereupon this *Beast* is afterwards more clearly beheld in the wilderness, Chap. 17. 3. And withall we must needs hereby know, that this enemy who should thus drive the woman into the wilderness, and should there labour with all his might to annoy and disturb her refuge, and safe repose, is not the first enemy she had; that is, the *Romane Empire*, but of a second fort, namely, *Antichrist*. Out of which is evident, how contrary it is unto the truth, to end these moneths in the death of *Licinius*, to wit, straight waies after they began. The which may be made the more plaine, if we shall consider, that if this terme be set unto the moneths, the whole sixt Trumpet must be also shut up in a manner within the same bounds. For there is but a very little of that remaining, when they are ended. How cometh it to passe then, that the *mystery is not finished*, as was foretold, Chap. 10. 7. Specially, seeing the seventh Trumpet hath now continued blowing for so many ages by that account, to wit, these thousand three hundred yeares within a little, more or lesse? Not but that we know that a thousand yeares are all one to God with one day, 2. Pet. 3. 8. But because it seemeth strange, that when as the seven Seals & six Trumpets, are by this account of theirs, finished in three hundred yeares only, there should be one of the same Trumpets that should finde no issue, and that after foure times three hundred yeares, and more. But there is no such unequal variety of the Holy Scriptures, all this monstrous disproportion, whatsoever it is, cometh of mans ignorance and silliness, that cannot devide the times aright. Neither is that a found assertion of these men, that there is no certaine space of time set down any where in the Scriptures, wherein the Calamities upon the Church of God are limited. For the contrary is taught, Num. 14. 33. 34. 2 Sam. 24. 13. 14. 2 Kings 8. 1. And others of like fort, that might be added. Therefore to shut up this whole point, seeing the seales bring us on unto *Constantine*, and these moneths are of a longer continuance, then all the Trumpets together that are past, we hold, and that upon good ground, that they take their beginning in the sixt seale, when as the heaven departed away, Chap. 6. 14. For why should not the woman bethinke her of providing new places of abode, when as the old were gone and vanished away, and when as after that *Dioclesian*, *Maximian*, had put themselves out from their Empire of their own accord, the Dragon was thrust down from heaven, namely, in the yeare of the Lord 304. When also the Church began to have a wished peace given her, the whole Empire was devolved to *Constantine*, and a few of the clest began to be sealed and severed by him out of an infinite company of Christians, that were so in name only, Chapter 7. Which things being thus laid down, and confirmed out of their necessary principles, I hope there is now a large open way made, to find out the truth of those things that follow.

3. And I will give unto my two witnesses.] Th. Beza, but I will give it unto my two witnesses, as if the Holy City should be given them, which yet should belong to the Gentiles, not to the witnesses, who should have place with the rest of the Saints in the Temple. We must therefore reade, as it is in the Greeke; but I will give to my two witnesses, &c. In which words he doth now turne himselfe to speake of

the principall members of the Holy Church, seeing he had now summarily declared those things, that concerne the whole body of the Church, both true, and also false. Now the words, I will give, and they shall prophesy, are all one in sense, with these words, I will permit, take order of command, that they shall prophesy, as also the word giving, signifieth elsewhere; as, *Iosaphat gave them that same day to be hewers of wood*, that is, he did from that day appoint them to hew wood; see Chap. 1. 11. But we must not stay the sentence in the office of prophesying, as if they should prophesy for the space of these dayes alone, which yet is their perpetuall function, but that they should do this, throughout this time, clothed in sackcloth. The ancient Fathers that lived farther remote from the event of things, did think that these two witnesses were *Enoch* and *Elias*, and that they should come and fight with *Antichrist* in the end of the world. But we that have seene the matter long since accomplished, may determine for a certainty, that the holy Ghost had another manner of meaning then this. The Popish teachers catch greedily at this opinion of the Fathers, and make great account of it, thrusting it upon the world, as if it were some Oracle; and no marvaile, seeing it doth withdraw men from the consideration, of those things, which are to be seen with their eyes at this present day; and this is that only thing, that they long, and labour greatly to effect, in all their explications. But the explaining of these things, as the words do particularly lay them before us, will be enough to confute the peevishness of these men. To dispatch all therefore in a word; we do gather and judge, that these two Prophets are the Holy Scriptures, and the assemblies of the faithfull; we will yeeld a reason of this judgement of ours afterwards in the description of these witnesses. And yet there is no man that may not at the first sight behold, how fit both of these are for this office of being witnesses. The Scriptures do beare witness of the truth, *Iohn. 5. 39.* And the Saints do celebrate the power of God, and speake of his goodness, as it is every where in the Psalmes. The Scriptures have a person given them after that manner of speaking, after which the adjuncts are signified by their subjects, as *Moses for the Law*, &c. Then which kinde of speaking, nothing is more usual. The Sunne was the Type of the Scriptures formerly in this booke, but seeing here should be mention made of their fighting, dying, and rising again, it was needfull to give them a person that might be capable of these things; whence cometh this new manner of expressing an old matter. The time, during which they should prophesy, is determined in a thousand two hundred and threescore dayes, which is the selfe same space altogether with the 42. moneths afore spoken off, wherefore then doth he thus divide it into smal peeces by dayes, and doth not declare by it rather, moneths in grosse as before? Namely, for this reason, because this office of prophesying, is such, that a man must bend himselfe to it continually, without any intermission, not quarterly, foure times throughout the yeare, or els, a little more diligently then that, once every moneth, but wherein a man must dwell always like a watchman in his watch-tower, least the enemy that doth lie in waite to destroy soules incessantly, should come upon them, while they are either absent, or fast asleepe. Besides, the computation is changed for this end, that we might see, and acknowledge the singular providence of God over his faiths, which is evermore at hand, both to deliver them from evill, and to multiply good things upon them. After the same manner, he beld the Angel in his hand, Chap. 1. 20. And the Psalmist singeth sweetly, that he that keepeth Israel doth not sleepe, *Psalm. 121. 4.*

To conclude, he doth hereby teach us, that the moneths are not to be numbred after a generall manner, but so as every day in them is to be reckoned a part, as we have shewed

shewed before. The *Clothing wherein they should prophesy is sackcloth*, because at the time that they should discharge their function, they should be in a deformed and mornefull estate, stripped of all their glorious and glistering shew, clothed in like manner, for all the world, as those be that go in blacke, and mourne at funerals usually.

But whence commeth it, that they should be thus dolefully arrayed, in that triumphing time, that the Church lived in, under *Constantine the great*? Certainly, howsoever the glory of peace, honours, dignities, and wealth was great, where-with he did enrich and adorne the Churches, in most magnificent manner, yet as touching true piety, all began to wax worse and worse. The heaven departed away under *Dioclesian*, by means of a horrible tempest of Persecution, but it was now more corrupted through outward ease and hapinesse, then it was when the cruel enemies sword was hacking upon the necks and backs of Christians. For now the simple and sincere purity of the Scriptures, began to bee more and more defiled, the meaning of them began not to bee understood, yea, to be wrested with allegories, and absurd expositions, and any thing almost to bee fathered on them, whatsoever men listed. Did not the *Arian faction*, (which as wee have heard, did infect the third part of the floods, and Fountaines, with their wormewood, Chap. 8. 10. 11.) Strive to draw the Scriptures by force to speake on their side, and to broach their wicked opinions to the world, with the authority thereof? So do all hereticks commonly, for the most part, but there was never before, any Magistrates to helpe forward their ungodly endeavour, with their authority in that manner, as was then, and after that to bee seen. *Worthily indeed did the Scriptures, put on sackcloth at that time, when they were so compelled to defend, and stablish errors, against their meaning, which they chiefly hated above all other things.* Yet were they not thus covered over with this foule and ill favoured hew forthwith, and at the first, but they began onely to change their garment in that joyfull time, which they wore openly, not long after. Indeed that age, and these that followed after, were graced and blessed with some men, that were *notably learned and Holy*, but both these were few, and no man can bee ignorant, how, even these few worthy ones were blemished, with the contagion of those corrupt times. They did indeed, search and set out the truth, with great sharpnesse of wit and depth of learning, when they had to encounter with the hereticks, but in their other labours and commentaries, when they were free from this feare, they erred greatly from the marke, missing the drift of the Scriptures. And yet, even then, was their gown they wore without spot, in respect of that filth, where-with the truth of God was afterwards stayned: the assemblies of the faithfull likewise were blemished (as it were) with honouring and adoring of Reliques, and so were clothed in sackcloth; then also was Religion placed in Holy places, and times, and other frivolous and trifling matters of that kinde. For then are the Churches beautifull and goodly to see to; when they glister with the simplicity of Gods ordinances. But the ages following did defile them rather, with ashes, and dust, and dirt, so that beeing at length covered over wholly therewith, they could be known of none but God alone, but were utterly grown, out of the knowledge of other men, as touching their naturall visage. It is a matter, indeed to be admired with astonishment, that the Church should be so glorious in her sunne-like robes under the persecuting Emperours; and yet should be thus mornefully clad in this calme & sunne-shine weather that her Nursing Father brought unto her.

Verse. 4. *These be the two olive trees.* Now we come to the double property of these Prophets, the one of bounty towards their friends; as I may call it, the other of terrible power over their enemies, both to destroy them. verse. 5.

As also to bring other plagues upon them, verse, 6. As for their bounty; they are two olive trees, and two Candlesticks; which type is taken out of the 4. of Zach. 1. 12. And is very fit for the matters in hand. For even, as God did then preserve the Church, and did beautifie it with the gifts of his Spirit, and that not so much by the ministry of man, as by his own grace, which hee gave it from above beyond all expectation, and that in a bountifull manner, which the oyle signified, that was not gotten by the industry of man, but did flow voluntarily, out of olive berrees, into the cups of the Candlesticks: So should he now maintaine his Church, that was in danger of an utter overthrow, and should reserve unto himselfe, some flaming Candlesticks, which howsoever they wanted the oile, that was beaten and troden out of the presse, yet he himselfe would set olive trees by their sides, which dropping, and diffilling down of their own accord, and continually, out of the berries, into the lamps, should furnish them with perpetuall matter, to nourish their flame withall. Seeing then, that in this Type the inward gifts of the Spirit, are shadowed forth by the flame of the Candlesticks, the outward by the olive trees, among which the Holy word of God is the principall, these olive trees may not unfitly betoken the Scriptures, as out of whose berries (as it were) oyle is poured to nourish the flame of the Lamps; it being their office to minister Doctrine to the Prophets sufficiently, so as they may be able to nourish the flame of piety in themselves, and in their hearers. Neither is the reason hereof much unlike to that, for which both the instruments which God useth to convey, and to continue spiritual things, (that is, both the Scriptures, and the Ministers of the word) were compared before to the Sun, the one for the light it hath of its own, the other for kindling a flame with convenient nourishment in others.

Now they are two, to answer to the two Testaments, old and new; God spake of old by the Prophets, now by his Sonne, Hebrewes. 1. 1. They are two also in Zachary, before ever the Gospel was written, and yet nothing doth hinder, but that this reason may be applied to them also, seeing the Gospel was alwayes in force before it was written. For these are the two main heads of the whole most Holy Scriptures, the Law and the Gospell, which are these wholesome Olive trees, and so have been alwayes in all times. The Candlesticks do carry the Candles that bee set within them, whereby Christ hath taught us before expressly, that the Churches are noted out, Chap. 1. 20. And that because they doe resemble Candlesticks, (as in the tops of which, Prophets be set, and nor in the high Top-gallant of worldly dignity and promotion) to give saving light unto the Saints. The Prophets themselves are candles, and not candlesticks, as Christ distinguisheth them, saying, neither do men light a candle, and put it under a Bushe, but on a Candle-sticke, and it shineth out to all that bee in the house. Mat. 5. 15. And he said afore that the Ministers are staves, when he compared the Churches to the Candlesticks, Chap. 1. 20. But why are they but two now? Most fitly, no doubt, to expresse the present estate of the Church, that had by this time lost the other lamentably. In the first Chapter, they were seven, namely, so many as there be boughes of one and the same tree; after the similitude of the Lampe in the Temple, which bearing an image of the Church had but one Stanke, yet seven bowles and branches coming out of the sides thereof, Exo. 25. 31. &c. For the Catholike Church is one, as the *Psalm* is one, but the particular congregations are many, which comming out of that one, and sticking in that one, as the sundry branches of one staff, do rest upon it as their foundation. Wherefore those first seven Candlesticks, which did answer to the Type in the whole number, did shew that the Church was then most flourishing, as long as the Apostles and their next successors did burn like lights in it.

But now, at this time, wherein the Prophets should goe in blacke; there are but two Candlesticks, which want five of their full number; because the dignity of the Church should now bee much diminished, and it should bee brought almost unto extreme misery. And yet there should bee some faimesse, as it were, of *Olive trees*, supplied unto the Elect, wherewith to feede the heavenly flame in their hearts, and there should not bee some one, or other Canallstick lacking, from whence the Ministers should send out their light, howsoever the assemblies of the faithfull should bee very scarce, and small. And yet perhaps, all this will not as yet fully satisfie us, especially, seeing wee have taught, Chapter, 2. 3. That there had shined six of these candlesticks, in this space of a thousand two hundred and threescore dayes, which wee have shewed to bee so many yeares, and to begin about the yeare 304. Therefore I do thus suppose, that the three last Candlesticks of Sardis, Philadelphia, Laodicea, were not lighted but after 1220. yeares almost, and that therefore they come scarce into any account, and not without cause, as which have to finish a share in the number of these dayes; as for the three other, the Candlestick of Smyrna was a Type of the Church, when it was falling. That of Thyatira was a Type of the Church, when it was rising againe, but that of Pergamus was a type of the Church, when it lay in the deepest dungeon of all corruption, whereupon there is made no reckoning of this neither, but it is passed by of set purpose. Not that there should bee none at all under that condition of the Church, but that there should bee none apparant at that time.

5. And if any man will hurt them.] Now followeth the power they had to destroy their enemies. But why are they clothed with sackcloth, unlesse it be for the wrong that was done them? Do they then destroy the world with fire for the dayly wrongs that it offereth them? The injury offered unto them, is twofold, one more greivous, as which is advisedly, and with open, either force, or fraud offered. The other upon errour, and unavoidably, and therefore lighter; They seeme then to have put on sackcloth, because of this second kinde, and yet in the meane time, they did continually take revenge of their more deadly enemies with this devouring fire. It is said to goe out of their mouth, because this, or such like judgement, is executed by their denouncing, and upon their prayers. For even, as of old time, at the threatening of Moses, fire came out from the Lord, and consumed the two hundred and fifty men, that made an insurrection against him, with Korah, Numb. 16. Or, as fire came down from heaven at the prayers of Elias, and took away the Captaine, and his fifty, which Abacriah sent to kill him, 2 Kings, 1. After the same manner doth God defend these Prophets, as hee did those old ones, yea hee doth so much the more notably provide for these, by how much more account hee maketh of his truth, and the whole assemblies of the Saints, then of particular persons. The Scriptures therefore while they doe denounce most certaine punishments against all impietie and transgression, doe, as it were, blow fire out of their mouth, wherewith they doe utterly consume the impenitent. For it cannot bee, that one title of the word of God should fall to the ground, Matth. 24. 35. But they doe especially vomite out fire against those that will hurt them, that is, who dare corrupt their most pure truth with the patched inventions of men, threatening thus, that if any man will adde unto this prophecy, God will cast upon him the plagues written in this Booke, Chapt. 22. 18. 19. Not that they doe effeceme, the authority of this booke of the Revelation alone, to bee more holy and great, then of the other Bookes, the contempt wherof they will have punished so greivously; but they will have the like regard to bee had of the whole truth, that is inspired from God, as, ye shall not adde unto this

word, which I speake unto you, neither shall ye take ought from it, Deut. 4. 1. Do not adde ought to his words, least thou be reproved, and found a lyar, Proverb. 30. Hence came that horrible destruction, that was made of Babels Priests of old, 1. Kings, 19. 40. 2. Kings, 10. 25. Hence was it that so many most greivous calamities did rush upon the world, during all the time of these 42. moneths, and that because nothing, in a manner, was taught, or done, according to the true meaning of the Scriptures, but the world would be wholly wise, and instructed onely out of, and by traditions, as for the truth of God they did either altogether despise it, or els did wrest it to strengthen their toys, and fooleries.

These Prophets therefore being so ill entreated, brunt up the third part of the trees, and all the green grasse, with fire that was mingled with haile, killed the third part of the creatures that live in the Sea, with a burning mountaine, that was cast into the Sea, turned the floods and Fountaines into wormewood, by means of a Starre that fell, and flamed out like a firebrand; Yea, gave power to send the Locusts and the Angels of Euphrates into the world, as wee have before expounded the former Trumpets, out of each of which either fire, or at least, a belshazz smoke issued forth. All which evils were nothing els but a flame, that broke out of the mouths of the Prophets, that did punish the wicked despisers of the truth in a terrible manner. The same account doth God make of the Candlestick, that is, of the assembly of his Saints, for he will not suffer his Church to bee oppressed for nought, but being mooved with their prayers, punisheth their oppressious according as they deserve. Ducesian giving over his Empire, decreed to lead the rest of his life quietly. But hee escaped not so, For after that at his house was wholly consumed with lightening, and a flame of fire that fell from heaven, hee hiding himselfe for feare of the lightning, died within a little after. So saith Constantine the great himselfe, in that Booke of his, that is commonly called, the first Booke of Eusebius, of the life of Constantine. Pag. 168. a. Although Eusebius, Nicephorus, and other, do tell of a farre more horrible death that befell him. Maximianus Hercules his co-Emperour, perished by breaking his necke with a halter. Maximianus his Sonne was drowned in Tiber. Galerius was destroyed with a horrible and painful disease. Maximus Licinius was taken away after the same manner, beeing often overcome, and chased away, and at last slaine. What should I speake of others. Valens fighting unhappily against the Gothes, and flying into a certaine bale cottage, was burnt up together with the house it selfe by a fire. Now these were but particular persons, but as for the whole multitude, they were punished very often and greivously with famine, and pestilence, and warre, as it might bee fully declared, but that it is too long, and not much needfull to relate it. Let these things serve to demonstrate enough and more, that these Prophets, howsoever they seemed to bee miserable, ragged, and overgrown with filth, yet they were armed with no contemptible power, which selfe same condition may be looked for of all other Prophets.

Verse. 6. These have power to shut heaven.] Hee passeth over to another power of these, which is mighty and admirable, wherewith they doe likewise equall the greatest of all the prophets. Elias is famous, at whose prayers God did so shut up heaven, that the earth was not made wet with any shower in three yeares and six moneths, 1. Kings, 18. 1. Luk. 4. 25. But wee reade of no such things acted by these Prophets. It is true indeed, if wee take the words properly, but if wee transference them to the spiritual matters, according as the rest have bene, that wee have spoken off, how great agreement shall wee finde? That drought came three yeares and six moneths at the prayers of Elias. So the time of the power given to these Prophets, should bee for so many great yeares and moneths. For 42. moneths or a thousand

thousand two hundred and sixty dayes, do make this space of yeares and of moneths. But they be great ones as I have said, and have of them sufficiently proued, not such common ones, as those of Elias were, each of them being three hundred & threescore ordinary yeares, and the halfe yeares being a hundred and fourscore.

How great a drought and penury of spirituall dew, was there all this time, for want whereof piety withered away every where in the world? But they that bring all strictly to the letter, and will have these three yeares and a halfe understood of common yeares, do they likewise dreame of such a restraint of raine, as indeed they must needs do? Certainly, they make Antichrists Kingdom ill sauoured, hunger starved, and every wayes miserable and wretched, altogether contrary to that exccesse and riot, wherewith the holy Ghost saith, he shall run over. Neither should Antichrist be at leisure to carry Weapons about, to subdue the Nations withall, but he should rather lead his droues of oxen and cattell, to water them where he can, as we reade that Ahab did of old. But it is no marvaile, that they fall into many such absurdities as these, who had rather follow their own opinions, than they have once conceived, then the truth it selfe.

And they have power over the waters. As Moses, that turned the Waters of Egypt into bloud. And as the Prophets did indeed effect such a matter, when the third part of the Sea was made bloud, Chapter 8.8. For all this power was put forth in those plagues, of which we have heard, Chaps. 8.9. It is just with God that all they who wil not beleeve the truth should beleeve a lie, 2. Thess. 2.11. Which is indeed nothing els, but to have their pure and chistfall Waters, changed into bloud. The next words that follow (and of striking the earth with every plague, as oft as they will) do comprehend the rest of the plagues in a short summe, which are not mentioned in this place, as namely, that of the smiting of the Sunne, sending in the Locusts, and of loosing the foure Angels. Out of which power that is manifest, which we taught in the beginning of this Chapter, that this whole Prophecy of measuring the Temple, of casting out the court, and of the two Prophets, belongs to the same time that the six former Trumpets do, which do relate the plagues severally in the same order, as they fell out. But this Prophecy mentioneth the Causes, namely, the violating of the purity of the Scriptures, and the disling of the worship of God with many superstitions, in the assemblies of the faithfull. These were the things that did pull down scourges and plagues upon the world, they came not either by chance or fortune. The Prophets are said, to have power, to punish the earth, with what plague they will, because God doth governe and order the world according to his wil revealed in the Scriptures, and that for the good of his Church, and in favour unto it. In the beginning he gave up the earth to Adam, while he stood in his entire estate, and he will have all things now againe to serve for the use of his Children, that are restored to their integrity by Christ.

Verf. 7. And when as they have finished. This is the second determinate time, (as we distinguished the times in the Analysis) that beginneth after that office of Prophecying is expired, namely, in the year a thousand, five hundred forty six. Untill which time those thousand two hundred threescore dayes do reach, each of them being taken for so many yeares, as we have shewed in the 2. verf. and the number beginning to be reckoned from the year of our Lord three hundred, and foure, wherein Constantine came to the Empire, as Cassi dorus saith, teaching that the yeares of Constantine are numbered from thence, and as Onuphrius seemeth to have gathered, & made up the computation most accurately. For a thousand two hundred and threescore yeares (if you take a year 15. Now many the account of the yerres which the Angel followeth wanteth of Julian yeares, as we said afore on the second verse) do make a thousand and

hundred, two and forty Julian yeares, which do fall into that year that I have let down, 1546. from the beginning of Constantines raigne.

The Beast that cometh up out of the bottomlesse pit. This I expresse now out of a thing by the Article, declareth us, that this Beast was known and declared to the world already, and that long before. And then it can be no other, but that Angel of the Bottomlesse Pit, of which there was speach had, Chapt. 9. Namely, the Pope of Rome. For we reade of no other enemy, that came out of the Bottomlesse Pit. And yet this Beast is not said, to have come out of the Pit, then first of all, when he sent the Locusts from out of the pit, when it was opened, but we shall see by those things that follow, that hee crawled out long before.

The Beast then shall not be for three yeares onely, and a halfe. He hath gained five moneths more at least, wherein he shall raigne with the Locusts. And hence also may we gather another argument, to prove that this Prophecy belongs to the former Trumpets, because the Beast wherewith the Prophets have to deale in the last passage of their time, belongs to the fifth Trumpet. Hence also may we prove, that that which is spoken in the 13. Chapt. of the Beast, belongs to the same Period of the Trumpets. For this, and that, is the same Beast, and againe, both of them are the same, with the Angel of the bottomlesse Pit in the ninth Chapter.

He shall wage warre against them. What will the Beast proclaim warre now first of all? He wil worke mischiefes, and offer violence all the time of the thousand two hundred, and threescore dayes, Chapter 13.5. But this battell, which he shall make, after that time is ended, doth deferre the name of warre before all other, both in respect of the kind of preparation, furniture for the warre, and his hostile cruelty; as also, because of that notable laughter that was made of the Prophets therein. And the matter it selfe teacheth us, that a most cruell warre brake out, and burnt at this same time. For as touching the Scriptures, the Council of Trent that was begun in the year 1546. Feb. 7. Namely, after that those 1620. dayes were ended as we have said, did stab them through, and slay them in a most pittifull manner, at their third session, April 8. For herein were the Fontaines of the Hebreu, and Greeke Copies of the Bible refused, and the corrupt Latine translation not established for authentical. Herein were unwritten traditions placed in equall dignity, with the Holy Scriptures. Herein was the power of interpreting the Scriptures, taken away from the Scriptures, and it was alienated and enoralled to the pleasure of men, especially of the Pope. The Holy Bookes were never disabled and disgraced so openly & by publike authority from the beginning of the world. Antichrist indeed did long ago give them a grievous wound, when he commanded them to be burnt with fire; In like manner Dioclesian, and other Tyrants; but the wrong that these fathers of Trent offered them, was farre more abominable. For they were heathens, and enemies enraged with a kinde of fury like made dogges, that were altogether adversaries to the whole truth. These would be counted the onely Catholikes, the greatest, and chieffest friends, and the very Pillars of the Truth, that cannot be stained with the least aspersion of error; they also would seeme to decree nothing, but after they had long, and largely deliberated of matters, and so had been guided by mature advise. How must it needs be granted that the heathens wicked dealing against the Scriptures was of no authority, but these mens decree caried very great weight in it? And there is no cause, why any man should bring in Marcion, the Eucratites, the Carpocratians, and such like monstres, to lessen the fact of the Trent-Fathers, because these men rejected the Holy Scriptures as they listed, some one part,

part, some another, there is great difference to be made as touching the greatnes of this overthrow we speake of, that hapned to the Scriptures, between the dotages of obscure hereticks, and the deliberate consultations and decrees of a *Council* that is called together; specially, such an one as challengeth to it selfe a privilege to be beleevd without all exception. It is therefore a speciall, memorable, and worthy matter that the Church should be forewarned, by so notable a prophecy as this. The event, and the time, do marvellously conspire together, so that there is no man that will indifferently consider of matters, that will not readily acknowledge that I have not greedily catched at this interpretation, but that I have been ledde by the hand unto it, with the order and connexion of matters.

Now as for *assemblies of the Saints*, those that did first of all put up their heads in *Germany* in these last times, were assaulted with a most cruel warre the same years. The same *Beast* that now we are speaking of, waged this warre also against them, having *Charles the fifth* for his Captaine, to sway and helpe forward the matter, who was an heroically worthy, for other matters to be much magnified, but yet one that being lead away with the common error of the Princes, was too too obsequious to the *Pope*, whereupon that is attributed to one, and that not without cause, which proceeding from two or more, is done though with one joint endeavour. The discomfite that was taken in this warre was the year following about the 22. day of Aprill, namely 1547. When as the forces of the Protestants were put to flight, and *Iohn Frederick* of Saxony himselfe, *Ernestus Brunswick* the Landgraves Sonne, and not long after that, the Landgrave himselfe were taken captives. And this calamity staid not at these few, but afflicted many other also, both Nobles, and Cities, which did partly yeeld themselves up of their own accord, partly, were vanquished by force. *Th. Beza* bewailing the misery of that time, saith thus: In one moment, whatsoever had been built up in so many years, and with so great labours seemed to be overthrowne, and they onely were counted happy by the most, whom timely death delivered from these tumults. Thus much saith he. It is indeed very lamentable to all the Godly to remember that time, when as Holy and courageous Princes, who were onely enflamed with a desire to defend the truth, not onely to themselves, but the Church together with them, (which being now newly borne into the world did as yet give a childlike cry amidst the warres) came miserably into the power of their enemies. But now was the time of darkenesse, wherein these two Prophets must needs be slaine and made a mocking stocke. And yet we ought to rejoyce even in these same evils, which do bring with them a remembrance of the forewarnings of God, such as man confirme, the confidence and faith of our hope, as *Tertullian* speaketh in his *Apology*.

8. And their carcases shall lie.] This is the difference between *Antiochus* and the *Beast* of *Rome*; He by burning up the Bookes of the law would not have their very carcases to remaine, the *Beast* suffered the dead carcases to bide, but onely for their greater reproch and shame. So cruell is he that he is not satisfied with blood, but he desireth to torment them more cruelly. For their bodies that had been thrust through were cast into the streets of the great City to be a spectacle to all men, and to be a triumphall ornament for the *Beast* of *Rome*. And indeed, what other things was there left of the Scriptures by this time, but a meere Carcase, altogether void of all authority, power, and life, when as all the interpretation of them was challenged as a prerogative of the Apostolick Chaire, and a man might not once so much as mutter any thing, which the *Pope* of *Rome* did not inspire into him? The Holy Ghost speaks so accurately, that he leaveth them nothing to wrangle withall. He knew, that whatsoever the *Pope* of *Rome* did against the truth of God, yet notwithstanding he would make his boast, that there is nothing in the world

that he counteth more precious, honourable, and Holy, then Scriptures themselves, but least a man should be deceived with a naked name, the *Holy Ghost* saith plainly, that there was nothing of the Scriptures left among the Romish rout after the *Council* of *Trent*, but a dead Corps, that had no life nor power in it.

In the streets of the great City, which spiritually is called, *Sodom* and *Egypt*.] This great City is all that place of Jurisdiction, whereof *Rome* is the mother-City, in which sense the tenth part of the City is said to fall, beneath, *vers. 13.* a street is some part of the Romish Jurisdiction, wherein this spectacle is set forth to be beheld, the joy whereof spreads it selfe through the whole Empire. Now this great City is selfe, together with her mother City, is described in the rest of the verse, and that by two expresse names, and by a notable marke that is joined together with them, least any man, perhaps, should be mistaken in the City; and for more caution also, we are admonished that these names are not to be taken properly; but spiritually, that is, enigmatically, figuratively, allegorically. The first name is *Sodom*, a City that was of old most famous for the filthines, but is now famous for the punishment thereof, and is a most fit Patern of this great City, that is the towre and principal pallee of the *Beast*. For is not the City of *Rome* made infamous for lusts, that are not to be named, above all other Cities of the whole world? *Mantuan* did by the consent of all men sing truly, and tunably to this purpose;

Shame get thee to the country townes:
if that they do not use.
The same corrupted filthines:
Rome now is all a strowes.

No lesse truly said he that thus tooke his farewell of *Rome*;

Rome, farewell now, I have thee seen,
Though it is to see:
I le come againe, when bawd, I meane,
Knows, brother, best to be.

But that you may know *Rome* better yet to be another *Sodom*, hearken what one answered, when he was demanded what *Rome* was, saying thus.

Say, what is *Rome*? Amor, Love;
If backward you it spall:
Some loves the male kind, say no more;
I know thy meaning well.

Did not *Ierom* *Zeged Mutius* openly declare thus much in his Bookes that were set out of purpose to defend this horrible filthines, and were scene and allowed by *Pope Julius* the 3. his Bulles, and Letters patentes. To whom *Iohn a Casa* the Arch-Bishop of *Beneventum* joined himselfe as a copemate to second him, as became an Arch-villaine, a puller that was hatched in the same filchy nest; who went about to extoll that sinne with praises, which perhaps, even *Sodom* it selfe would have been ashamed off. But it would be too too infinite and irkesome, but even to touch briefly those things that might be said of this matter.

These abominable lusts (of *Rome*) have made thy Stewes seeme honest, as which thy most Holy Father doth upon wise advise nourish in his Holy bosome, and that forsooth, to avoid a greater inconvenience; but while he faileth, as if he would avoide it, he falleth into farre greater

greater mischief by Gods just judgement, being given over into a reprobate sense, Rom. 1. 26. 27. As it may appear evidently to all men that will not be wilfully blinde. And Rome is no lesse a Spirituall Sodomy, then a bodily mother and shop of all monstrous Idolatry, as of the *Masting, worship of Images, Reliques*, and of all other most wicked impurity of that kind, as the matter is more known to all men then I need to lay it out in words.

The second name is Egypt, not any City as Sodomy was, but a whole country and Province. Whence we gather, that this name is not proper to the mother-city it selfe, but common to the whole dominion, demonstrating most plainly the disposition of the whole Popish Kingdom, how farre and wide soever the large demeanes thereof do reach.

For it doth declare, that there is no lesse spirituall whoredom committed continually throughout this whole Jurisdiction, then Sodomy declareth bodily and spirituall whoredom together, to be daily acted in the City of Rome. It is famously known how great was the blindness of Egypt in old times, which they shewed both by worshipping a multitude of Gods, as also by adoring for God, most nasty, filthy, and ugly creatures, as namely, Cats, Crocodiles, and others of that kinde. The Spirituall Egypt with all her Provinces aboundeth with no lesse store of gods, and those no whit lesse vile; to which purpose that particular reckoning up of so many sundry sorts of Images served, above Chap. 9. 20. And most evident witness of daily experience in all their Temples, makes this plaine. For whither can ye turne your eyes, where ye may not see windows, walls, and lofts pestered with a rabble of their gods? What Church can ye come to, where ye shall not finde them worshipping every day their brazen god, And, as if there were not Idols enough, that standing like *fale harlots* in publike places, they get themselves crucifixes and *Agnus Dei*s in private, for the better satisfying of their Spirituall lust, and these they hugge and hide in their bosomes, that so they may never want harlots wherewith to defile themselves. It was once counted a horrible thing for the people of Israel to heape up gods according to the number of their Cities, Jer. 11. 13. But in this Kingdome they have multiplied their gods almost by the poll. And is it, I pray ye, any lesse impious and filthy a thing to worship, with Religious worship, a certaine foreskinne, a shirt, a paire of breeches, a little peece of a mans braimes, bones, a smocke, girdles, shoes, and an infinite company of such other things, as to worship an Oxe, a Crocodile, a Cat? &c. The Idolatry is not to be accounted to be so much the lesse wicked and vile, by how much more excellent or Holy the thing is, that is ascribed to Idolatry. For when a man is once become sacrilegious against God, by giving that to the Creature, that is proper to himselfe, he is no lesse abominable an Idolater by worshipping the highest Angels, then by worshipping the most base, vile, and abject creature that creepeth on the ground. Neither is Rome Egypt onely, because of her Idolatry, but also in respect of her notorious cruelty, which hath made the true Professors of the faith to seele the fire and furnace in the Popes dominions, no whit more mild and tolerable, then the *Israelites* felt it to be in Egypt of old. So much for the names.

The property of the place, it is where our Lord was crucified. Now the particle *where* (being no interrogation) send us, to some thing that was spoken off before, namely, to Spirituall Egypt. For the Lord was not Crucified in Egypt, properly taken, but in that Spirituall one, whose whole land, dominion, and Empire is full of cruelty and Idolatry. There is great force therefore in this property, which reduceth those two former common words Sodomy, and Egypt, to a more fitt and certaine consideration.

For there are many Cities that are foully defamed for monstrous lusts, many also, whose whole outward power over the people, that are farre and wide subject unto them, serveth onely to exercise and to establish Idolatry; but that Sodomy, which is also a Spirituall Egypt, and that Egypt in whose borders, and Empire the Lord was crucified, can be no other but one that is certainly defined, and evidently known which is it. Out of this light then, any man may perceive most clearly, which is that city, which killed the two Prophets, and in whose streets they lay unburied. For that City, which in her metropolitane City, is Sodomy, and in her whole dominion, Egypt spirituall, in whose dominion the Lord was crucified, is that City that hath wrought this villany against the two Prophets. But no man can doubt that Rome is Sodomy both Spirituall, and bodily, and Egypt in her whole regiment, and that the Lord was Crucified being under the power of his Kingdom. For they shall give him to the Gentiles (saith our Lord) that so they may mocke, scourge, and crucify him, Matth. 20. 19. And let not any man think that he was crucified by the power of the Jewes, for the Jewes themselves, acknowledged this, saying, we may not put any man to death, Joh. 8. 31. Therefore Pilate, the Chief deputy of the Romans, and one that exercised the jurisdiction of the Romans over the Jewes throughout Jewry, condemning Christ to be crucified, and giving him over to his Souldiers to be executed, after judgement given against him, crucified the Lord in Spirituall Egypt, the whole Kingdome of Rome being then heathenish, and defiled with most foule Idolatry. Out of which, we must observe that these two Prophets are not to bee slaine in the same particular City where the Lord was Crucified, but in the same Spirituall Egypt, which is a large and spacious country, that contains not onely many speciall Cities in it, but also very many Provinces. Bellarmine therefore doth foolishly labour to prove, that these Prophets are to be killed in Jerusalem, as if it were necessary that those that be slaine in some one most mighty Kingdom, should be slaine in one and the same City of the same Kingdom. Besides we may observe that Rome is no lesse Spirituall Egypt in her whole dominion, then was that heathenish Egypt of old, howsoever the *Leuites* would make them to be of a mighty distance asunder one from the other. But now let them go and triumph upon this place of Scripture, as if it were for their advantage, and let Bellarmine make his brag, that Chytreus, and other of our writers do let these words goe away in hugger-mugger, as having nothing to answer them; I hope his Rome is more evidently found to be here, then that either he, or any other of his shorne Crue, can ever be able to take it away out of our sight with any of their juggling mist.

9. And they of the people and tribes.] The whole Popish nation should triumph over the Scriptures, whose finewes they had formerly cut in peeces, and whose backes they had broken. Now where is this concourse of Tribes, people, tongues and nations, more manifest, and more clearly to be seene, then in those Councils which they have gathered and called together, in which they come together by troupes out of every Country. Certainly, unlesse the Angell had named the Council of Trent in expresse words, he could not, as it seemeth, have scarce spoken more plainly. By the same providence of God came it to passe that the forces likewise of the Emperour were levied out of diverse nations, Germany, Pannonia, Italy, Spaine, and others, that so the Carkases of the Prophets might be made a may-game unto all men, as it were in the Threater of the whole world; Sledan, in the year 1547.

For three dayes and a halfe.] Some will have this to be the same space of time with the two and forty months, and the thousand two hundred and threescore dayes; But the words

do shew plainly that they are diverse spaces. For this time of three dayes and a halfe, beginneth not before the 1260. dayes be ended; for so it is said afore, and when they have finished. Besides the Prophets lay killed and unburied for these three dayes and a halfe, but that time of the 1260. dayes is the time of their Prophecy in sackcloth, so that they can by no means be referred to the same time. Let us therefore give them their own place, and set them next after the moneths; the which according to the proportion of the former dayes, do stand for three yeares and a halfe, wherein the Popish Rabbins should reioice together, in behalfe of their Angel of the Pit, and that not a litle, in that they had put down the Scriptures, and troden upon the Churches necke, as they supposed, as it hapned partly at Trent, and in Bononia, partly, in Germany. After that the Sentence of death was passed against the Scriptures, in the year 1546. April. 8. Those pope-holy Fathers triumphed from that time for three whole yeares and a halfe in a confused concourse of all nations, as if they had played the stout and tall fellows, and so they addressed themselves to trample the truth that remained under their feet, till at last the wicked conventicle was broken up by the death of Paul 3. Which fell in the year, 1546. Novemb. 9. That is, in the third yeare and the halfe after the Scriptures were droden down. A few weekes that be over, do not hinder the consent, seeing it seemed not good to the Holy Ghost to devide the matter into smaller parts, then into three dayes and a halfe. The Church in Germany, which seemed in the opinion of men to be quite overthrowen by means of the forces of the Emperour, and the Pope, that were confederate, lay for dead all that time, namely, from the 22. of April the year 1547. unto the Calends of Octob. of the year 1550. When as it began to lift up the head againe at Maydenburgh, nothing at all fearing either the percription of Cesar, or the conspiracy of the Princes, or els whatsoever any of their enemies could attempt against them; Sleidan. Book. 22. and 23. Observe beside, how foolish that is, and croffe to it selfe, which is carried about commonly concerning the three eares raigne of Antichrist; For these three dayes begin not, before the two and forty moneths be ended, and yet he shall raigne both spaces of time. Whereupon according to their computation, though we grant them that the moneths do note out three common yeares and a halfe, he shall raigne seven yeares at least. And yet this is but a short time also to containe so great Tyranny, as we have before declared, to belong to him. But we see how each words almost do confute that devise.

And they shall not suffer their Carkases.] They shall bereave them of all common honour, which we owe one to another by the right of humanity. And indeed, when the Ministers of the Gospell did strive for this, that all might be done according to the square of Gods word, the Emperour thrust upon the world that wicked Interim, commanding that the Scriptures should keepe silence, and should not once dare to open their mouths. Now, how did the Bishop of Arras take on and stomach the matter, when the men of the Auguslane confession excused themselves, that they had not received the forme of doctrine, because it did dissent from the Holy Scripture? What saith he, do ye think that Cesar may not as well of his own authority make Lawes, and prescribe a certaine forme concerning Holy matters also that pertaine to Religion, as he may concerning civill and politickall? Sleidan, Book. 23. And I pray you marke what Piclavius answered in the name of the rest of the Bishops, during the time of the Councell of Trent, to the Legats of Marcella. For when these men required that the same proviso might be made for them, as was of old for the Bohemians, according to the forme of the decree of Basill, to wit, that the Scripture might be Judge in every controversy, he returneth them this answer, that the Scripture was, an empty, and dumbe thing

of it selfe, as are also the rest of the Civill Lawes, and the Judges voice must be added unto them, that they may command any thing well, and to purpose, Sleidan, Book. 24. He saith in plaine termes as much as here is prophesied of, that the Scripture is a meere Carkase, that hath no life in it of it selfe. And why might he not be thus lusty, when as he knew well, that the Scriptures had now for a good while been put to death by his means, and the helpe of the rest of that Trentish fatherhood. But while they thus envy the Scriptures this honour due unto them, so as they would not suffer them to have so much as that authority, which a few of the poore and despised worshippers of God would willingly have given unto them, it was in effect, as much as if they should forbid to lay those bodies decently in their graves, which they had long before thrust through, and stabbed at the heart. Pilate permitted Ioseph and Nicodemus upon their request, to take Christs body and to bestow what cost they would upon it. But when the Protestants put up their humble supplications, that they might be suffered, at least, but to bury the Carkases of the Scriptures among themselves, though not in any solemne sepulcher, but onely under some poore Turfe in their Cortages, the Fathers whose scarlet Robes, are suitable to the Scarlet whore, did very precisely deny them so much. The Church likewise was handled after the like fashion. For after that the Duke of Saxony, and the Landgrave were taken captives, the Cities were fined and punished by the purse, and many Noble men were cast altogether out of favour, Cesar proclaimed the men of Maydenburgh for outlaws, and that by writings made, and published to that purpose, the usuall Tenour of which percription was this, that no man should aide them by any manner of means, nor pleade their cause, nor take their part, and whosoever should do otherwise, he should incur the danger both of life and goods.

What other thing was this, but to forbid any man to dare to keepe the funeralis of the Church that had been slaine so miserably? The town of Maydenburgh was newly left of those wofull remainders of the Church, where any workings of the faithfull were kept. But might it not indeed be lawful to lend any helpe to this brand that was reserved out of the fire, but with hazard of a mans life? Certainly, it is very manifest when as neither the Carkases that were slaine might be so much as buried.

10. And the inhabitants of the earth reioiced.] That is, the citizens belonging to the false Church, as before, Chap. 7. 1. This baitardly generation was very glad and jocund, and sent presents one to another, as is usuall to be done in a common reioicing. And that not without cause, seeing they were now delivered from a great molestation, wherewith the Scriptures while they were alive, and the purer Churches together with them, did vex them, as it were, tormenting them like a hangman, and executioner of cruell rackings & torturings. There is nothing so intolerable to the world, as to have their impure and lewd lusts bridled, to have their beastly and shamefull courses reprov'd, and all their artious to be squared according to the rule of Gods Holy Truth. But the interpretations of the Scriptures are now bound unto the Church, that is, unto the Pope of Rome. Why might not the Papists hope that the Pope, their Lord, for his indulgence sake which he useth to those that be his Vassalls, will not suffer them from henceforth to receive any more griefe and vexation from the Scriptures. Out of all doubt, that most Holy Father would smite their teeth out, to keepe them from biting his dainty darlings. Iust cause then had they of most great reioicing, and triumphing at this.

11. But after three dayes and a halfe.] In the year 1550. in the Calends of October, after three yeares and a halfe from the overthrow that was brought upon the Churches of Germany. For at this time were the Prophets revived, and the authority and Majesty both of the Scriptures, as also of the Assemblies of the Faithfull waxed great in spight of An-

of *Antichrist*, and all their enemies. For the men of *Magdenburgh* who were all this time condemned by *Cesar* as out-laws, and utterly overthrowen in the opinion of men, not many dayes before, by *George Mezelburgius*, at last raising up their hearts, or rather being stirred up by God, did reftifie openly to the world, by a writing divulged abroad, how undaunted a courage, and what invincible constancy they had. They curse the *Council of Trent* to the pit of Hell, and no lesse do they abhorre and reject the *Augustane Decree*, that was framed by the *Princes*, and *Cesar* himselfe. They exhort all men to take the same courageous course, and professe themselves to be ready, if need should require, not to refuse any death for the defence of the Truth. This was indeed that Spirit of life, which comming from God, put heart againe into the Church, which raised up the *Prophets* that afore lay dead, and made them stand on their feet, and to be so valiant, that they strooke a terrour into the hearts of their enemies. For besides that franke and bold profession, and protestation, the Author whereof was the *Holy Ghost*, that was from heaven sent down into their hearts, they stood upon their feet, by resisting *Mauricius* valiantly, who being sent from *Cesar*, and made the generall in that battell, by publike authority, did at first, fight against them exceeding fiercely. They tooke also that same *Georg Mezelberg*, and held him in their power in that Citty, who had had the cheife hand in that great discomfiture of theirs, which erewhile they had suffered. And at last, when they could by no force be quite vanquished, they grew to make a peace with *Mauricius*, and by this meanes obtained very great glory and renown, among forraigne nations, in that they only, almost of all the *Germanes*, had taught men by their example, what true and Christian Constancy is able to do. Thus then did the Church now againe stand upright on their feet, which thing made a great feare come upon their enemies. For as *Sleidan* writeth, That day which was the end of miseries to the men of *Magdenburgh* was the entrance into warre, and the beginning of trouble to those same men, by whose helpe and advife they had been vexed. *Mauricius*, partly that he might see the *Lantgrave* his Father in law at liberty, partly, to deliver the truth and to get it free leave to be professed, which he saw had been oppressed for some time by the iniquity of the enemies, waged warre against *Cesar* himselfe. Now great trembling arose from hence among the enemies: For first the *Fathers of Trent*, upon even a false rumour that came to their eares, of the taking of *Augusta Vindelicorum*, the Citty *Ausburg* in Germany, take their heeles from the *Council* in haste, scarce taking a hanfome leave of the rest of their associates.

But when *Mauricius* went forward and approached to *Oernpous*, where *Cesar* made his abode, he was so smitten with terour, that he fled away with *Ferdinand* his Brother hastily, and undvisedly in the night season. Yea, and moreover feare made him let go against his will, *John Frederick the Duke of Saxony*, whom we said before to be taken captive, least that the enemy should get themselves glory by rescuing him by force, was this any small feare that made *Cesar* and the *King* of the Romans to take their heeles, and that scattered quite afunder that *Trope of Trent-Bishops*? Now, then was this time that feare came on the enemies, which made them fly away as hard as they could drive, from before that Church, which before they did all make a laughing stock off without any danger.

12. Then they heard a great voice from heaven.] *Aretas* and *Montanus*, read it thus. And I heard a great voice from heaven, saying to them, come up hither. To ascend up into heaven, in this place, is to be adorned with great honour and glory; when once they had gone through all their dangers and calamities, after the example of *Christ*, who when he had once vanquished death, was taken up into heaven. Now, in that a voice is heard bidding them to

ascend up, thereby it was signified, that the *Prophets* should not be advanced to this honour by their own power, but were to be placed in this height of renown by the authority of others. That is, by some solemn decree of the *Princes*. As we know it came to passe at *August* the 7. day before the *Calends of October*, the year 1555. When as *Cesar*, *Ferdinand* and the *King*, and the rest of the *Princes* bound themselves by a publike Decree, to this, that the Religion which was contained in the *Augustane Confession*, should be left free to all men to use it at their pleasure, *Sleid. Book 26*. This decree, was indeed that voice saying to the *Prophets*, bidding them come up into heaven.

And there was not a word spoken unto them in vain, but they hearkened most willingly unto them, changing their former miseries with this their new dignity that was granted unto them, and that with most eger mindes: for so it is here said, and they did ascend into heaven.

The enemies saw this and stormed at it, especially the *Pope* did, as it became him, take it most heinously, who was credibly thought to sollicite *Cesar*, that he would make that edict of his void againe, *Sleidan. Book 26*.

13. And the same houre there was a great earth-quake.] *Aretas*, *Complutensis*, and some other reades, in that same day. It is very ordinary for an earthquake to signifie a change of the estate of matters, as we have observed, *Chap. 6. 12*. And indeed there followed a great change, by meanes of this Decree, throughout all *Europe*. The men of *Austria* doe earnestly require of *Ferdinandus* their King, that the same thing might be granted unto them, that was granted to their fellows, that were of the *Augustane Confession*. The *Bavarians* do importunately request as much of *Albertus* their Prince. Which *Princes*, when they saw it was scarce safe to be utterly crosse against this so fervent a desire of men, they do both of them grant their subjects somewhat that they petitioned for, though fore against their wills. The like things were done in many other places, whereupon a man might see new revoltings every day to bee made from the *Popish Kingdom*.

And the tenth part of the Citty fell.] The Citty in this place is the whole Kingdom of *Popery*, which began, for the greatest part thereof, to be diminished after that the *Germanes* had thus revolted. I doubt not but the *Pope* himselfe will confesse, of his own accord, that he forfeited the tenth part of his Citty and more by this fall, but together with this ruine and earthquake, there were seven thousand heads of men slaine. Now that that is translated heads of men, is names of men in the *Greeke*, and that is put for the men themselves, as *Chapter 3. 4*. But it is a very significant manner of speaking; teaching us, that God doth not strike men after the manner of those that play with swords, winking, but that he doth set them down certainly, and by name, whom he will have beaten with his rods. These seven thousand *Popish* fellows are killed, not by being slain in their bodies, but by being spoiled of the great revenues of their *Monasteries*, *Colledges*, and such like yearly profits, without any hope of recovering them. Was it not as ill as death to those idle all belly Abots, and Monks, to be bereaved of their delights, and for men that had little to do erewhile, but to feed their own paunches alone, now be put to this exigent that either they must feed others with word, life, or some profitable labour, or els they must starve for hunger themselves? But by the *Augustane Decree*, a right seizure upon all such possession as these, was ratified unto the *Princes*, and power was given them by law to conferre the same, so it were done without fraude, upon the Ministers of the word, the Schooles, the poore, and other godly uses, without any feare to have them taken from them againe. This was it indeed that cut their throats, to see themselves now thus brought to true poverty, who living in all luxuriousnesse, did onely counterfite it before.

But wherefore is there a lesse number of those that be slaine, then is proportionable to that part of the City that fell? For seven thousand onely are slaine, but the tenth part of the City faileth; the reason hereof is, because the calamity that came by that fall, was greater then that of the death. For that belonged to the whole multitude that are of the Popish profession, but the slaughter was proper to the Ecclesiasticall men, whom this change did exceedingly torment, as bringing with it a losse of all their goods. The common people who suffered the losse onely of their former old opinions, tooke it the better, and with lesse discontentment, and therefore seeing their greife was little, or none at all, there is no mention made of any death of theirs.

How particularly, and in what proper and apt words, doth the *Holy Ghost* lay open these events unto us? He alone then it is, that doth all things, who can thus distinctly, and exquisitely, foretell matters before they happen.

The rest that had bin before of the Popish Religion acknowledging the just vengeance of God against them, to appeare in this calamity, and destruction of the Ecclesiasticall men, gave glory to the God of heaven; That is, they were converted to their true Creatour. Instead of whom, they were wont to worship materiall Images, and Idolls: And who knoweth not, that almost an innumerable sort of men, that were rowzed up with these scourges, that light upon the Papists, and that did open their eyes to behold the truth that shined, did now renounce their former old superstitions. We see therefore how this whole Prophecy doth agree most exactly with the Event from top to toe. The seven last Bookes of *Sleidan* Commentaries do helpe us to a more plaine and full exposition upon the fighting, dying, and rising againe of these Prophets. The whole Prophecy is of a thousand two hundred fifty and one *Julian* yeares, from *Dioclesian* to the yeare 1555. till which time also, *Sleidan* proceeded both in writing, and in living.

The Resolution of the rest of the 11. Chapter.

And thus much of the first Trumpet, and of the second Period of times. The last followeth, which is declared by the seventh Trumpet, which is explained, first, summarily in the rest of this Chapter, and afterwards point by point. The summary exposition doth celebrate the Kingdom of Christ, partly, by word, partly, by signe, both of the Presidents of the Christian Assemblies, ver. 13. As also of the foure and twenty Elders, whose gesture is set down, ver. 16. And then their speech, ver. 17. And this doth illustrate the glory of this Kingdom by the fury of the enemies, by the wrath of God manifested in vanquishing them; and to conclude, by the Retribution, which shew'd be both to the good and bad, ver. 18. Last y the signe is, The Temple that was opened, the Arke that was scene, [and] the lightnings that were sent forth, ver. 19.

THE EXPOSITION.

The second *wo* is past.] Here we have a Transition made from the second more grievous Trumpet of the three lattermost, to the last of all. Now in that he saith, that the second *wo* was past, it is not to be fo understood, as if there were nothing at all thereof remaining at this time; but this is meant, that the force thereof is onely empaiied, and much weakened, which should also more and more waxe out of heart every day, till it should be at length altogether abolished. For those foure Angels of the ninth Chapter, whom we have shewed to be the *Turkes*, were not quite destroyed at the first blast of the seventh Trumpet, but hastening onely towards their destruction. In like manner they came upon the *Locusts*, not staying till there was not one *Locust* remaining, but rushing in upon them as they began to come to their old and withering Age, Chapter 9. 12.

And behold the third *wo* come anon.] Why is the last Trumpet called a *wo*, which shall bring full reformation to the Church. It is so called, in respect of the wicked, whose end doth now approach, together with a full payment for all their finnes, both with such punishments as are begun here upon earth, as also, with eternall punishments in Hell. It is said, he should come *soone*, or *anon*, because of that small delay of time, that should come between that rising of the Prophets againe, which he spake off before, and last Trumpets blast. As also, because the last calamity of the wicked, should be dispatched in a short time, and should not linger so long, as the former Trumpets did, but should fly rather with swift wings.

Then the seventh Angel blew with his Trumpet, &c.] Namely, in the yeare 1558; As the events do make it plaine, for then were the great voices given forth in heaven, that

is, great joy arose in the reformed Church; for that is the meaning of Heaven, as we have said often before, neither are these voices such terrible ones, as are joined with the Thunder and lightnings, that follow after in the end of this Chapter, and are meant elsewhere, but they are voices of joy and thanksgiving, as the matter of them sheweth in the words next following. Whose these voices are, it is gathered out of that that followeth upon the voices in the next verse, namely, that the Elders fell upon their faces, when they heard those voices, which they are wont to do at the hearing of the voices of the foure beasts, Chapter 4. 19. 20. They are therefore the Governours of the Churches who go before their flocks, stirring them up, and shewing them the way to magnifie the Lord for some notable benefit, which this seventh Trumpets blast brought unto them.

They shew what kind of benefit this is, when they say, the Kingdoms of the world are become subject to our Lord, and his Christ, &c. But what meaneth this? Doth Christ raigne now first of all. Certainly, he hath alwaies raigned, eve in the midst of his enemies. But now in his Kingdom, to be especially extolled with praises, when as he doth make his Majesty to be visible, after a sort, in the Kings themselves, by so flaming and fashioning their hearts, that they are glad to cast down their crownes and Scepters before his feet, and do give themselves wholly to seeke the advancing of his glory. And yet, this is no strange thing neither. He raigned thus in ancient times, by means of *Constantine*, and other Godly Emperours.

In these last ages also, those renowned Princes of Germany had restored this Kingdom, erewhile before this; To whom *Gustavus* the King of *Sueveland*, and *Christianus* the

the King of Denmark may be added, who in the year 1558. put down Antichristian impiety, and set up the Gospel in the room of it. I answer, that this is not the meaning of this Prophecy, that now the Kingdoms become Christian first of all, but onely, that there should be a great addition made, at the first blast of this Trumpet; for then do we chiefly say, that a man reigneth, when we see the bounds of his Kingdom to be enlarged; And yet over and besides, this is a peculiar prerogative of this time, that this Kingdom of Christ, that began from this time to be great and manifest, should never be obscured so againe as the former Kingdoms were, which came to an utter ruine in proceffe of time. For so it is said, and he shall reigne for evermore.

The first entrance therefore of this Trumpet, should be famous by this increase of new Kingdoms, even as it came to passe in our Kingdom of England. Unto which Christ sent our most gracious Elizabeth to be *Queene* at the first blast of the seventh Trumpet, in the year 1558; and she againe gave her selfe, and her Kingdom to Christ, by way of thankfullnesse, which she shewed, by rooting out the Romish superstitions, for the greater part of them, throughout all her dominions, and by restoring the sincere and saving truth unto her people, that so we might worship the Lord our God according to his appointment. King Edward her Brother, as it were another *Iosias*, did as much as this, with an upright heart all the time of his Reigne, but that was but a short reigne, for the Angel had not blown his Trumpet as yet, at which time Christ should reigne for ever and ever. And therefore the stormy-persecution that was in *Queene Maries* dayes, seemed to plucke up that from the very foundation, which had begun to be worthily built up. But after that this storme was blown over, and the weather began to looke faire and pleasant, what time Elizabeth that most beautifull and comfortable Starre rose up, then was the Christian Empire augmented with England, and Ireland, the next year after Scotland was added, so as now all Britany with her Isles that belong to her was subject to Christ. How notable an increase was this, to be made more ample by the coming in of so populous nations? But the glory of this Kingdom is so much the greater, because it should be eternal. For so do the voices speake, and he shall reigne for evermore.

The former Kingdoms of Christ did perish after some sort, being either destroyed with the tempest of Warres, or els, they were changed into the Antichristian thralldom; but from this beginning there should never want Christian Princes, who should keepe the truth safe and sound within their dominions. For now is that time begun when Christ shall reigne in all the earth, having all his enemies round about subdued unto him, and broken in peeces, of which *Daniel* speaketh, chap. 2. 44. So also do the Prophets commonly speake of it in so many places, and that with words of so great honour and Majesty, we shall see out of those things that follow, that this Kingdom among the Gentiles is to be continually added unto this that began now, til it be increased infinitely by the calling of the *Jewes*, and be at last translated from thence into heaven. And is there not a most evident proofe given us of this eternall Kingdom, in that so great conspiracies and attempts of so many and mighty enemies against England alone, our most gracious *Queene*, have vanished away like smoke, and come to nothing? He whose Scepter they strive to overthrow, laugheth at their foolish and vaine enterprises.

And I hope, that he who hath begun this everlasting Kingdom, will make our *Queene* also to be the Type of this his eternall Kingdom. There is no good man that doth not desire, with all his heart, that it may be so. Onely we must take heed, lest that we suffer his truth to be corrupted, and his Majesty to be wronged and offended, by bringing in Antichristian superstitions afresh againe, of whose power, love,

and faithfullnesse in defending us, we have had such notable experience. We have made Christ angry against us already, in that we are so farre off from coming to a full and due reformation; but if we shall returne unto our vomit, with what fury will he burne out against us? They therefore that favour the Papists privily, and that take paines to get them liberty to defile our Holy Kingdom, with bringing in againe their rites and Ceremonies, that are so hateful in the sight of God, do endeavour withall to overthrow our Kingdom, yea, that which my heart trembleth at but once to think of, they seeke the death and destruction of our most sacred *Queene*. For howsoever that Christ hath now begun this eternall Kingdom, yet hath he not tied it to certaine Countries. He will not want a Kingdom, although he should translate his Court and Pallace to some other place, which he is able to do at his pleasure. But I hope that this Book of the Revelation will demonstrate, and that with such unanswerable and infallible arguments, the Pope of Rome is that Antichrist, that if any man should not be sufficiently enough perswaded thereof, he will be ready at length when he hath considered of matters better, even to fly from him, as from a most certaine and hellish plague of all the world.

But to returne to the matter in hand, we see now what it is, at which those voices did so reioice, namely, that the Christian Empire is augmented with new people that are now converted to the knowledge, and profession of the Gospel. And indeed, it could not be, but the whole reformed Church was glad at the very heart roote for this joy that befall our Country, by the restoring of the Gospel unto us. Neither can it be doubted but that the first solemnity that was kept here in England, at the invessing of our *Queene* into this Kingdom of hers, was most delightfull, farre above all that can be exprest to those of our Country, and religion, that did now come forth out of those fouds of fiery troubles, wherewith *Queene Mary* had overwhelmed them; let us make a conjecture thereof by our selves, that like at this day under her happy government, who though we have never scene any other Kingdom but hers, yet do we desire no mortall thing more, as we have great reason, then to have her and her government lent us of God, and continued among us as long, as may be good both to our selves & our posterity. And therefore do we according to our bounden duty keepe that day, with great solemnity every year, which was the beginning unto us of this Kingdom of hers, wherein we do meete together in publike, and give as great thanks unto our God, by Christ, as possibly we can, & that with one heart, and hearty accord: just after the manner, as is foretold in this place, whereby the Ministers and leaders of the Holy assembly do magnify God, by conceived prayers and prayes, and then the Elders, who stand in the room of the rest of the Congregation do give their assent, by saying, Amen.

And yet, not to dissemble what I think, I cannot but marvelle, why the *Beasts* are not called so by their own names in this one place alone, quite besides the manner that is used in other places, as Chapter 4. 9. and 5. 8 and 7. 11. and 14. 3. and 19. 4. Was it for this reason, because the *Beasts* do carry a resemblance of such Ministers as are approved of God, which thing we have shewed: but our Ministers that should rule the assemblies after the restoring of the truth, by our *Queene*, do so much differ from the ordinance of God, that the Holy Ghost hath of purpose refused to give them the name of *Beasts*. Truly, those things which we have said of *Lukewarme* and *vau-glorious Laodicea* do strengthen this suspicion. I would to God this one thing were not wanting to the rest of our felicity.

16 Then the foure and twenty Elders. The faithfull congregation did worship God by the conduct and Government of their Ministers, as we see it to be done in our

usual Church-meetings, especially, in that yearly solemnity that we keep for the coronation of our Queen, whereof I spake right now.

17. *Because thou hast received thy great power.* For all this time, wherein Christ suffered his Church to be till now afflicted, he seemed to be weak, and of no strength, in the eyes of the world; but now he should put on his power, and make his supreme Majesty, and command over all things, to appeare to all men.

18. *And the Gentiles were angry.* This verse giveth us a short survey of the whole last Period of time, which consists in three things, in the anger of the Gentiles, the vengeance of God that was begun, and in the full reward of both good and bad at length. The wrath of the gentiles, is that rage and fury, by means whereof the Papists fret, and fume, and gnash their teeth, to see the kingdom of Christ to be marvellously increased against the desire of their heart. How did the Pope fix-mack it, when freedom of pure Religion was permitted by the publique decree of the Princes of Germany? But seeing the Prince-hood of Christ should be most eminent and evident at the time of the 7. Trumpets blast, the principall madnesse of the Popish crue was reserved unto this time. Who after that they had once heard the report of our England, and of our Queene, that had put their Romish impiety to flight, burst out altogether, and shewed it selfe by their continuall desperate, and hideous plotting of our utter destruction, by all means whatsoever. And we shall not need many words to declare this matter. The Popes cursings of us, and our Prince, from time to time are known to all the world; it is known also how often our people have been stirred up to rebellion, how the blood-thirsty blood-hounds, the Jesuits, have been sent in daily amongst us, how Cutthroat and poisoning villaines have been hired to play the traytors, how the Popish forces have been made ready in Ireland against us. No man can be ignorant of the Spanish Navy, then which there was never any better appointed, and furnished, and yet not so much with darts and weapons that serve for battels, as with whips and halters, and such kind of artillery made to torment men; Above the rest, their rage was made manifest, by that same eger enquiry of King Philip the Father, as touching our Kingdom of England, and that even then, when he was newly raised up from death it selfe, almost, as if he were by and by to go to that place, where the tidings of our destruction would be no lesse joyfull to others, then to himself, who desired to be the sole carrier of this message, even to the Pit of Hell. Certainly, here was rage becoming such hellish hearts. But these are but the beginnings onely of this fury, though they be indeed very notorious, then shall the Papists be in speciall manner tumultuous, when Christ shall enter upon his whole Kingdom, that shall be glorious to the full, as afterwards we shall heare more largely. The Turk and the Pope shall conspire the utter desolation of the whole Church, to which purpose, they shall gather their greatest forces together, that they can come by, but the rage of men shall turn to Gods greater glory, as the Psalmist singeth sweetly. For, by how much greater the danger shall be, the more shall his honour shine out in delivering of his people. As touching the vengeance that is begun, which is the second thing, and that noted out in these words (*and thy wrath shall come*) that comprehendeth the summe of the Vi-

als, which are therefore called the last plagues, as wee shall shew in the proper place. The full rewarding, and first, of the good, as great as can be had on earth, is expressed in these words, and the time of the dead that they may be judged. Which belong to the Jewes: that are strangers from Christ as yet, and therefore void of salvation, and truly dead, but they shall be judged at last, and shall be brought to the knowledge, and acknowledging of the truth. And I have taken this interpretation from out of Daniel, Ezech. and other places of this Prophecy that follow, which how great moment it is of, it shall appeare afterward more evidently. The awarding of punishment to the wicked, it set down in the last words of the verse, and that thou mightest destroy them that destroy the earth. That is, the Pope, and the Turke with all their complices and adherents, which are the mighty spoilers of the whole world to this day. And thus we have a briefe summing up of matters that are to be opened afterwards more plentifully.

16. *Then the Temple was opened.* Therefore it was shut before, namely, when it was measured in the beginning of this Chapter, and when the Elders were sealed; But now it should be opened, & should not be any longer used to receive a few of the faithful within it, but should lie open to the innumerable multitude of the Saints. And it was not the Temple onely that should be opened, but the holy of Holies also, wherein the Ark of the covenant was set. The high Priest onely was to enter by right into this most holy place in old time, and that once onely by the yeare. Now it should be alike common for all the Saints to go into, seeing now all the mysteries of salvation were made so plaine, familiar, and manifest unto every one, as they were of old to the learned, whose whole study was spent in them. And who is there but one that is altogether envious and unthankfull, who will not acknowledge, that most rich and abundant increase, that hath accrued to the truth, in these last times, from the year 1558. where-in the seventh Trumpet blew.

The doctrine of the truth hath been illustrated with more heads, hath been more exactly also and distinctly known and delivered, then was to be seen in many Ages that have been in times past. And I do not speake this for ostentation sake, but to magnifie the goodnes of God, and to demonstrate the truth of this Prophecy. Certainly, God hath begun to destroy the covering in his mountain that covered all people, and the vaine that was spread upon all nations, as he promised, Eja. 25. 7. He hath begun it (I say) because it shalbe taken away more fully, when it shalbe taken from the Jewes also.

And there were lightnings.] This is the third part of the signe, which teacheth what should follow of the opening of the Temple. Great evils should rush into the world from out of the Church, when it should be thus increased, and enriched, with such great abundance of divine knowledge, the world waxeth leane, when that waxeth fat, and well liking, and the more bright and glorious a sunshine the Church hath; the more do the eyes of the world waxe sore, and full of paine. Whereupon it wisheth the subversion of the Church, and doth endeavour to effect it, as much as it can, but all the profit that cometh by the labour it taketh is to pull down upon it self lightning, and all the evils that are here spoken off. But this is onely a compendious shadowing out of these matters beforehand, the expresse portraiture shalbe seen afterwards.

THE TWELTH CHAPTER.



AND there appeared a great wonder in heaven: a woman clothed with the Sun, under whose feet was the Moon, and upon her head a crown of twelve starres.

2 And being great with child shee cried travailing in birth, and was pained that shee might bring forth.

3 And there appeared another wonder in heaven: for behold, there stood a great red Dragon, having seven heads, and ten hornes, and upon his head seven crownes.

4 Whose taile drew the third part of the starres of heaven, which hee cast to the earth. And that Dragon stood before the woman, being ready to bring forth, that when shee

shee had brought forth, he might devour her childe.

5 And she brought forth a man childe, which should rule all nations with a rode of iron: and her childe was taken up unto God, and his throne.

6 But the woman fled into the wildernesse, where shee should have a place prepared of God, that they should feede her a thousand two hundred and threefcore dayes.

7 And there was a battell in heaven, Michael and his Angels fought with the Dragon, and the Dragon fought and his Angels.

8 But they prevailed not, neither was their place found any more in heaven.

9 And that great Dragon, that olde serpent, which is called the Devill and Satan, was cast out, which deceiveth all the world: he was cast, I say, into the earth, and his Angels were cast out with him.

10 And I heard a loud voice saying in heaven, now is salvation and strength, and the Kingdom of our God, and the power of his Christ, because the accuser of our brethren is cast down, which accused them before our God day and night.

11 But they overcame him by the blood of the lambe, and by the word of their testimony: and they made no account of spending their life even unto death.

12 Therefore rejoyce ye heavens, and ye that dwell in them: wo to the inhabitants of the earth, and of the sea: for the Devill is come down unto you, full of great wrath, as who knoweth that he hath but a little opportunity.

13 When therefore the Dragon saw that he was cast unto the earth, he persecuted the woman which had brought forth the man childe.

14 But to the woman were given two winges of a great Eagle, that she might flee into the wildernesse from the sight of the Serpent, into her place, where she should be nourished for a time, and times, and halfe a time.

15 And the Serpent cast out of his mouth after the woman, water like a flood, that he might cause her to be carried away with the flood.

16 But the earth holpe the woman, and the earth opened her mouth, and swallowed up the flood, which the Dragon had cast out of his mouth.

17 Then the Dragon was wroth with the woman, and went and made warre with the remnant of her seed, which keepe the commandment of God, and have the testimony of Iesus Christ.

18 And he stood upon the Sea sand.

The Logically Resolution.

WE have spoken summarily of the seventh Trumpet: the members thereof, are a recognizing, and reviewing of the time past, in three Chapters, 12, 13, 14. And a Prophecy touching things to come, from thence to the end of the Booke. The reviewing, relateth the things that have been acted, either by the enemies of the Church, which are the Dragon in this Chapter, the Beast in the next that followeth, or els by the citizens thereof, Chapter 14. The History of the Dragon is of things that are done by him partly, in heaven, unto the 13. ver. partly, in earth, in the rest of the Cha. Those things are a persecution, or a Battaille. The Perfection contains a description of persons, both of the woman against whom it is raised, ver. 1. And of the Dragon that raiseth it, v. 3, 4. After that it containeth the Event, whereby the woman bringeth forth her sonne, notwithstanding that the Dragon can do her sonne is taken up safe unto God, and is endued with great notable power, ver. 5. The woman also her selfe fleeth away in safety, ver. 6. The Battaille that is fought in Heaven is described by the Captaines, and forces that are employed therein, ver. 7. By the discomfiture of the Dragon, ver. 8, 9. And by the Triumph-Song of the Saints, ver. 10, 11, 12. The matters that were done on earth, first of all against the woman, is the Persecution that is begun against a fresh, both against her in her presence, where the pursuit of the Dragon is set down, ver. 13. And the flight of the woman declining his assault, ver. 14. As also against her when she was absent. This assault is made by pouring out a flood, ver. 15. And also is given her against this assault by the earth, which swallowed up the flood, ver. 16. Secondly, against the Seed of the woman is warre made with them, ver. 17. All which things are shew up with a Transfusion, whereby way is made to speake of the Battaille of the Beast in the next Chapters, ver. 18.

THE EXPOSITION.

1: **AND** there appeared a great signe in heaven. Whereas we intimated shortly in the Analysis, that the three next Chapters do belong jointly to the continued History of the time past; some man may perhaps marvelle, why the Holy Ghost should do the same thing twice, and repeat the former History, which seemeth to have been sufficiently laid open in the Chapters before, of which we have spoken, but chiefly, why hee should do this in this place, after the seventh Trumpets blast, when as the end of all things was shortly after to come, as we have heard out of the tenth Chapter.

The causes of both these things are most just. For there is no man that beholdeth the parts of a building disjointed, and scattered one from the other, here and there, that can scarce take any due information in his minde, touching the whole frame, much lesse can he perceive the elegancy thereof, which would be scene when all the parts are joined together, and when each part is set in his pro-

per place, and compacted one with the other in a comely order among themselves. The former handling of this History, was a certaine preparation, and fitting of the parts, as they were distinguished one from the other, but this perpetuall narration compacteth all into one, and setteth the whole building before our eyes, that we might see to what perfection that singular frame doth at length come. Now it is reserved for this time, because there could not be a full understanding of these things before the last Trumpet. The events came forth by little and little; and point by point, to the knowledge of which, the world attained severally and leasurably, as when hangings are unfolded: but now when all things were at last accomplished, it was a fit time to see the whole garment dilapid at large, and to make up the whole frame of the building together, and at once; but we are especially taught by this repetition, that there was such a History of all these matters to be compiled under this last Trumpet, as is framed typically in these three Chapters.

The

The which thing came to passe about the year 1560. When certaine learned and skillfull men made that worthy worke of the Centuries at Magdenburgh. In which thirteene Centuries, whatsoever is to be had scatteringly in the ancient Ecclesiasticall or politickall writers, as touching matters done from Christs birth to the year 1300. is framed into one body, and like a house that is built up, and hath all the parts of it compacted together firstly among themselves, is set under one view. Our Countryman John Foxe, and John Sleidan tooke a torchlight from these mens writings, and by the helpe thereof continued the History to the year 1555. Namely, to that time, that went some two or three yeares before the seventh Trumpets blast.

Because of this, that is, by force of that restoring of the Church, and of that commandment, *Chapt. 10. 10. 11.* The former times are called to mind under the last Trumpet, because all things should be now at length opened most plentifully through the lightsome labours of learned men, which thing was never done before. The like industry of learned men that lived about the end of the fixt Trumpet, begat that continued History of the times foregoing, whereof we have spoken in the former Chapter, but that was somewhat more generall and more obscure, such as the condition of that time would suffer, but this is most full, and copious, because there was now greater knowledge of matters attained, then ever before this. These things are to be observed, as touching the order of this Prophecy, to the intent, that we might the more easily perceive, that these things are not shuffled into an unmeet place, as some suppose, but that they are reserved most wisely and conveniently to be brought in this manner, under this last Trumpet, as being their naturall and proper seate. And yet notwithstanding there is no cause why we should feare any twice soden Colewors in this Repetition.

For we shall now behold such a representation of matters set together by their joints, as we could hardly have dreamed of any such before. Therefore as touching this great wonder here spoken off, it is beheld in heaven, which is a Type of the true, and heavenly Church upon earth, the condition whereof he layeth out, and fetcheth from her first beginning of the Seales, and the time that this Booke of the Revelation was made, and comprehendeth in the fixt first verses, the estate thereof, from thence to the time of *Constitution the great*, at whom the fixt Seale also ended, as we have shewed at the fixt Chapter.

Now it is manifest, that this selfe same race is gone over againe, in the description of the woman and the Dragon, if you take within the event of that persecution and open warre, that is made with Michael, as shalbe said in their own places. The woman which is seene, doth very fitly carry the image of the Church which is called the spouse, so often in the Scriptures. The clothing with the Sunne, is the singular brightnes, and purity of that time, as touching the doctrine of Iustification, and the sincerity of the whole profession of faith. For this garment is the imputed righteousness of faith, as we have shewed elsewhere. The Sunne noeth out the light of the Scriptures. The clothing thereof with the Sunne, is such a confidence in the righteousness of Christ alone, as the Scriptures do teach. Which was indeed a most worthy ornament of the primitive Church, as upon which the opinion touching our own strength & freedom of wil in good things, had not cast any blemishes to obscure the glory of it. Elsewhere this clothing is made of white and pure linnen, but the comely hew of no latter time did come neere this excellent glory of the Sunne.

The Moone under her feet, is referred commonly to the contempt and trampling upon the vanity of worldly things, which are as changeable as the Moone.

In which respect, the woman taketh no more care over those things, then of the Moone that is troden under feet.

But we have learnt out of the former Chapters, that the Moone signifieth that light of truth and doctrine that is borrowed from the Scriptures; Which being now put under her feet, may shew that all the paths of the Church are directed and composed according to the onely square of them. For it is not enough to shine round about with the Sunne, unless a mans foot steps be set in the pathway of piety. As therefore she clothing with the Sunne is the doctrine of faith, so the Moone under the feet is the doctrine of manners, which are either publike or private. Those comprehend the whole manner of worshipping God, and of calling backe such as erre, and slip aside, to the right way, which is commonly called discipline. These that are private do shew themselves in the common conversation of every one; The glory of the woman was very great at that time, when the light of truth was her torch-bearer, to go before her in all things, whether she was to do any thing publicly, or els privately.

I had rather allow of this latter interpretation, because it is more convenient to stick unto that signification, which hath been once received; And yet I would not altogether cast away the former, because it is both Godly and learned.

The Crown of twelve Starres upon the head;] Noteth out the twelve Apostles, who were the glorious and glistering generalls, in ministring about the doctrine, as by whole preaching the Church was founded, it doth withall in the second place note out those Apostolike men, who receiving the word from the Apostles themselves, who had seene Christ with their own eyes, did preserve the Church chaste and undefiled all their time. But we must observe that the woman beareth the Starres after another manner then Christ did; He being the Lord of all, carried them in his hand as his servants, *Chapt. 1. 10.* She carried them on the top of her head as being her principall ornament: So much then of the literal explication.

The description doth agree very excellently to the primitive Church, as there is no man that can be ignorant of it, who hath saluted the History even at the threshold. It was most glorious with the Clothing that was made of the righteousness of faith, by retaining that doctrine faithfully, which it had received from Christ, the Apostles, the Evangelists, and other Apostolike men. Neither was it as yet defouled with the dregs of mans invention, but in her whole worship, discipline, life, and manners. She had the Moone under her feet, following the Holy truth as her load starre: There was one forme of government in all Churches, namely, that that is delivered us in the acts of the Apostles, and the rest of their writings. Or if any like better, to referre the Moone to the vanity of worldly things, how free was it from ambition, and the desire of honours? How did it abhorre the desire of riches, and contention about worldly dignity? How plaine and simple is the History of this time in Eusebius? The Bishops are by name reckoned up, that were notable for life or doctrine, their combats, writings, and sufferings are spoken of, the proud titles of honours and dignities were no where known to the world as yet, the burning mountaine was not as yet cast into the Sea. Neither had Satan brought in Prelatical pompe and pride into the sheepefold of the Lord, but the Pastours having worke enough to do, in loking every one to the health of his own flocke, and not having leasure, or pleasure, to heape up riches and high Titles to make a Pontifical pompous shew withall, did by this meanes preserve and exercise singular modesty amongst themselves.

There was onely Paulus Samosatensis that loved to be called magnificall Lord, as the foreunner of Antichrist, being attended upon with a kind of gaud, some of them going before him, others, and those many in number following after, see the Epistle of the Synode in Eusebius, Booke 7. Chapter

Chapter 10. But this Infamy of his was harmful to all the rest of the Bishops, and now also did the time approach wherein the woman had her fall, when as this buggardly Bishop pecked up in this fashion: I am not ignorant that he did then spout forth after some other wayes, but the Holy Ghost describeth the woman by those markes, which were as yet openly to be seene, not by those which grew up privily, and towards the end of that flourishing estate of hers. Such was this Church, and such ought every one to be, but such an one as this there was never any since that time. For we shall finde those that follow clothed not with the Sunne, but with the darknesse of the night, not treading upon the Moone, but creeping upon the earth, not having the Starres glistering on their head, but golden brooches.

A Crown of Starres.] This is a marvellous Crown that was made of Starres; Among mortall men Gold is wont to serve for this purpose; but why should she weare gold on her head, under whose feet, whatsoever is precious in this world, lay as nought set by? The glory therefore of the Church is the integrity, and faithfullnesse of the Ministers, not any worldly dignitie. This is the ornament of the Church, which doth indeedly in an ugly and pittifull case, when these lose their light.

2. And when she was with child, she cryed travailling in birth.] The fourth property of the Church is her Child-birth; the words are, *having in her wombe, a Maith. 1. 18. Arise and the Vulgar* read the next words thus, *She cryeth travailling, being pained to bring forth.* That is, in bringing forth, or that she might bring forth, which kind of Composition is not unlike to that which the Grecians use elsewhere, *faire to see to, valiant to fight, for in sew, and in fight.* The Church had an exceeding great torment for a long time, as it were, the paines of a woman in travail. Now the desired with all her heart to be delivered at length from that most distressed estate, wherein she lay under the most cruell heathenish Emperours.

And she knew she should enjoy the thing she desired, if she could at length bring forth some certaine man, that might take the government upon him, and have the rule of all things in his power. For the woman was not barren and unfruitfull before this time, but prosperous, in having great store of Children; yet was there one sonne wanting, who might defend her from the injuries of her enemies, whom while she travaileth with, and seeketh for a Champion to fight in her quarrell, shee endured grievous paines, before she could obtaine that which she wished after.

3. And there appeared another wonder.] So much for the description of the woman, that, that remaineth of her estate, is to be seene by the description of her enemy, namely, the Dragon; which consists, partly, of such things as are inherent in him in this verse, partly, of his effects, in the next. Those things are his red colour, his Hornes, heads, diademes, before all which the place it set wherein the Dragon was seene, namely, in heaven; but not that, that is properly so called. For what should the Dragon, that is, the Devil, do in that heavenly pallee, from whence he is for ever banished? It is in that heaven then which is on earth. Now this Dragon is not onely the Devil in his own person, but such men also as are the instruments of his fury, especially, the Emperours of Rome; who did most grievously persecute Christ in his members from the time that John wrote, as Trajan, Hadrian, Antonius Pius, Verus, Commodus, Severus, Decius, and at last Dioclesian, who where all open enemies, waging warre against the Church professedly, and are therefore called Dragons; such as the Turke is at this day. Others, who are Christians in name onely, and yet do oppugne the truth closely and by crooked windings and shifts, are called Beasts, which do not prey upon men, but to satisfy their hungry

maimes, when as the Dragons, not driven with any lacke of food, are carried violently to seek out destruction, because of that contrariety in nature that is between mankind and them.

This Dragon was once in heaven, so long as the open enemies were the Emperours over all the world, exercising authority over men of the Christian profession, which were scattered throughout all the places of their dominions. He is called *Great*, as being the supreme Prince on earth; and *red*, because he is most cruell against the Christians, being a lover of red with their blood.

His seven heads are seven hills, and seven Kings, as it is after, Chap. 17. p. 10. Untill which place we deferre the larger handling of these matters. In the meane while, it shalbe enough for the matter in hand, to understand thus much, that, that city is pointed out by this circumlocution, where he should place the Seate of his Empire, that is, Rome, that is famously known by *seven hills, and Kings.* For the Beast receiveth her Throne from the Dragon, Chap. 13. 2. If Rome then be her seate, then must it be his too. The ten Hornes are as many Kings, or Provinces governed by deputies, whom they called Pretors who were like unto Kings. So doth Strabo teach us in the last words of the last Booke of his Geography: saying; That Augustus Caesar divided his whole dominion of Rome into two parts, whereof he tooke to his own government such as were turbulent and warlike, the rest that were peaceable and quiet he gave unto the people; who divided those Provinces that were given them by the Emperour into ten Provinces, which they governed by deputies; The utmost, Spaine, and the Isles situate thereby, the innermost, that contains *Basica*, and the Country of *Narbon* in France, untill you come to *Alace*, *Sardinia* with *Corsica*, *Sicilia*, *Illyricum* with *Epirus* joined to it, *Macedonia*, *Achaia* unto *Thessaly*, *Etolia* and *Acarnania*, with certaine people of *Epirus* unto the ends of *Macedonia*, *Creta* with *Cyrenaica*, *Cyprus*, *Bithynia* with *Propontus*, and certaine parts of *Pontus*. Suetonius doth also make mention of such a disposing of the Provinces, but he speaketh not of the number; in the life of Augustus, Chapter 47. Strabo relates the same thing afterwards, saying; That ten Kingdoms are, and allwayes were, belonging to the Emperours portion. For Caesar held the rest distinguished into ten Provinces; as for example, *Africa*, the *Gallia*, *Britany*; *Germany*, *Dacia*, *Mysia*, and *Thracia*, *Cappadocia*, *Armenia*, *Syria*, *Palestina*, *Judea*, and *Egypt*. And this is that, that *Cyprian* writeth to *Succellus*: That *Valerian* wrote backe to the Senate, that as many of *Cesars* men, as had either before confessed themselves to be Christians, or did now confesse so much, should be confiscated, and sent in bonds with their names taken and set down in a Booke, into *Cesars* possessions. That is, into those outmost Countries which we have spoken of, that belong to the Empire of Rome.

Therefore, whether we respect those Countries, which the Emperour held in his own power, or those which he gave unto the people, those countries were these ten Hornes here spoken of, that is, they were the power and strength of the Dragon, whereon all his force depended. And yet the number did not alwayes remaine the same, but was changed as occasion served. But it was enough for the Holy Ghost to describe the enemy, by some certaine property; And indeed, there could be none more cleare then this amplenesse of his Jurisdiction and Territories, & this so remarkable a course that he tooke in deviding the Provinces. Now he weareth the crowns upon his heads, not on his hornes, because the supreme sovereignty did reside at Rome, unto which the rest of the Provinces submitted their authority, as acknowledging it to be received therefrom.

4. Whose Taile drew.] Having now shewed what kinde of nature and properties the Dragon hath, he now cometh to shew how he carrieth himselfe towards the Church. And he mentioneth a double effect and worke of his; One against the

Starres; another against the woman. As for those, he threw down many of them from their heavenly profession with the cruelty of his persecutions, who ought to have been the lights of the world, to direct others that live in the darknesse of errors and wickednesse. For this, is to cast the Starres of heaven to the earth; *Euseb. Book. 6. Chap. 41.* See more of this before, *Chap. 6. 13.*

And the Dragon stood before the woman.] That is, he did watch diligently lest any should be borne, that should fight in the defence of the Christian Religion. He turned every stone, and used all the policy and power he had to cut off this hope. And certainly, as soone as the Dragon Maximinus saw Alexander, the sonne of Mammæa, to be somewhat well inclined towards the Christians, so that he was thought to have been instructed in the principles of their Religion, he devoured him straightwaies. That Dragon Decius also swallowed up the two Philips, the father, and the Sonne, though he himselfe was shortly after swallowed up in a quagmire, or a moorish place. But the matter is most clearly apparant in Constantine, at whom the Holy Ghost did principally point the finger, as it were: When Dioclesian & Galerius with whom this man lived in the East, when he was young, perceived that he had a singular towardlines, by reason of his virtuous disposition, they left nothing unattempted to cut him off in secret. So saith *Euseb.* upon his life, *Book. 1.*

Pomponius Letus tells us, that he was sent with an host of men against the Sarmatians, which were a most fierce & savage kinde of people, accustomed to kill and slay men; from whom when he had carried away, not his deaths-blow, but the victory, quite besides that which Galerius thought off, and looked for, he saith, that he fought with a Lyon in the Theatre, by his setting on with a pretence, as if he desired to have him exercise and shew his valour. But questionlesse Galerius sought to destroy the young man at unawares, as Euryleus served Hercules of old. And this was not the end of the snares that were laid to devour him. Maximian Hercules, that red Dragon indeed, had almost quite eaten him up, by means of such ambushments as he laid for him afterwards. But he that fought to ensnare another, did by Gods just judgement perish by falling into that snare himselfe. Constantine escaped many other privy assaults and trecheries, not by any foresight of his own, or of others that decyred the dangers for him, but by the helpe of God, who revealed them unto him; as *Euseb.* saith *Book. 1.* on the life of Constantine. No doubt, the Dragon knew it concerned him much, that no such man as he should rise up; and therefore it is no marvaile, if he did sweat with bestirring himselfe, so greatly as he did, that he might devour this child as soone as ever he was borne.

5. So she brought forth a man-child.] Here we have the event of this Persecution. The Church doth at length bring forth this manlike and stout Champion, when the instructed Constantine the great in the Christian faith, howsoever the Dragon strove to the contrary with all his might. For he is that man-child, who did first, of all the Roman Emperours, take upon him the open patronage of the truth. We made mention of the two Philips, the Father, and the Sonne, which were both of them Christians. And yet if we will beleve Pomponius Letus, they were such not truly, but fainedly, onely to cover and cloke their wicked courses with so honest a name. But it is likely, that they were so hated of Decius for a counterfait profession onely: I will not now dispute that point, this is certaine, that they did litle or nothing helpe the Christians. This man-child was not brought forth before Constantine. He it was that did indeed deliver the Church like a man, from the tyranny of the enemies, he did likewise defend it valiantly, he did augment it, and did enlarge the bounds of it marvailously; he brought peace unto it that was so much desired, and did establish it for ever; All stories both Holy and prophane do tell us, what great paines and pangs the Church was put to be-

fore that this Sonne of the Church, the Emperour Constantine, was borne.

Which should rule all nations.] For Christ giveth this his own native power to his Servants according to that promise; If any man shall overcome, I will give him power over nations, and he shall rule them with an iron rod, *Chap. 2. 25.*

And indeed, the truth hereof did shine forth exceedingly in Constantine. For he overcame the Sarmatians, the Gothes, and all the nation of the Scythians almost, in many battels. Yea God rewarding his piety did subdue all kinde of Barbarous people unto him; He set up glorious monuments of victory for him in every nation, he got him most famous victories amongst all men, and made him exceedingly to be feared of all his enemies, as *Eusebius* saith in his first *Orat.* on the life of Constantine. Whereupon it was, that Embassadors came flocking in great number unto his Court, out of all nations almost, so that no distance of place did hinder any, no not the Indians, or Ethiopians, (who are the furthest of all men divided asunder from others, as the same *Eusebius* speaks in *Homers words*) but that they would come and offer him presents, to winne his favour. For this Emperour ruled them with an Iron rod, that is, he did so curbe and keepe down all his enemies with his martiall power, that no man durst so much as stirre a finger against the Church.

And her child was taken up to God.] How was he taken up? Whether is it meant, that Constantine was taken up into heaven, when he was taken away out of the world by death? Or rather was he thus taken up, by means of that high earthly honour, which God bestowed upon him, when he had delivered him out of the snares, and from the conspiracies of his enemies? This latter sense seemeth to be made good by the event, rather then the other, especially, seeing Magistrats are called Gods, by proportion whereof, the throne of the highest dignity upon earth, may by right be called, the Throne of God himselfe. In the former Chapter, also we heard, how the two Prophets that revived, and recovered their former honour are said to ascend up into heaven, *vers. 12.* Neither is it like, that he whose power was so great over the nations; should have both his birth and his death joined together, without mentioning any notable fact of his, wherein he should approve this great power, that he had formerly received. To be taken up to God then, is to be placed in the highest Top of dignity amongst men, that is, to be made Emperour. Now he is said to be taken up, because the Kingdom was not so much fought for by him, as it was cast upon him, when he thought of no such matter. He fled from the snares of his enemies, by getting himselfe away unto his Father, whom he kindly departing out of this life as soone as he came. And when he was once dead he tooke possession of all that power of his Father, as being heire unto it, under the shadow whereof he desired to lie covered, while his Father lived. Shortly after he is fought out, and much longed after, by the fervent desires of the people of Rome, whom the intolerable yoke of the tyranny of Maximinus did oppress, they come and persuade with him, yea they beseech him that he would not thusly hidden, in a litle corner of the world, but would take upon him the government of the whole world, which was now offered him. The heavenly signe, and voice that bad him to doubt nothing of the victory, was added hereto at the same time, to helpe them in their motion, and to encourage him to hearken to it.

How great a force was here, and that sent from God, that takes up, and advanceth a man to the highest honour in the world? He would willingly, doubtlesse, have rellied himselfe in those boundes which his Father left him of France and Bryanny, wherein he kept himselfe quiet the five first yeares, unlesse he had been rapt up from heaven to a greater Empire, then ever he had cast for in his minde.

6. And the woman fled.] This is another Event in respect

spect of the woman, who fled away presently after the birth of her male child. And this flight of hers is declared by the place whither she betooke herself, by that estate which she lived in there, and by the space of time, which she continued there. All which things are explained a little more largely afterwards, from the 13. verse. Where the continued prophecy of this flight is set together. These things are here briefly spoken of, as in their proper place, to the end we might understand the more easily, to what time this flight doth truly belong. The place is the wilderness, that is, the Temple that was measured, Chap. 11. 1. Where, while the poor handfull of the Elect lurked, there was a meere solitary wilderness, in respect of that place, where that Innumerable company lived, that possessed the holy City, and the outmost Courts.

And yet this desert is that place that was prepared for her by God, as we have seene by that so exact measuring of the Temple, that was used; For God cared for her, and provided her an hiding place, howsoever he suffered her to want her publike solemnity. The condition of the Church while she thus lurked is such, that she was fed by the help of certain men. But who are these? Even those two Prophets, of whom we heard in the former Chapter, vers. 1. And that power which was given them to prophecy, was this office of feeding the woman. For as God did of old feed the Israelites, in the wilderness, by raining down Manna from heaven, so he prepared meat for the woman, when she was in this desert. Yea, and more then that, he would have joined the Ravens to take that office upon them of feeding her, as we saw he did for Elias sake, rather, when he would have suffered her to perish with famine. This is that time therefore wherein those that overcome did feed upon that hidden Manna, as we shewed upon the Epistle to the Church of Perpetua, Chapter 2. 17.

The space of time wherein she should live thus in obscurity, and want her publike liberty, is that space of a thousand two hundred and threescore dayes, the same wherein those two witnesses should Prophecy, clothed in sackcloth, Chapter 11. 3. The agreement of all which things doth teach us, that this wilderness is that Temple, and that this continuance of banishment in the wilderness, is that abode that was made in the Temple. Out of which, we may gather, that the same beginning is to be given to both of them, namely, the first Seale, as we have shewed at large, Chapter 11. 2. Into which time also, that sealing fell, of which we heard, Chap. 7. All which things do most strongly confirme that interpretation of ours which we have hitherto made. But why doth the woman fly away, when she is thus blessed, & advanced, by means of so powerfull a Sonne, who before this, when she was barren, and was in so great paines of travelling in childbirth, did so valiantly beare off the fury of the Dragon? Certainly, it could not be the feare of the enemy that did thus put her to flight, but rather an intollerable irksomenesse, by means of some home-bred evil. And so indeed it came to passe, that the security which she fell into by this birth of her Sonne, tooke away from her all care of true piety. For now when the yoke of tyranny was driven off from her shoulders, she gave her minde to increase and further contentions and ambition. Now she had leasure to seeke out the Reliques of Saints, to consecrate Temples to the Martyrs, and to make supplications at every shrine. There were no outward troubles that did molest men, so that now they might freely give themselves wholly, to corrupt all Religion. Therefore that simple purity which Christ ordained, the Apostles practised, and all those that followed next after, did faithfully preserve, while the crosse kept their minds from waxing wanton, began to be wholly defiled, and violated with idle and filthy rites, which they mingled with it.

That clothing made of the Sonne, which was wholly wo-

ven out of the thrills of the most Holy truth, both woofe and warpe, began to be changed in the sanctity of our own works. The Moone which before governed their steps was taken away, and invocation of Saints was set in the room of it, in the publike worship of God, and the whole, most Holy discipline was deftined, and deflored. The Starres that glittered so, like a crown on her head, were changed into honourable good Lords.

Which things the woman seeing, could not endure the griefe of it, but got her selfe from thence presently upon it, yea, flew away to some place, where the might, at least, want the torment of minde, which the beholding of these evils would have put her to, that is, where no publike Assemblies were to be found, wherein the Ordinances of God did flourish in their integrity. For this woman doth not beare the person of the faithfull one by one, but of the whole assemblies of the faithfull. Thus wee see, that the womans sonne brought more mischeife to her, then her enemy, not with any desire or purpose he had to hurt her, but by means of the wickednes of men, who did abuse this happy peace in so foule a fashion, to worke all manner of iniquity with it.

7. And there was a battell in heaven.] Hitherto of the Persecution, which lasted all the time, while there was no man, that for this whole space of the sixe seales, would oppose any outward force against the fury of the Dragon, now at length, there is a battell made when Michael once arose, who might take weapons, and fight for the safety of the Church, and deliver it from the power of her enemies. Now as for Michael, this name is, perhaps, properly belonging to Christ alone; and yet so, as it is communicated to the faithfull, as farre as they can carry any resemblance to this name; Even as he imparteth to them that overcome his power to rule the nations, with an iron Rod. For the two Sovereigne Princes that fight one against the other, do not set upon this combate, with their forces on both sides in the heaven, which is properly so called, (for how can the Devill appear in heaven, who was thrust down from thence from the beginning, never to returne thither againe afterwards) but this battell is made in the Church upon earth, in which sense, the Dragon was seene to be in heaven, as it is above, v. 3.

In the combate, each Prince doth put forth all his power by their Ministers and helpers, who are called by their names, the better to descry them, of what quality they be. Constantine therefore, that faithfull Souldier of Christ, who was right now called the man-child, or manly Sonne, is here called Michael, by a name that is communicable from God to the Creature. But Maxentius, Maximinus, Licinius, and the rest, by whose tyranny the Devill vented out his malice against the Church, are called by the name of the Dragon; the Angels are the forces that wage warre under the colours of each captaine. We have shewed before at the 6. Chapter ver. 15. That Christ began this war against the Dragon, when he cast Dioclesian and Maximinus Hercules down from the tope of their Empire, by a pretence of a voluntary yielding it up; and when he compelled Galerius to recant his blasphemies, by means of that horrible torture, that his diseases put him to. But then Christ fought, and did succour his Church, by the power of his own hand, which he stretched forth from heaven in a miraculous manner; but it pleased him to use the help of his Servant in this warre, wherein he should get a full and finall victory, and the Dragon was to be cast headlong down from heaven, and that in an evident manner. This is therefore that warre, which Constantine undertooke, first, against Maxentius the Sonne of Maximinus Hercules; And then that which he waged against Maximinus in the East by Licinius, and last of all, that which he undertooke against Licinius himselfe, who enterprised the same things with the other Tyrants. For that we may take notice, with what guides and setters on, both these warred together

Constantine was made chiefe generall of this most Holy warfare by a miracle. For behold there was a heavenly signe of a most bright crosse, which he saw about midday in heaven, together with this inscription, *In this, or by this, overcome.* The meaning whereof, a vision that he saw by night as he lay quietly, did more fully open unto him. For thereby was this thing confirmed certainly unto him, that he was appointed as general over this warre, not so much by the people, in their assembly, as by the voice of the Almighty all-sufficient God himselfe. For I have no mind to abrogate the authority of this miracle. Constantine himselfe confirmed the matter by oath to Eusebius. And yet this miracle is of small moment to stablish the Romish Idolatry, for as yet the impie of adoring the Crosse was not known, neither was this signe given for this end, that it might be worshipped Religiously, or have any Religious matter made of it, but that it might be (as it were) a certaine pawn and pledge to confirme his faith in the victory; so Constantine being a yong and tender Christian might go on the more boldly, and might fight with more abundance of hope against the enemies of Christs death. But the craftines of the Devill, and the wickednes of mans mind, did not long after turne this signe, that was given to this Emperor, unto a most pernicious and damnable Idoll, as it did that brazen Serpent, that was even commanded by God of old. Maximianus on the contrary, made warre by the conduct and government of the Devill alone, as being one that did most damnably worship and consult with Devils, and did for this purpose use to cut women great with child in peeces, that he might looke into the bowels of their yong ones before they were borne: Maximianus, and Licinius were Captaines likewise of this same mischievous impiety, so that there is no man, but that if he looke upon the Captaine that fought in the roome of their chiefe generall, he may easily see that Michael stood fighting on the one side, and the Devill on the other.

8. But they prevailed not.] Here we have the Event of this warre. The outward felicity of the former time did faile the enemies. Before they did trample upon the Church as their hearts lust, now while they encounter with her manly child, they are destroyed with an utter destruction. The Dragon Maximianus was drowned in the River Tyber. Maximianus prevented a banishment, into which Licinius was about to drive him out of hand, and that by a casual, or as some say, a voluntary, or as others, a forcible death. Licinius himselfe having been often put to flight in very many battels, did at length lose his head for treachery against Constantine. Thus was the Dragon by this time utterly overcome, and cast out of heaven, where he had of long time usurped a government by tyranny. For his place was found no longer in heaven, when as the open enemies of Christ were subdued and overthrown: much more cast out of their Empires, without any hope of ever recovering them afterwards.

For the Devill was bound from this time for a thousand yeares, as we may see, Chap. 20.2. Yea, and then when he shalbe let loose, he shall not raigne over the Christians, as he did before he was bound, but the damages which he shall bring upon them, shall be but as the biting of their heele onely. In the meane time, it should be manifest unto all men, that the Dragon was now at length vanquished, and cast down from heaven. God that governes every thing by his eternall providence, would have a monument of this most glorious victory to be openly set up in the eyes of men; for which cause, Constantine tooke order: That a Table should be hangd up on high before the doores of his Pallace, wherein a Dragon was painted, that lay thrust through with a dart, under his own, and his subjects feete, Euseb. on the life of Constantine. Orat. 3. Fol. 137.

9. And the Dragon was cast out upon the earth.] That is, out of the borders of the true and Holy Church, not onely

among the profane nations, but also among the rest of the Christian people, that was any wayes disagreeing from, or contrary to sincere piety, howsoever they made a shew thereof, and were called by the names of Christians. That which is called heaven and earth, was called the Temple, and the Court, in the former Chapter, The Church lay hidden in that, the Gentiles dominion in this, namely, that people, who tooke to themselves the name of the Church, because they were so neere unto it bodily, and yet were but as heathens in Gods account. The Devill then that was cast out, is thrust down into this earth, and into this Court, together with his Angels, having power given him to vex the whole, who did before that of a long time exercise all his cruelty against the true Spouse.

10. Then I heard a loud voice saying.] Here we have the Song of Triumph which the Saints sing out, wherein they magnifie God for this great benefit, which is first declared by those things, wherein the benefit it selfe consists in this verse; and then it is illustrated by the causes thereof, vers. 11. And the effects, vers. 12. The benefit it selfe in respect of men, is salvation and strength, because now were those tyrants overthrown, who endeavoured to satisfy their malicious hearts with the destruction of Christians: in respect of God, it is the glory of his Kingdom, and of Christs Kingdom and power. For then is his power truly seene aloft, when he doth destroy and put down his enemies utterly. His Kingdom also is after a sort visibly seene, when he setteth up godly Princes to governe his Church; hence also is Christs power made glorious, as which before, when it was troden under foot by the enemies, and did not shew it selfe in taking vengeance on them as they deserved, seemed to be weake, or rather none at all. But Christ did now declare abundantly when he tooke this Kingdom into his hands, that his former winking at his enemies, and turning them to go away footfree, proceeded not from any want of power in himselfe, but onely from a willing forbearance of them, for such a time as seemed good unto him.

In respect of the Devill this benefit was the just guerdon of his impiety, which he principally shewed, in accusing the godly in the fight of God continually. Now we must observe that the Servants are called by the same names, that the Prince himselfe is called by, because they had both of them a like will and desire to do mischief, though the Princes power was greater.

This accusing of the Godly we interpret to be those reproches, slanders, and railing speeches, wherewith the mischievous enemies did overwhelm the Saints, ever and anon, objecting to them, that they had their Suppers like that of Oedipus, that they were incestuous persons, and adulterers, that they satisfied their lusts in a common and confused manner like Beasts, that they were manslaughterers and conspirators against Princes, that they were the cause of the plagues, famine, fires, and all other publique calamities, with which, and the like to these, the old stories are full. Surely we see the Sonnes learnt their lesson well of their Father the Devill, that old Slanderer, so that it is no marvelle that wicked men should thus be their crafts-Masters for lying and Slandring.

But they overcame him.] Who were they? The Angels of Michael, for now the promisse of the Souldiers is extolled, as the praise of the Emperour was sung forth in the former verse. Now the blood of the Lambe is one of the principall causes of this victory; the sincerity of their faith, and their exceeding great constancy unto the death, is the instrumentall cause. The blood of the Lambe is the Fountaine of all those benefits, which the elect do enjoy either in this life, or in that that is to come. For this blood sheds like doth God deliver his children from all the miseries of this life, and will at length crown them with everlasting happiness. The integrity of their

their faith is declared in the next words, by the word of his testimony, that is, by the truth of the Gospel, which they did profess freely, and undantedly. It was ever before called, the testimony of God, or of Jesus, as Chap. 1. 9. &c. But here it is called, their own testimony. Which kinde of speaking yet commeth all to one. For it is not considered as the Object, whereof the testimony is made, but as the subject by whom it is made. In the last place, their constancy is set down, that they accounted the truth, and their faith in Jesus dearer then their life. It seemeth to be a comparative speech, as if hee should say, they loved not their soules unto the death more then God; but this last member of the comparison is wanting; unless perhaps the words (they loved not) be put for these, they neglected, or contemned. And yet even so also, the force of the comparison abideth, that is, they contemned them in respect of the truth.

This is that notable Constancy of the Saints, which could not be removed from their faith in Christ with any torments. In regard whereof God gave them the reward of victory. But observe here, how notably this song of triumph addeth those things which were wanting, to set out the Estate of the first Church, we have seen by the description of the woman, that she was glorious by means of the sincerest of her faith, the purest of her conversation, the starre-like eminency and brightest of her teachers; we heard withall, that she was destitute of a patron, in that she brought forth her Sonne with great paines; To all these you may add our of this triumphall song, that though the enemies of the truth heaped up all manner of opprobrious slanders against her, and used the greatest violence that possibly they could, yet the faithfull could not be stirred a hair breadth from their holy profession; whereby it came to passe, that those times were made famous almost, with an infinite number of most courageous Martyrs.

12. Therefore reioyce ye heavens: J. The fruit of this benefit is the joy of the Saints, and the mournfull estate of the wicked. For why should not they triumph, when then they had obtained safety and deliverance, and when they saw the glory of God thus nobly amplified? But there were many calamities as yet remaining for them to suffer; it is true indeed, but these should not hurt the Saints, whom God would hide in his Tabernacle. And therefore he seemeth to say, ye that pitch your tents therein, because this heaven is that Temple, or Tabernacle, wherein the Church lyeth hid; from which it shall at length be removed unto an everlasting habitation; of which before, Chap. 11. 1. &c. 2 Cor. 5. 1. 2. &c.

Woe to the inhabitants of the earth: J. This is the effect in respect of the wicked; namely, a mighty mourning. For these are the inhabitants of the earth, and of the Sea. And hence may this metaphorically signification of these words be confirmed. For if earth should be taken properly. The Devil should be alike troublesome to all the Saints, who dwell in common together with the wicked. Besides, who are the inhabitants of the Sea but men? For the Devil doth not spit out his spightfull poison upon Whales, and great Sea-fishes. Good men also and bad dwell together in common in the Isles, as well as in the firme land: Thus then distinguish them, that the inhabitants of the earth are every wicked company, either of Heathens or Christians, who have onely a painted shew of religion; but the inhabitants of the Sea are the Clergy men, as they call them, who set a broach, grosse, troubled, brackish, and sowly Doctrine, to their Countersaite Christians, which doth rather bring barrenesse of godlinesse to their hearers; and doth gnaw their entrails, then quench their thirst, or yeeld any other good fruit: The Devil being now stripped of his power of hurting the true Saints, should tosse these men up and down, with all manner of whirling tempest, as we read it came to passe in the East under Constantine, Constantius, Julian, Valens, and the rest.

We have now already shewed before in part, what troubles

the devil raised among the Bishops, but it is not my purpose to prosecute the matter more at large; Let any that will look into the History, and he shall see marvellous Tragedies. Certainly, a Godly heart cannot without great grief read over those contentions, diffensions, reprochfull, and slanderous speeches wherewith one vexed the other. Yea I doubt not, but whosoever will read their doings, will confesse willingly, that they were men haunted miserably with some devils; they did trouble and overturne all the East so outrageously. But these were but flea-bitings to the calamities of the West. I let passe the deadly fewde that was between the two brethren Constantine, and Constans, the tyrants Magnentius, and Vetranius that rose up, and other lesser evils that happened. How great (I pray you) was the desolation that was brought in the Barbarians, Gothes, Vandalls, and the rest of that rascall rout, and at last, by the Lombards? Every country was miserably spoiled, above the rest, Italy, that had been the Lady of all the world of old time. With how dolefull notes doth Gregory the great, and other writers bewaile the evils of those times? The plague that the Saracens brought, succeeded unto this, and it did most greivously plague the world for many Ages together. Vnto which if wee shall adde those monstrous superstitions and errors, which followed upon that, those swarmes of men that lived in Religious Orders, the apparitions of Spirits, and familiar acquaintance with Devils, lying wonders, prodigious miracles; and many other things of that stamp, it will not bee hard, perhaps, to determine, who are those Inhabitants of the earth and of the Sea, against whom the devil did in all this time of his exile rage, as became a mad devil to do, especially, if one will turne his eyes upon Rome, and shall there see the high, and Holy Fathers, the Popes, that boast of themselves, as if Christ had made them his Vicars, to have been most detestably wicked Magicians, all of them that lived from Sylvester the 1. to Gregory the 7. even sixteen in number.

But of this hurly burly, which the Devil brought upon the Earth and the Sea, when he was cast down from heaven, wee have spoken at large in the 8. and 9. Chapters. This briefe denunciation of these calamities here, is that prophecy of the Trumpets. And besides, we are to open that more largely in those things that follow in this selfe same Chapter, which is here touched in one word.

As who knoweth he hath but a short time. J. The word here in the Greeke put for time, signifieth often opportunity, which agreeth better perhaps in this place. For there was a great deale of time as yet to come, which yet should be but a little time after a thousand yeares; as it is Chap. 20. 3. Where the Holy Ghost seemeth to have used another word of purpose, that doth more properly note out a space of time. But now the devil being tumbled down into his house of correction, as it were, which was before in his jurisdiction, should have but a little opportunity to do that mischiefe he desired. Devilish envy doth reioyce more to poure out poison upon the Saints, then to torment men upon no necessity, who were already sold over, and enthralled fast enough unto himselfe. Hee would willingly spare this labour, and he would rather be doing with those, whom he seeth, to his griefe, pull out of his jawes. Besides, the word (knowing) may be an argument to prove this matter, the moments of times that are to come, are without doubt, unknown to the Devil, above the rest, the last day of all, which even the sonne himselfe was ignorant off, but he could not be ignorant of his present opportunity. This seemeth therefore to be the cause of his fury, that being now cast out of heaven, he must now needs poure out his rage against his own citizens, whereas yet he did more desire to hurt the Elect; But these he could not touch, being expelled out of their company, and seeing this large field (as he counted it for his rage to course it in) was now barred from him, hee accounted of all the rest but as a pinfold, in comparison of that.

13. *And when the Dragon saw,*] Hitherto of the things that were done in heaven, where the sixth Seal endeth. Now we come to the stratagems of the Dragon when hee was cast upon the earth; which belong to the same time with the Trumpets. And first of all, he raised up a persecution against the woman, which brought forth the male child.

Now, that is called *persecution* properly, when one party suffereth force and wrong, and is not able to defend himselfe against the injuries of his enemy. But what should the woman neede to feare any such matter as this, seeing the Devil was now cast out of heaven? Can the heavens bee hurt any whit by the lowest parts of the earth? But Heaven here is not distinguished from earth in distance of places, but in the holinesse of faith and manners. Yet, how cometh it to passe that the Church should suffer persecution, as if it were destitute of a defender, which did even now bring forth her male child, and had Michael for her most valiant Champion? The truth is this, that these wrongs befell the woman from the Dragon, because the cheife care of the Emperours was to drive out the open and outward enemies from the Church, which when they had once attained, they cared lesse for other matters; neither did they consider, at least, so diligently as it was meet, that the Dragon had many other wayes to do mischief, which they themselves did at unawares, make a more easy way unto him by their help, so farre off were they, from opposing themselves valiantly against his enterprises. Hence it was therefore, that the Dragon did first of all sow a privy heart-burning among the Bishops; which being sprung up together with *Constantinus*, before the Trumpets began to blow, gave a dolefull presage of the evil to come, as we have noted on the second verse of the eighth Chapter. For this sparke did shortly after grow unto a flame, but cheifly, after the controversy began, about the *essence of the Son of God*. In all which troublesome contentions, the truth had the worst alwayes. But the greatest heat of persecution burnt out, when *Constantinus*, *Iulian*, and *Valens*, raged against those of the sincere faith, after the manner of open enemies.

Certainly, *Constantinus*, and *Valens* differed nothing from the most cruel Tyrants that had been, but only in their bare name and profession. They were called *Christian Princes*, but they exercised the savage cruelty of the Heathens under that name. The Dragon therefore would grant the woman no time of Truce, but when he was cast out of Heaven, he vexed the woman straight-after by other meanes. This persecution is that, which we have spoken off, in the expounding of the first, second, and third Trumpets, Chap. 8. But see how profitable this short repetition is, which enformeth us, as touching another efficient cause of those troubles, which are there more largely handled. We learned in that place, that those troubles were brought upon the world, by the just judgement of God, because men would not maintaine and embrace the truth with that faithfulness, holiness, and love, as it was worthy off, and that therefore, the coales of the Altar when they were cast upon the earth, did kindle that fire of contention. Now we are taught here, what was the cheife Agent in all these Strites, namely, the Dragon himselfe, who made, men so unmeasurably mad, that so he might by their helpe scourge the poore woman.

14. *But the woman had two wings given her.*] Here, wee see, by what way the woman escaped that assault, which the Dragon made against her, which was no other, but as soone as ever shee could to provide for her safety, by flying, and so getting her selfe away from those troubles. Therefore while the assemblies of the faithful were filled with superstitions, the Bishops were bickering together through hatred and contentions, while *Constantinus* and *Valens* made havocke of all with fire and sword, the truth that had been preserved in the primitive Church, fled quite away; (for she had been preparing her selfe to flight, in some sort, now of a

long time) and the naturall beauty of a true Churches face was not any where to be seen.

For the furthering of her swiftness in flying away, she hath two wings given her, yea, and those of a great Eagle. God when he departed from his temple of old time, went secretly, and by little and little, *Ezech. 10. 9.* But the woman who did retire somewhat slowly before this time, doth not get her away so slowly, and pace by pace now, but vanished away, in one moment, as it were. And yet she fled not away, because she feared the bloody cruelty of *Constantine*, or *Valens*, or any other such Tyrant (for she learnt this lesson long since, to dispise sword, fire, racking, or any other most extreme torments.) But when she saw that Christ was oppugned, under a face of the Christian Religion, & that not the bodies only of Christians, but their minds also were fought for to destruction, she held this to be a matter, by no means to be endured. She fled away therefore through an harred which she had conceived, of this indignity that was offered her, even shee, whom no other danger could dismay. For shee was ever wont to be more horribly afraid of herely, then of bodily torments, and more to tremble at wicked and obstate errors, then at any bloody butchering; shee knew well enough that the blood of the Martyrs was the only seede to make her field fruitful; and that every droppe of blood that was shed in Christs cause, did beget many Christians more; but shee knew, that absurd, and wicked opinions, doe make a leane and barren ground, like salt that is sown, partly, by killing up that which is good and flourishing, partly, by hindering all good from springing up. Wherefore it is not enough for Christian Princes, that would bee counted truly Religious, to procure an outward peace for the Christian profession, but they must withall principally see to this, that the integrity of doctrine, and the purity of Gods worship may be preserved, least that the Church which they would faine keep with themselves, fly away from them, and so they become miserable for want of her, whom they neglected, when shee was present, which was the case of these Emperours. But when was it, that the Church fled away? Was there now no faithful people in all the East? For the answer hereof, wee must observe, and know, that the woman here doth represent the person both of the whole Church generally, as also of the particular congregations, in which those goodly ornaments are to bee found, which made the woman looke so gloriously, in the beginning of this Chapter.

The womans flight then is either the dissolving, or the depraving of the particular assemblies, so as God should not be purely worshipped in, of them, according to his will alone, the which thing when once it cometh to passe, the Church flieth away, being now no longer to be seene in her glistering, and comely hue, in any publike congregation, not but that there are many severally extant among the multitude, whom the Lord acknowledgeth for his true servants. For this, see what hath been said on the sixt verse of this Chapter. The place whither shee fled is the desert, and her own place, that is, the place prepared by God for her, as before it was said in the sixt verse. Now we shewed, that this desert was the Temple spoken off, Chap. 11. vers. 1. But we should have been ignorant, perhaps, where, and in what part of the World this wilderness, or Temple, should be seated, unless this most quick-sented, and sharp-sighted Dragon had desceryed the place unto us. For she fled thither doublelesse, and that way, whither the Dragon turned his fury. Now towards what Coast hee did spit out, and spent his furious spight, we shall see by those things that follow in the next verse.

For a time, and times, and halfe a time.] These words, if they be set alone by themselves, cannot be understood, seeing time here stands for number, and there is an infinite sort for numbers, that may be divided in three, or more whole numbers, and into halfe a number. But the words

are made plaine by those things that have been formerly spoken. For the same space is meant here, which was noted out before, by the thousand two hundred and threescore dayes, verſ. 6. Or by the two and forty monthes, Chapter 11. verſe. 2. Out of which it is maniſeſt, what is meant, by time, times, and halfe a time.

For the time of dayes, are three hundred and threescore dayes, times are twice ſo many, namely, ſeven hundred, and twenty. Halfe a time is, a hundred and fourſcore. So the time of monthes is twelve monthes, times, four and twenty, halfe a time, ſixe, he alludeth to that of Daniel, Chapter 7. verſ. 25. But it is not the ſame ſpace there meant. For there is ſpeech had of the people of ſibe Jewes, here of the Church of the Gentiles, as the whole drift of this Prophecy declareth. But perhaps, John intimateth by this alluſion, that a definite number is to be found elſewhere, from whence that place of Daniel might be explained. But I may not digreſſe to that matter at this time. Only let us remember, that this flight of the woman is the ſame with the ſealing in the ſeventh Chapter, and the lying hid in the Temple in the eleventh.

Befides, let us conſider that this ſame ſpace of time is ſundry waies ſet down, according to the variety of the perſons. In reſpect of the Gentiles, and the Beaſt, it is ſet down alwaies by monthes, Chapter 11. verſ. 2. and Chapter 13.5. In regard of the Prophets, it is ſet down by daies, Chapter 11.3. In reſpect of the woman, both by dayes, in the ſixt verſe of his Chapter, and by times, in this verſe, and that becauſe, all thoſe daies ſhould not go on with one equal tenour, but there ſhould fall out a threefold change in them, to wit, that ſhe ſhould fly away neerer hand, under the time: then further off, and into more remote places under the times: but ſhe ſhould fly home-ward, and approach neerer againe in her returne, under the halfe time. The event maketh this maniſeſt, as it may be underſtood, both by thoſe things that have been ſaid, and by thoſe which ſhall be ſaid afterwards.

15 And the Serpent caſt out of his mouth.] The ſecond perſecution of the woman when ſhe was put to flight, is laid down in theſe words. For the Dragon held it not to be malice enough to chaſe her away into the wildernes, unleſſe he could alſo quit aboliſh her remembrance. For which purpoſe, he poured out the Barbarous nations upon her, like a flood that overrunneth all, that in what corner ſoever of the world ſhe lay hid, ſhe might be overwhelmed with this inundation.

For, as Herod commanded all the Children in Bethleem of two yeere old and under to be ſlaine: that, that one child Jeſus, whom he fought to deſtroy, might not eſcape: ſo the Dragon, leaſt that this one woman ſhould remaine in ſafety, made every place to be covered over with a moſt violent flood, where he ſuſpected that ſhe could lie hid. The French, the Alemains, the Burgonians, all being people of Germany, the Goths, the Vandals, the Hunns, the Trebals, the Heruls, the Lombards, and ſuch other Northern nations as theſe, which were moſt obſcure before this time, ruſhed in upon her, about the yeare 400. the ſlucæ, as it were, being taken away throughout all Europe, and brought, as it were, a diluge of waters into a great part of Africa. And indeed it is marvellous, that the Church was not wholly drowned up with theſe moſt deepe gulſes. And ſo it had been, unleſſe this ſhip had learned of old to floate aloft, and ſo to ſcape drowning in that univerſall diluge of the whole world. But ſeeing it is now maniſeſt, that the Dragon caſt out of his mouth ſo great ſtore of waters into Europe and Africa, after the woman, it may likewiſe appeare moſt evidently, that the woman, fled out of the Eaſt into theſe Regions. And indeed the Church was more peaceable hereabouts, amidſt thoſe troubles which the Arians raiſed in the Eaſt, about the word Co-ſubſtantiall. But leaſt we ſhould imagine that ſhe lived any where

happily, the Holy Ghoſt doth call our Europe, a deſert place, and a wilderneſſe, in expreſſe words. For the woman going into the weſterne parts is ſaid to fly into a wilderneſſe. For ſuperſtitious did ſo prevail at that time, that there were no more frequent aſſemblies rightly planted in this part of the world, then there are wont to be ſtore of habitations of men in a wilderneſſe. Here and there was ſome more expreſſe footſteps to be ſeene, but it was very rare, at it is to meeete with many men in the wilderneſſe.

16 But the Earth helped the woman.] Not this earth which we tread upon, but the counterſeite, and earthly Religion, together with the profeſſours thereof, as it ſignifieth ever before. This Church ſo called commonly in the world, of what faſhion ſoever it then was (while the true Church was not conſervant in the eyes of men, but lay hidden in ſecret places) brought much helpe unto the woman. For theſe Barbarous nations, which did maintaine heatheniſh impiety in their own countries, as in the which they had been borne and brought up after that they came into theſe countries, that were more full of humanity, they were content to be of that Religion which they ſaw to be received by the moſt there. The Vandals, and the Gothes, ſeeking themſelves, firſt about Thracia, where the Peſilence of the Arian hereſie had ſpoiled all, were converted to Chriſt in name, but in very deed, to ſuch a forged and couerſaite Chriſt as Arius had made. The reſt of the Barbarous rout in Germany, Italy, France, Spaine, followed the Romans in all things. And this thing did much tame and mollifie their ſavage minds. For while they gave their names but even to this Religion, and ſuffered themſelves to be enrolled among the profeſſours thereof, they were not ſo malicious againſt the Chriſtian people, as to ſeek to root them out utterly, whereby it came to paſſe, that while their wrath was aſſwaged, in favour of their new profeſſion, and while they reſted themſelves in thoſe countries, which they had poſſeſſed, this flood was at laſt ſwallowed up, and the Serpents hope was notably deluded. The earthly Church did now once for all procure this good unto the heavenly, but ſhe meant to make her pay for it afterwards, by thoſe infinite evils, which ſhe was about to heape upon her.

17. Then the Dragon was wrath.] Hitherto of the Perſecution, which when the Dragon ſaw to be in vaine; yet he would not leave off, but ſetteth upon another way of miſchieving her. He determines to aſſault the reſt of her ſeed with warre. But why doth he raiſe up warre againſt theſe, and perſecution, againſt the woman? Becauſe, that is perſecution, as we have ſaid, when the one ſide beareth the injury, and doth not defend it ſelfe by force, ſuch as the Eſtate of the woman was, as in her firſt beginning.

So ſared it with her, after Conſtantin, for ſome time, ſhe having no man to fight for her ſafety nor to defend her purity, againſt the ſuperſtitious, that did grow up daily. Now that is warre, when force is beaten backe with force, and this warre the womans ſeed ſhould undertake, to the end ſhe might defend her ſelfe againſt maniſeſt tyranny.

But if the woman be the Church, what is this ſeed of hers? Right now we ſaid that the woman was the Holy aſſemblies of the faithfull, which do worſhip God publickly with the word, Sacraments, prayers, diſcipline, as he himſelfe alone hath appointed. Her ſeed then, are the faithfull in particular, that do hold the true Religion, who cannot come together to worſhip God in the publick aſſemblies, becauſe of the iniquity of the times, but they give themſelves in ſeverall to thoſe ſtudies, whereby every one may nourish piety in private. The Dragon maketh warre againſt theſe, ſeeing there ſhould be no open aſſemblies, which ſhould profeſſe the pure and ſincere truth according to godlineſſe, as long as the woman was fled into the wilderneſſe.

And ſo it came to paſſe at length, for after that inundation of the Northern Barbarians, and that the flood was ſwallowed

laped up by the helpe of the earth, the Devill raised up the Saracens about the year 630. by whom he might raise up a most grievous warre against the remainders of the Church, that lay hidden here and there among the confused multitude of men. His malice would not suffer him to give her any breathing, but as soon as he perceived that his former endeavours were frustrate, he betakes himselfe to another project; rather covering to make himselfe perpetually miserable, with continuall labours, and molestations, then that those few remnants of the Elect, should want any misery for any short time.

Therefore, he first of all egged the Saracens forward to make defection from the Romans. And after that he made Mahomet their Captaine, and then he sent them into the whole world to overthrow all. Who can declare, and conceive, what a world of mischeife sprung from thence? There was perpetual warre by means of them, from the time that they came in, for the whole space of seven hundred years, untill the Turkes, a brood of vipers, worse then their Parent, did utterly destroy the Saracens their mother.

This warre went farre and wide, such as never was the like any elswhere. It reached from Persia in Asia, to the Gades, that be two Iles, that part Europe from Africa; and from the Garamantes, a people in Libya, to France.

Now how noisome and cruell a warre was this, that brought under subjection; Arabia, Syria Mesopotamia, Persia, Egypt, the Iles of the Sea, Affrick, Spaine, and all this in a few yeares? Certainly, the Christian world was most pitifully distressed by means of it. Nay, the Devill did not spare his own brood, so he might with all sweep away, that lurking seed out of the world, with a common calamity. This warre was intimated before, partly, by the Locusts, as we have expounded them, Chapter 9. to the 12. verse, partly, by the Angels of Euphrates, that is the Turkes, who have ever since, to this day, endeavoured to finish that destruction of the Christians which the Saracens began, as we have shewed, Chapter 9. from the 13. verse. And it must not seeme strange, that so cruell a name as of warre is now given to this matter, which not long before was said to be done by a swarme of vermin-like Locusts.

There is one manner of shew in a matter, when it is once finished, such as is described in this place, and another when it is in hand in doing, and ready to be done? of what nature that is, which is here spoken of. Now then we see out of the persecution in the East the inundation of the Barbarians in the West, and the Saracens warre common to both, with what mischeifes the Dragon plagued the world, after he had lost heaven, and how just cause there was to denounce a warre to the inhabitants of the Earth, as we heard in the 12. verse.

And indeed, this whole Chapter may be instead of a commentary, to teach us, how the Prince that ruleth in the aire, is a spirit working in the Children of disobedience, Ephes. 2. 2. And thus we have the History of the Dragon; so farre as he assailed the Church with open force, which he doth in his own person. The other parts of fraud and craft

he playeth by his Vicar, the Beast, of which kind of enemy we shall heare in the next Chapter. The whole Prophecy of a thousand two hundred yeares, more or lesse, from Iohn the Apostles time, till the year 1300. where the Centuries also do end, which were set forth under this last Trumpet, the Tipe whereof we said that this Repetition was.

18. And I stood on the Sea sand. These words are a passage to speake of the Beast, Aretas, Complutensis, and all the Greeke Copies reade even as our Copies do, And I stood, the Vulgar reads, and he stood, but corruptly. For it giveth these words to the Devill, who went his way right now to make warre with the rest of the Saints, and could not stand in any place for very devilish fury. And there is no other purpose of standing upon the sand, but to behold the arising of the Beast, which did nothing concerne the Dragon. The words then are to be referred unto Iohn, wherein there is a transition made to speake of that enemy, that was to fight in the Dragons roome; for the better beholding of whose Originall, Iohn saith, he was set in a most convenient place; wherein he teacheth, that they onely can behold the Beast when he first cometh up, who after they have escaped out of the Sea of corrupt doctrine, have some firme standing, at least, on the shore, or banke of the Truth; howsoever, perhaps, the toiling of the waues, and flowing of the Sea bether and tether, to and fro, cast up many brackish Errors, even upon them also, because of their neerenes to the Sea; So afterwards, they that get the victory of the Beast are said to stand by the Sea of glasse, Chapter 15. 2. 1. For it may easily be gathered out of a like place to this, Chapter 17. 3. That these words are belonging to the Event.

For there, Iohn is lead out into the wilderness to behold the damnation of the whore. What need was there to change his place, unlesse this removing had a mystery in it? Here therefore wee are lead to the consideration of certaine Godly men, to whom the Originall of this Beast that came out of the Sea, should be plainly discovered, as they stood in the brinke of the Sea, as it were, and that after that time, wherein the Devill went out to wage warre with the Seed of the woman.

For this place is not given to this transition for nothing. And this thing we see to have been accomplished in the learned men of Maidenburgh, who having gotten a place at length wherein to set their footsteps firmly on the dry land, after that they had, by Gods helpe, and mercy, swimmeth forth out of the Salt Sea of Popery, did make it plaine to all the world in their Bookes of the Centuries, that this Beast had such an arising, growth, and perfection, as is here described by Iohn.

Many learned men had painted him out also before this, with Orient colours, but all their labour was bestowed on one or two of his members, there was no man that gave us his full and perfect portraiture, before the time of this seventh Trumpet, which began these Centuries. This is that which this Transition would intimate unto us, how happily the Event doth answer to prove this that I have said, the applying of each thing that followeth severally, shall make it plaine.

THE THIRTEENTH CHAPTER.

WHEN I saw a Beast rising out of the Sea, which had seven heads and ten hornes, and upon his hornes ten crownes set, and upon his heads was set a name of blasphemy.

2 And the Beast which I saw, was like a Leopard, and his feet as the feet of a Beare, and his mouth as the mouth of a Lion: and the Dragon gave him his power, and his throne, and great authority.

3 And I saw one of his heads as it were wounded to

death, but his deadly wound was healed: and all the earth wondered and followed the Beast.

4 And they worshipped the Dragon, which gave power to the Beast, and they worshipped the Beast, saying, who is like unto the Beast? who shall be able to warre with him?

5 And there was given unto him a mouth speaking great things, and blasphemies: and power was given unto him to do two and fourtie moneths.

6 These

6 Therefore he opened his mouth unto blasphemy against God, to blaspheme his name, and his Tabernacle, and them that dwell in heaven.

7 And it was given to him to make warre with the Saints, and to overcome them, and power was given unto him over every kindred, and tongue, and nation.

8 Therefore all that dwell upon the earth, shall worship him, whose names are not written in the booke of life of that Lambe, which was slaine from the beginning of the world.

9 If any man have an eare, let him heare.

10 If any lead into captivity, he shall go into captivity: if any kill with a sword, he must be killed by a sword: here is the patience and faith of the Saints.

11 Afterward I beheld another Beast comming up out of the earth, having two hornes like the Lambe, but he spake like the Dragon.

12 And he exercised all the power of the former Beast before him, and he caused the earth, and them that dwell therein, to worship the Beast, whose deadly wound was healed.

13 And he doeth great wonders, so that he maketh fire to come down from heaven on the earth, in the sight of men.

14 And he deceiveth them that dwell on the earth, for the signes which were permitted to him to do in the sight of the Beast, saying to them that dwell on the Earth, that they should make the image of the Beast, which was wounded by the sword, but did live againe.

15 And it was permitted to him to give a Spirit to the Image of the Beast, so that the image of the Beast should speake, and should cause that as many as would not worship the image of the Beast should be killed.

16 And he maketh all both small and great, rich and poore, free and bond, to receive a marke in their right hand, or in their foreheads.

17 And that no man might buy or sel, save he that had the marke, or the name of the Beast, or the number of his name.

18 Here is wisdom: Let him that hath understanding, count the number of the Beast: for it is the number of a man, and his number is six hundred threescore and six.

The Logickall Resolution.

Hitherto of the Combate with the Dragon, the encounter with the Beast followeth, which beast is two fold, the first and the Second. The description of the first, is from the beginning of the Chapter to the 11. vers. And first, from the causes, that he arise out of the Sea, as also from the integrall parts, his hornes, heads, and their ornaments, vers. 1. His whole shape, his feete, and mouth, vers. 2. And then from the authority wherein he excellet, which is threefold, that which he received first of all from the Dragon, vers. 2. That which was a little after diminished, and then that which was recovered, when the wound was healed againe, vers. 3. And this is more ample then that which he had at first, as is declared both by the honour which his worshippers give him, vers. 4. And also by the power he had both of blaspheming, as also making warre, vers. 5. 6. 7. And lastly, by the accomplishe of his Empire, vers. 8. All which things are shewt up with an Acclamatory conclusion, to give the greater Caveat and comfort, vers. 9. 10. Such is the first Beast. The second declareth his off-spring by his arising out of the Earth, as also by his likeness unto the Lambe, and the Dragon, vers. 11. The power of this beast also is great, as it appeareth by his subduing of men to worship the first beast, vers. 12. And that partly, by deceiving men through great wonders, vers. 13. And those lying wonders, vers. 14. Partly, by compelling men both with capitall punishment to worship his Image that had life put into it, vers. 15. As also with lasse of goods to take his marke, which is declared, both what men should take it, and in what members it should be taken, vers. 16. As also, of how many sorts it is, to wit, the Marke, the name of the beasts, the number of the name, vers. 17. And this number is illustrated both with an exhortation to count it, and by noting of it, partly, of whom it is, namely, of a man, partly, of how great a number, to wit, six hundred, threescore and six.

THE EXPOSITION.

1. **T**hen I saw a Beast. To the end that the whole treatise following may be made more plaine, we are to consider summarily of two things, before we come to the explaining of the matters one by one, the first, as touching the kinde of this Beast, or, who, and what this Beast is, the other, touching the time wherein he riseth up. For the first, this Beast is not the civill Empire of Rome, either heathenish, or Christian, corrupted with hereby. For if we respect the Heathen Emperours, these reigned, when Iohn wrote, but this Beast was not yet come, whose first arising he saw in a Type. For there was none of those things past, whose Originall was represented unto him, but only that which was to come, according to that, I will shew thee those things which must be done hereafter, Chapter 4. 1. But the Angel certifieth Iohn afterwards, that this Beast was not yet come, saying, five are fallen, one is, and another is not yet come, Chapter 17. 10 He that was not yet come is this Beast, as it is manifest out of the 12. verse of that Chapter. The ten Kings are they, which have not as yet received their Kingdom, but they shall receive their power, as if they were Kings, for one houre together with the Beast. Besides this Beast received his throne & power from the Dragon, vers. 2. Who had before

that persecuted the woman, that is, the Christian Church. But the Heathen Emperours received their throne and power from no man, specially that had been spitefull before that, against the Christian profession; seeing the Emperours are more ancient then the Birth of Christ himselfe. Lastly, the Beast belongeth to the same time with the flight of the woman into the wilderness; But the Heathen Emperours, that are understood by the name of the Dragon, did converse in heaven together with him, as we have shewed, Chapt. 12. 3. But it will be objected, that nothing is former, and latter then it selfe, and is both the Originall to it selfe, and the image thereof, which must needs be, if we do referre this, and the second Beast, to Antichrist alone. The answer to which is this, that it is true indeed, that nothing is before and after it selfe, and his own beginning and Image together, so it be in one and the same respect, to one and the same end, and at one and the same time; And yet, in one and the same man, infancy goeth before old age, and the latter age may be compared to the likeness of the former; we conclude therefore that this Beast is by no means the Heathenish Empire of Rome, much lesse is it the

is it the *Christian Empire*; the which did not succcede the *Dragon* in his Throne, but had his Court and palace ever, either at *Constantinople*, or in *France*, or in *Germany*. Neither did all the earth go admitting after the Empire when it was restored, as it is verse 3. neither did it receive the marke thereof, as it is, vers. 6. But after the renewing thereof, it was limited within the small bounds of *France*, *Italy*, and some part of *Germany*, and shortly after of *Germany* alone, having no Iurisdiction over *Spain*, *Britany*, *Hungary*, the country of *Slavony*, and the rest of the countreys, the which yet belonged to the dominion of *Rome*, under another name.

Neither is it an argument of one that is ordained to destruction for ever, to acknowledge that the *Christian Emperour* is such as he challengeth himselfe to be, namely, the highest Magistrate in all the Countreys that are subject unto him; as it is said of the *Beast*, vers. 8. For *Paul* professed himselfe to be a *Romane*, and appealed unto *Cesar*; A. 16. and 25. Yea, *Christ* acknowledged the *Heathen Emperour*, and commanded us to obey him, by giving *Cesar* those things which belong to *Cesar*, Matth. 22. 21. Seeing then the Description of the *Beast* in this Chapter cannot at all agree to the *Emperour*, it must needs be, that *Antichrist* is signified thereby; whose one, and the same person, is described under a double resemblance of two *Beasts*, as it may be manifest out of the 17. Chapter, where the *Holy Ghost* intending to explaine this Chapter more fully, maketh no mention at all of the second *Beast*, but onely of the first. Why so I pray ye? was it not necessary for us to be thoroughly enformed touching the second *Beast*, as which all men think to be either *Antichrist*, or at least, the yeoman of his gard, little better then he? No such matter; but onely because he that knoweth one of them, cannot but know both, and the second doth not make a new person, but expresth the same Portraiture, that sets the colours a little more lively upon the rude draught and feature of one and the same thing.

But why should there not bee a double *Beast*, seeing one *Antichrist* alone is a double head, the seventh and eight, the former whereof answereth to this first *Beast*, the latter to the second? The reason why a double Type is framed, is because there is a notable variety of condition in *Antichrist*, which could not be portrayed conveniently enough in one Type. This *Beast* hath a double place whence he ariseth, one, out of the Sea, and another, out of the Earth, he hath a double power also, *Civill*, and *Spiritual*.

In respect of the *Civill*, he is the first *Beast*, in regard of the *Spiritual*, he is the second. Which double Tyranny is most clearly to be seene in the *Pope of Rome* alone, so that we cannot doubt, but that he is both the *Beasts*. It is well known how *Boniface* the 8. did make an open bragging shew of himselfe, in the Temple of *Peter* and *Paul*, at the time of his first *Jubilee*, when he came forth one day having a sword girt to him, and the Emperours Coate armour put upon him; on the next day he came out in his Pontificalls and with his Key, crying with a great voice, Behold here are two Swords, that is, behold here is that twofold *Beast* spoken off in the Revelation; which double power of his, *Mantuan* expressed elegantly in verse;

He is mighty and very strong
With the two swords girded,
Magnificent Keisers and Kings,
Have his feet Kissed.

Let this then be the conclusion of this first point, that the *Pope of Rome* is the double *Beast*, because of his double beginning, and power, and that not so much set out with our mens words, as with the words and deeds of the *Popes* themselves, as it shalbe made more cleare out of the exposition that followeth.

The second thing about which question is made, is touching the time of his beginning; the which we thinke, must be defined to be at the time, when *Dioclesian* and *Maximian* *Heterodius* bewoke themselves to a *salutary life*, at which time both of them seemed to give over their Empire of their own accord, about the year 305. as hath been declared before.

But because there is no man, perhaps, that doth fetch *Antichrist* beginning from this head, and because *Bellarmine* affirmeth, that all our men do place the coming of *Antichrist* after the six hundredth yeare, and after the death of *Gregory* the first; (although this is so to be understood of his Birth; for our writers do hold his conception to be more ancient) least I alone should seeme to be the man that durst hold an opinion that was never heard off before, I will set down reasons for this my opinion, which seeme to me to be most strong. First of all, this *Beast* domineth during all that time, that the woman lieth hid in the wilderness, and the two witnesses prophesy, clothed in sackcloth, as it is manifest after, out of the fifth verse. Where power is given to worke two and forty monthes; Which is the same space with that of the Prophets, and of the woman. Now, we have evinced by necessary arguments, that the woman got her away into the wilderness, and that the witnesses put on their mourning weed, at that time which we have spoken of, namely, when *Constantine* entred upon his Kingdom; And therefore the *Beast* also began to arise out of the Sea at the same time.

Besides, what other thing doth that speech of *Socrates* meane, who lived when *Theodosius* the younger was Emperour, in the times of *Celsine* the *Pope of Rome*, about the year 424. foure score yeares from *Constantine* raigne, saying these words. The *Bishoprick of Rome*; in like manner as that of *Alexandria*, had now long since grown on from a *Priesthood*, to a *Princedom*, Book. 7. Chapt. 11. What didst advance it selfe beyond the bounds of the *Priesthood*? Whither els I pray ye, but unto *Antichristian Tyranny*? And did it thus advance it selfe now of old, and a long time since; Certainly, *Socrates* commeth near to my calculation, or I rather to his, or as it is more agreeable to the truth, both of us come to the account of the *Holy Ghost* himselfe.

I but will some say, he speaks no more of the *Bishop of Rome*, either here or above, Booke 7. 7. Then of the *Bishop of Alexandria*. I answer, that it is true indeed, that he doth taxe the ambition of both of them in common, but there were many properties besides, that were peculiar to the true *Antichrist*, the *Pope of Rome*, which did by no means agree to the *Bishop of Alexandria*, and therefore though they ran together, perhaps at first, with equal pace, yet the *Romish Bishop* outstript the *Bishop of Alexandria*, and left him behinde many a poles length shortly after.

To this may be added the third *Council of Carthage*, which was held about the time of *Siricius* the *Pope*, namely, about the year 390. Which decreed, that the *Bishop of the first Sea*, should not be called the *Prince of Priests*, or the *Chief Priest*, or any such thing as this, but onely the *Bishop of the first Sea*, and that the *Pope of Rome* himselfe should not be called *unverfals* *Bishop*, as it is cited *Dysinell*. 90. We learne out of this decree, what those times were travelling with, otherwise it had been foolish and needlesse for a *Council* to make a *Canon* against it. Yea, and the *Confession* of the *Papists* themselves, touching this matter is not to bepast over. Do ye then enquire what was the Reason why the *Pope of Rome* were never present at the *Easterne Councils*, not at the first *Council of Nice*? *Bellarmino* telleth us, in his first Booke of *Councils*, Chapt. 19. That it fell not out by Chance but upon speciall reason. Which howsoever the most, perhaps, of other people were ignorant of, yet it must needs be thoroughly known to him that is one of the *Popes Secretaries*. He giveth two reasons therefore of this absence of the *Pope* from the *Easterne Councils*. The first, that it seemed not to be convenient, that the

head should follow the members, &c. The second, because the Emperor was always present at the *Recesses* Councils, as some of his Legats, who did challenge the first material place to himselfe, otherwise then he ought to have done if he did so more. Therefore, least this indignity should be endured, as his same tumult should be made, he went not to those Councils, but sent his Legats only. These things saith he, and he hath hit the nail on the head: Forsooth, this Pope thinks fowle scorn to be present at those Councils, wherein the Emperor should sit before him. How egregiously was both *Constantine*, and all the rest of the *Nicene Fathers* deluded! They, good men, believed that the Bishop of the City of Rome (that had been the Emperours seat) sailed from being at the Council, because of his old Age, as *Eusebius* saith, and therefore they were content with Presbiters that were sent to supply his place. But the true cause was, that he could not swallow this Pill, that he should give place to the Emperour.

For I have reason to beleve *Bellarmin*, rather than *Eusebius*, about the Popes will and pleasure. Wherefore the man of sinne, that lofty lawlesse fellow, was to be seene at Rome in the time of the first *Nicene Council*, who though he did not so openly as yet, exalt himselfe, as afterwards, yet he swelled inwardly, and closely, within himselfe, above all that is called *God*, 2. Thess. 2. 4. Not that he boasted of himselfe as if he were superior to God in Heaven, (for that is not the meaning of the Apostle) but that he lifted up himselfe as if he had more power than all the Gods upon earth, namely, then the highest Magistrate, who is called *Augustus*, or one that is to be revered, or adored, whence it seemeth, that there is added by way of interpretation, or that is worshipped.

But why do I say long in laying forth these things? The matter is put out of Controvercie afterwards in the 17. chapter. The seventh head of the Beast succeedeth next unto the Heathen Emperours: these make the first, as shall be shewed in the proper place. But *Antichrist* is that seventh Head, and therefore takes his original straightwayes from the time of the heathen Emperours. But what do I hold, that all the Popes that followed *Milites* were damned, as which do helpe to make up this Beast, that is, *Antichrist*? God forbid, that I should judge so rashly. This Beast is the State of a Kingdom, as I hope it shall be made most cleare afterwards. And therefore God could deliver certaine particular men, out of the common destruction, even as many as it pleased him, though they were instruments, and helping causes of this Kingdom. The impiety of *Antichrist* was not so desperately wicked in the beginning, and the Childish *Antichrist* knew not in the dayes of their infancy, for what a pestilent Kingdom they were making the way. We leave this therefore to the infinite & unsearchable mercy of God, and yet we doubt not, but that we have found out the Original of the Beast at his first rising up, which we see not to have fallen into the same time, that the Dragon was cast out upon the earth, Chapt. 12. 9. For being to leave his Throne in heaven, he tooke order to get himselfe a Vicar, that might factour for him in his absence, and we shall finde afterwards, that he did not looke to his busines negligently.

These things being thus laid down, we see how every thing will flow most easily from this beginning, all the parts of this Prophecy agreeing most fitly among themselves. The true Original of the Beast, not being considered by the Interpreters, hath troubled the whole connexion of the times, made the exposition of this Chapter uneven, strained, and disagreeing with it selfe, and the rest of the booke, and hath quit take away the right means to search out the event.

Now for the words. The Savagene of *Antichrist* is most commodiously signified by a wild Beast, as Tyrants are often compared in Scriptures to Wolves, and Lyons, as being matchable with them in terribleness, and bloody cruelty, but farre worse for the mischiefe they do, in that iniquity is more armed in men, then in Beasts, because of the use of Reason.

He ariseth out of the Sea.] Because he hath his Original out of corrupt doctrine, namely, the authority of *Peters Chair*, that is so falsely maintained by the Popish teachers, which the Pope of Rome vaunts of in every word almost that he speaks, and which the ancient Holy men, *Tertullian*, *Cyprian*, and the rest, extolled up to heaven with excessive prayles, not knowing to what monstrous impiety they plaid the Harbinger. But then especially was this sea visible, and then might this his plunging forth out of it, ly open to the eyes of men, when the *Nicene Fathers* cast the burning Mountaine into the Sea, as hath been said, Chapter 8. 8. That is, when they confirmed, with their decree that the preeminency of the Bishop of Rome whatsoever it was, should be above his fellow Bishops.

For the Sea noeth out the Clergy, together with the Doctrine, as whose office it is to give themselves to deliver and defend the doctrine. Those holy men were farre from extending to bring in that Tyranny, which prevailed afterwards, yet did they at unawares give it mighty increase by that constitution of theirs, Every one lived to himselfe before the *Nicene Council*, and there was final respect had of the Church of Rome, as *Aeneas Sylvius* confesseth, Epist. 283. This was principally therefore the arising of the beast, not that he had not begun to put forth his head before, but because he began now first of al to be beheld, & marked by men.

Which had seven heads.] Such was his Arising. His integral parts are his heads, which are as many as those of the Dragons, and the very same with them. For the feate and dignity of both is the same. For these heads are the hills, and the Kings, Chapt. 17. 9.

He hath also ten hornes.] As the Dragon hath, and ten crowns, set upon his hornes, which Hornes, are ten Kings, Chapt. 17. 12. Yet with a twofold difference from the Dragons Hornes. First, in the Crowns, wherewith these are adorned, as which do note out such Kings as have all the rule in themselves, and are not subject to any other mans command, such likewise as are not bound to yeeld account of their doings to any others, but have such a government, as is absolute, free, and Sovereigne. The Hornes of the Dragon had no such ornament, but this belonged only to the heads, as it is Chapter 12. 3. Whence cometh this difference? Namely, from hence, in that the Heathen Emperours placed the fixed Seate of their Empire at Rome, which hath even heads, thereby making her to be the lady and Emperesse of all other places, and therefore they tooke away the Crowns from all other Kings, and Provinces, and put them upon the seven heads, or Hills of Rome. But now matters should be carried with another manner of Port and pompe, after that *Antichrist* began once to shew himselfe. For the Majesty of the Empire, should not reside at Rome, but should be de seated in other Nations also, in respect whereof, the Crowns, which belonged to the Head before, were now translated to the Hornes, after an unwonted manner.

Secondly, they differ in time. For the Hornes of the Beast were not sprung out as yet, when *Iohn* wrote, Chapt. 17. 12. The Hornes of the Dragon were lift up on high, even before *Iohn* was borne, and those spread abroad with many boughes, as we have seene Chapt. 12. 3. Therefore though they agree in number, yet they are not the same in all things alike, neither should a man do well, if he should go about to apply those hornes to the Beasts heads, which belong to the Dragons. But which then are these Hornes of the Beast? All things being diligently considered, I think they are the ten first Christian Emperours, for the numbering of whom there may be a double way; one, of every one of them severall, and of those onely, who had either the whole, or the western Empire in their power, into which accompt come, *Constantine the Great*, *Constantinus*, *Constantine*, *Constantine*, *Julian*, *Iovinian*, *Valentinian the first*, *Gratian*, *Valentinian*

the second Theodosius. And so there is a marvailous consent of the History, with the Prophecy. For while these then reigned, the Beast was notably defended, and his dignity was much amplified. And when these were once taken away, his hornes were broken, as it were, for a time, for the Emperours who succeeded them, were not able to maintaine the same authority of the Romish Beast, which their ancestours had purchased for him.

For Honorius the sonne of Theodosius the Elder, suffered Rome to be taken and spoiled by the Gothes, and though it was two yeares together besieged by Alaricus, yet he lived idely at Ravenna, and either could not, or durst not send Rome any aide, so much was the strength of the Hornes decayed. Where was now that prowess of his Father, which did so often kill and put to flight so many enemies, even in the furthest Borders belonging to Rome? But neither had Rome any helpe now from the East, but the Beast together with his Rome was made a prey to the most contemptible of all the nations, after that, those hornes were, as it were, bruised, wherewith the former Emperour did drive away the Barbarous people so farre off.

But there seemeth to be a more full and agreeable conveniency on every side, that cometh by reckoning up the Emperours of the East and West jointly together, according to the manner that is used in all Chronicles, 1. Constantine the great, 2. Constantine, Constant, Constantius his Sonnes, 3. Julian, 4. Jovian, 5. Valentinian and Valens, 6. Gratian, Valentinian the second, and Theodosius the first, 7. Theodosius the first with Arcadius and Honorius his Sonnes, 8. Arcadius and Honorius alone, 9. Honorius and Theodosius the second, 10. Theodosius the second and Valentinian the third. Of whom we shall entreat more largely, Chapter, 17. 12. In the meane while, let not any man make a stirre with importunate outcries, and say, it is a matter unworthy, ungodly, and the like to which was never heard, that I should make those first Christian worthies to be the Hornes of Antichrist. What shall he who came forth right now, with the Seale of the living God, that stood at the Altar with a golden Censer, that was the male-child of the Church? and Michael himselfe, that cast the Dragon out of heaven, shall he now (I say) become a member of Antichrist, and a Champion to fight in his quarrell? But that every such caviller may have his mouth stopped, let him know once againe, that it is one thing to do a matter with advise, and of set purpose, another thing to do it at unawares, & through an erroneous conceit of mind. Constantine augmented the estate of Christian Religion to his power, and had not the least thought to helpe Antichrist, but endeavoured rather to cut off all the wayes whereby he might enter in, and yet he made the way (besides his knowledge and purpose) more ready for him, by adorning, amplifying, and defending the Pope of Rome. Was there any great marvaile in this to see him lending Antichrist his helping hand, when as he knew not what monster he nourished in his bosom? Was not his first beginning unknown even to those, were most sharpe sighted? Certainly, I trow, it will not be counted strange, that he, and the rest did at unawares bestow their paines to bad purpose, when as we know that the most Holy men that have been, have sinned most grievously sometimes, and that adviſedly. I have no desire to detract in the least manner from these men, some of whom were most worthy ones, and that have deserved exceeding well of Gods Church. But I am not to bring my own conceits, but to interpret the words of the holy Ghost, who aimeth at this, which I speake off, in the whole description of the Hornes, as it shall appeare in their due place; he that can find any other to whom they may agree better, I will follow him willingly. It is the truth I seeke after, not to detract from the good estimation of any; And yet I doubt not, but that whosoever shall search into every thing with single eyes,

and with an equal minde, will confesse that the Holy Ghost hath set up these ten first Emperours for land-marks in this way, whereby both the entrance, and proceeding of Antichrist might be made more manifest.

And upon his head the name of blasphemy was set. This is added, least the heads should want their ornament. For the diadems belonged to the Hornes, that is, to the Emperours; now the name of blasphemy is set in their roome. This name is that arrogant brag touching the particular Church of Rome; to wit, that Peters Chaire cannot be separated from Rome, that the Church of Rome is the foundation and forme of all other Churches, as from which they all tooke their beginning, as there is none of those that beleeve aright that is ignorant, for so doth Virgilius the Pope speake in his Epistle to Eutherus; as also, That it cannot erre, and that they are to be counted hereticks, who do think otherwise of the Sacraments, or the articles of faith, then the Church of Rome thinketh, as Martinus the fifth speakes, in a Bull set forth at Constance, and as Sixtus the 4. speakes, writing against the articles of Peter of Oxford. Rome carrieth many such names as this upon her heads, which were too long to set down, and these she keepeth, as her own proper prerogatives, making her boast of them, as if they were the chiefe tings she hath to deck her heads withall. See for this in the Booke of Decrees, Caus. 14. 9. 1. and Bellarm. Booke 4. of the Pope of Rome, Chapt. 4.

2. And this Beast which I saw was like a Leopard. This Beast in his full proportion is a Leopard, which is the female among the Pauters; It is an untameable wild Beast, most hatefull against mankind, that will fly upon a mans eyes, and will teare a Picture of a man, out of the Paper in which it is made, in a furious manner. Basil in his Serm. of the accepting of persons. Like unto the devill, that carrieth the greatest hatred against the image of God in a man, as Basil saith in the same place.

This beast, together with the Tyger, are the onely beasts almost that are seene to be spotted, with variety of spots, the rest have one colour onely, and such as is proper to every ones kind. This property is spoken off in the Prophet, can the blackmore change his kin, or the Leopard his spots? Ierem. 13. 23. Are not the Popes of Rome the most Cruel enemies, against all true Christians, that live throughout the world; whose very Image they cannot endure, though they be the most filthy worshippers of other most foule and detestable Images? And do not the spots of the Leopard note out, those foule and beastly abominations of all sorts which sticke in, and come from these Popes of Rome? Have they not made themselves ugly and loathsome to see too, above all other men, by living in all kind of horrible vices? Who were found out presently after their first Birth-day, to be forgers, when they belied the Councell of Nice, to establish their Tyranny. Then after that, they became Simoniacs, all Manslayers, Atheists, most wicked Magicians, most filthy whoremasters, yea, and Doctors that taught men how to fulfill every abominable lust; to conclude, they were overwhelmed with all kind of wicked practises, which a chaste mind would be more ashamed to relate, then they are to commit. And these are not the reproches which their adversaries cast upon them, but those true crimes of every one whereof, and farre more, there are most cleare testimonies given by their own writers and admitters. This Beast then is full of spots, that giveth us no more hope that he will forsake his filthines, then the she Leopard doth of changing her Spotts. But besides her sundry sorts of Spotts, this Leopard is very cunning in catching her prey. For as Pliny writeth, they have such a kind of smell, that all four-footed Beasts are desirous to go after them; being allowed with the pleasures thereof, but yet they are terrified with the grimasse of their looks. Whereupon it is, that when they have enticed the Beasts to come, were there with the sweet-

ness of their smell, they hide their heads, and so catch them, and pull them in peeces. Dorth not Rome likewise allure men that behold her asfame off, with a certaine reverend Majesty, hiding the terribleenes of her lookes, that is, those monstrous abominations which she nourisheth within her, till shee have gotten profelites into her snares. *The feet of Beares* are flat, and long, and broad, tearing the earth with their nailes even as they go, and thefe do describe unto us the stability of this Beaf of Rome, joined with cruelty. And indeed, there was never any Monarchy, no, not that of the *Affyrians*, which was of a most long continuance, that hath equalled the years of this Beaf. And yet it is by meanes of his *Beares feet* that he thus continueth, as prolonging his Age fo long by beare-like cruelty. His *Lyonlike mouth*, that is here given him, notheth out his bloody savagenesse, that devoureth all things, which the mourning, & sighing, of all the world is able to expresse more plainly, the Ican by any words of mine. The cruelty therefore that is in many wild beafes, is found compacted together in this Beaf of Rome, neither was the Panther enough to lay forth his inhumanity, but he is made of all those beafes, joynd in one, which agreed to each of the Monarchies severally, that were of old described by these beafes, *Dan. 7. 4. 5. 6.*

And the Dragon gave him his power. Hitherto of the naturall portraiture of the beaf; his power followeth, and that in the first place, which he received at first. The Dragon gave him his power, his throne, and great authority. Power, here is the force which a man hath inherent within himselfe. Authority, is that power which is exercised towards others. The Dragon gave him both these, and besides, his Throne. Now this is the *seven hilled city of Rome*, as we have seen before, chap. 12. 1. The Dragon, *Dioclesian*, and *Maximian*, when he was to bee cast out of heaven, gave over Rome, to this Beaf, the Pope, that so he might play the Devil still by his vicegerent, when he could not do it any longer by himselfe; and indeed, as soone as he perceived that he must be packing, he did with all speed provide himselfe of a Succellour, sending the Beaf into his possession, before he was cast out.

For *Dioclesian* lived at *Nicomedia*, *Maximian* at *Mediolanum*, in which places, both of them gave over their Empire, leaving Rome empty, in the meane time, and fit for the Beaf to domineere in. After that, *Maxentius* held Rome for a few yeares, not like an owner, but like one put in trust for another, as the event shewed, for he did not hold his Throne for himselfe, but kept it for the Pope. *Constantine* after that coming to visit Rome, and finding the Throne seized on by another, got him away to *Byzantium*, called since *Constantinople*, and there made himselfe a place to dwell in.

The rest of the Westerne Emperours followed, seeing that the Barbarous Nations did continually annoy it with their assaults, seated themselves at *Mediolanum*, or *Ravenna*, as being places more commodious for this, that they might be nearer to give aid to Rome, and more ready upon every occasion to withstand their enemies assaults. So by little and little they gave up the Throne to the Beaf, whereby it came to passe at length, that that which hundred was quite taken away, and the man of sin was made manifest to all men; which the Apostle speaketh of, 2. Thess. 2. 6. And out of all this, it may bee now understood, that the Beaf here is not the Heathen Empire of Rome, as which received Rome by gift from no man, neither acknowledgeth it selfe beholding to any man for the power and authority it hath; unless, perhaps, we should think that Dragon did persecute the woman, of which we have spoken, and that with the rage of an open enemy, before the Heathen Emperours were borne. Moreover, hence we gather that the Pope of Rome is the vassall of the Dragon, to whom he oweth homage and service, and not of *Constantine*, and that hee holdeth not Rome by this mans donation, as he brageth falsely, and impudently, but only by Resignation from the Dragon. Thus therefore did Rome begin to be more famous, for the Popes Pallace, then for the Emperours court, after it had

gotten the Dragons Throne. And indeed, it grew up very swiftly; for even then, and that presently after this time, was the power thereof very great, as *Prosper* witnesseth, in his Booke of unthankfull men;

Rome which is become the Seate of Peter, and the chiefe head of pastorall honour in the world, possiblish by meanes of Religion, whatsoever it cannot, or doth not, possiblish by fire and sword. And againe, Rome is made greater, and more famous with the Caffe of Religion, then by the Throne of outward power, and that see may thanks the Princelhood of her Priest-hood. For booke 2. of the calling of the Gentiles, Chap. 6. To which testimonies *Ammianus Marcellinus* addeth this, Booke. 27. As he is cited by *Bellarmin* saying, that hee marvelled not that men did strive, with so great endeavour, to obtaine the Popedome of Rome, seeing the wealth and honours thereof was grown so great. Now hence it appeareth, that the Dragon gave the Beaf this power, in that the name of Rome was reverend among all men, because of the ancient Empire which had his Court there of old, & that therefore he climed easily up to all the honour that the Empire had, but of this we shall speak more at large in the eleventh vesse.

3. And I saw one of his heads as it were wounded. *Montanus* and *Plantin*: edition omit the verb: I saw; as if the Dragon had given him one of his wounded heads, together with his Throne, and power; but that is repugnant, both to the authority of the rest of the copies; For *Aretas* and the *Vulgar*, yea, all the rest read, I saw; as also to the truth of the History. For the Beaf had not his heads wounded from his first beginning. For first he was, then he is not, as it is after, *Chap. 17. 3.* And as we shall shew more fully upon that place. In these words, the Holy Ghost commeth to speak of the second condition of the Beaf; whereby his first dignity should be somewhat diminished. The damage consists, in having one of his heads wounded; which heads we have more then once taught, to be the seven hills, and Kings, out of the 17. Chap. 9. 10. Which of these two then is that, that should carry away this deadly blow; Certainly, if this wound was given him, by subduing him under the power of his enemies, one of the hills could hardly receive a wound, but they must be all wounded together. Wherefore it doth belong moie properly to the Kings, of whom there was one only, that was hurt by this wound, the rest abode safe, and untouched thereby. And yet this calamity cannot befall to the King in such manner, that it should not be common to the hills also; Now, the Kings are the seven regiments, or manners of Government, wherewith the City of Rome was governed, namely, those that are spoken commonly of, and made to be so famously known by all the Romane History-writers, Kings, Consuls, Decemvirs, Dictators, Tribunes, Censors, Popes, as we shall make it plaine at the 17. Chapter. If the question now be made, to which of these this overthrow should happen, the place which wee speake of right now doth plainly relieve us; and tells us, it is the seventh Head, that is, the Popes; For so saith the Angel, and another, that is, the seventh is not yet come, and when he shall come, hee must stay but a short time, that is, he must be so wounded, as if he were utterly slaine with that wound, for *Iohn* saith, as if it were wounded to death, as *Aretas* well noteth, because it should not be quit destroyed with this blow.

Now seeing it is cleare, what head this is, this wound was then given it, when Rome that had been forsaken for a long time by the Emperours, who did reside, partly, in the East at *Byzantium*, partly, at *Ravenna* in the West, and that began againe to flourish under a new regiment of Popes, was blasted and smitten with that mighty storme of trouble, and adversity wherewith the whole West was woefully annoyed by meanes of the Gothes, the Vandals, the Huns, and the rest of the Northern people. In this common Calamity, shee that was erewhile the Lady of the Nations, and the Queen of the whole world, scaped not scotfree, but came to a more grievous downfall, then any other city, almost as being more often.

often overcome, spoiled, wasted, and brought under the lawless lust of the Barbarous people, then any other, and that for the space of an hundred, thirty, and two yeases. First of all, *Marius* befeigned and tooke it about the year 419. of which *Hierome* speaking, saith thus: *After that the most glorious light of all the world was put out, yea, the Head of the Roman Empire was cut off, and to speake yet more truly, the whole world was undone in the destruction of one City, &c.* In his Perseus upon *Ezech.* But yet he speakes more largely and elegantly of this, in an Epistle to the Virgin *Principia*: *That City which had vanquished the whole world, was vanquished, &c.* How wofully would he have bewailed the State of Rome, if he could happily have heard of those many vanquishments & spoilings of it, which followed after this.

For Rome did not now, once onely come to ruine, but it was taken the second time by *Adaulphus*, who gave it such a deadly blow, that he began to advise with himselfe about the changing of the name thereof, that it might be called *Gothia* ever after. *Genjericus* the Vandal tooke it the third time. *Odoacer Rugianus* the fourth time, who reigned there foureteen yeares. *Theodoricus* the King of the *Goths* killed this man, and *Totilas* followed next after him, in a certaine order of succession. And he destroyed it, and broke it down the fift time; bringing so great a desolation upon it, that there was neither any man nor woman found in it for forty dayes, according to that Prophecy of *Sybill*, *Rome shall be made a ruinous heape for ever, and the Isle of Delos that was once made so lofty and easie to be seen of all men, shall be made past seeing againe.* And yet I do not think that Rome hath yet suffered that dismal doome which *Sybill* speaks off, though this calamity so long since past may be a very lively resemblance of that doome that is to come.

Who would not have thought that the seven hilled City was utterly perished? who would not have thought that the Popes dignity, that is to say, the seventh Head, had scene its own last, and utter decay? Hereupon it was, that the Bishops of *Constantinople* and *Ravenna*, supposing that the authority of Rome had been quite overthrowen, did strive so greatly, and greedily, as they did to appropriate the same to their Churches, as if they had been the next heirs. But they were both of them much deceived. This Head was not wounded to an universall slaughter, but as it were to such a slaughter. And therefore while the wound was yet Greene, about the year 420. *Zozimus*, *Boniface*, and *Celestinus* the Bishops of Rome did claime the Primacy by forcing a Canon of the Nicene Council. They stirred indeed, and did as much as served to shew that there was some life left in them, but they tooke a foule repulse, for this was the time of their wound altogether. *Pelagius* also not long after that, before the skarre was perfectly grown together, wrested the Scriptures for the same purpose, but his vaine endeavour shewed, both that there was a Head as yet alive, as also, that it was of no force; For the Kingdom of the *Goths* did darken the glory of the Popes dignity, neither would any man now acknowledge him to have any primacy over others, who was the hindmost and basest of all at home, and the Slave of the Barbarians, that had scarce, any place wherein to make his abode.

For as the Emperours when they lived at Rome of old, in the time wherein the Apostles flourished, did keepe *Antichrist* in from coming out in open view; so this new Kingdom of the *Goths*, that was erected in Italy was another *Katechon*, withholding, 2. Thess. 2. 6. 7. which made him keepe in his Homes for a time, that had been thrust out so long before, and compelled him to hide himselfe again within his shell like a poore snail. Now therefore might his head be thought to be wounded to death, and that upon good reason, because he could not possibly shake off the yoke of bondage, by any power of his own, and he had no hope of helpe out the East, seeing the Emperour had given over Italy to the *Goths*, of his own accord, as the which he depaired

to be able to hold in his awne possession.

What could he expect from the West, when as every country wanted helpe, so farre off were they from being able to helpe others? This wound of thine therefore (O Pope of Rome) was a deadly one, whereof there was no remedy to be scene.

But his deadly wound was healed.] This is the third condition of the Beast, consisting in the recovery of his dignity, by the healing of his head. And this cure was begun at the year 550. when as the *Goths* were destroyed in Italy, during the raigne of *Iustinian*, by means of the prowess and valour of *Bellisarius* and *Narces*. The Emperour played the Physicians part in good earnest. For hee first tooke away bad humors, by repressing the Barbarians, yea, by destroying them utterly, and then he powred in wine and oyle. That decree in the Novel constitution of *Iustinian*, being the 131 in number, was instead of a most soft healing plaister. We Decree, according to the decrees of the Holy Synodes, that the most holy Bishop of old Rome, is the first and principall of all the Priests. Now greatly was the wound healed up by this decree, which seeming to be a deadly wound to other Bishops, gave them occasion to strive with the Bishop of Rome about the primacy. But *Phocas* that came to the Empire, by murdering of his sovereigne, made the wound perfectly whole, bound it up, and drew a scar over it; some fifty yeares after this, more or lesse, that is, in the year six hundred and six; This was hee that made a grant to *Boniface* the third, that the Bishop of Rome should be counted and called *Univerfall*. Which is, that he should not onely go before the rest of the Bishops in order, and honour, as *Iustinian* decreed, yet withall limiting his primacy within the lists that were set unto it by the Holy Synodes, but that the whole world also should be his Diocese; so that the Bishop of *Constantinople* did in vaine make debate about the primacy ever after, as from which he was cleane discredited by the iudiciall sentence of the Emperour. By this time hee perceived his wound to be healed, and that it was but lost labour therefore to make any more sturre, and strive with him, about this matter.

And indeed, not very long after this, did Pope *Leo* the 2. make it appeare, that he was fully recovered, when about the year 680. he compelled *Felix* the Bishop of *Ravenna*, through the help of the Emperours army, to acknowledge the Bishop of Rome for his Lord, so that there was order taken by the authority of the Pope, that the Bishop of *Ravenna* should never get aloft any more, as he had done, and that by means of a decree, that the election of the Clergy of *Ravenna* should not be of any force afterwards, unless the consent of the Bishop of Rome were obtained to make it good; *Sabellic. Eunead. s. Book. 7* And thus was there a healing plaister made for this wounded head, which wrought more mischief against the Christian world when it was healed, then it did at any time before it was wounded.

And all the world wondred and followed the Beast.] Now hee teacheth us, how great the Beasts estimation should be, when it was once recovered againe, and first, by means of the honour, which his worshippers should give unto him, this honour consists partly in admiring him, in this vert, partly, in adoring both the Dragon, and the Beast, in the next. Now hee speaks significantly, after the manner of the Hebrewes, to admire after the Beast, which is all one with this, to follow the Beast, by admiring him, that is, to give themselves over to be wholly governed at his commandment, as the *Israelites*, when they went a whoring after their Idols, did renounce the true God, and did consecrate themselves to their Idols worship. Those which do thus admire the Beast are the earth, that is, men that favour of the earth, being quite estranged from the heavenly City.

Now, how great is the number of these earthly men? All men; for so he saith, the whole earth. It should therefore come to

to pass, that the *Beast* should rule with farre more large bounds, after his head was healed, then before. *Prophet* said, that *Rome* grew more ample upon the first receiving of this dignity, by means of the *Tower of Religion*, then by the *Throne of power*. Which must be understood, as it seemeth, rather of the consent unto the truth, then of the dominion of the *City of Rome*, although it was very great at that time; as if he should say, The truth was further propagated, then the *Empire of Rome*, but as for the domineering power of *Rome*, in the matter of Religion, *Boniface* had not as yet acknowledged it, till that afterwards *Augustine* the *Monke of Rome*, did compell our countrymen to bear the yoke, under the Popedom of *Gregory* the first, that is, after there was some hope of healing the *Beasts* wound; neither did *France*, *Freeze-land*, *Denmark*, *Germany*, *Slavonia*, much depend upon *Rome*, before that *Boniface*, or *Yves* did the *Englismen* brought these countries, or the chiefe parts of them, under the obedience of the *Bishop of Rome*, about the years seven-hundred and twenty. Now therefore was the time, when the whole earth did admire the *Beast*, at which time, besides these, and the rest of the *Princes of Europe*, the most remote countries also of *Ireland*, *Scotland*, *Norway*, the *Goths*, the people of *Sweland*, *Luten*, and other countries of *Sarmatia* did admire the *Beast*, as if he had been some petty God. Let the Pope therefore brag of his universality, the more huge multitude of followers he had, the more certaine argument have we, that he is this *Beast*, here spoken of.

Now as touching this admiration, it was great indeed, for some ages before this, and many of them, were most famous lights of the Church, that did admire him, who being carried away with the too too great glistening shew, that the *Beast* made, and not considering warily enough, what mischief would come off it at last, did extoll the Primacy of the Apostolic Chaire with more swelling words than was meet. And yet they did not admire after the *Beast*, so as they thought it fit to embrace whatsoever he decreed, but they held the most Holy truth of God, to be the onely rule of Piety and every duty.

Neither were the Praises, which the men of these times gave unto him, any thing to that admiring of him, which followed after the healing of the wound; Heare what *Barnard* saith, speaking to the Pope: Thou, saith he, art a great Priest, the highest Pope, thou art the Prince of Bishops; thou art the head of the Apostles; thou art Abel for thy Primacy, Noah for thy government, Abraham for thy Patriarchship, Melchisedech for thy Order, Aaron for thy dignity, Moses for thy authority, Samuel for thy judgment, Peter for thy power, Christ for thine anointing, &c. Book 2. of Considerat. Certainly, thou hast waxed mad at this time (saith *Barnard*) with too much astonishment. And yet I dare not set thee among those that admire after the *Beast*, seeing I do heare thee reproving the impiety of the Pope, Cardinals, Bishops, and others of the Clergy, so freely, and sharply, in other places. The times deceived thee, but there was, as I believe, somewhat in thee that was borne of God, which did at length overcome the world. But after what fashion may we think that others did admire him, who had farre more blindness of minde, and lesse godliness than this man had? Marke how the *Embassadors*, of the *Emperour of Sicily* cry unto him, lying growelling on the ground, Thou that takest away the fumes of the world, have mercy upon us, show that takest away the fumes of the world, grant us peace, Paul. Aemil. Book 7. As also what *Simon* Begins the *Bishop of Modrusum* saith, speaking unto Pope Leo in the Council of Laverne; self. 6. Behold the *Lion of the Tribe of Juda*, the roote of *David*, we have waited for thee (O most blessed Leo) to be our Saviour. Unto these we may joine *Cornelius* the *Bishop of Brponum*, who laid open his blockishness in wondering at the *Beast* in the Council of *Trent*, with these words; The Pope is come a living into the world, and men have loved darthiness, more then

light, every one that will dath, hateth the light, and cometh not to the light; out upon you, ye blasphemous claubacks, is it not enough for you to ascribe the Man of sinne with the praises of the Saints, unless ye do also heape upon him the praises which ye have robbed Christ of?

But learne by these men, who speake in the name of all others in their universall Councils, what was the voice of the whole earth. The *Iesuits* are among this crue of admirers at this day, and so are all the *Papists*. Neither can it be otherwise, but they should think that he is to be followed in all things, and should adore him like a God, whom they hold certainly to be free from possibility of erring, had not *Angelus* some cause to celebrate him in his Poetry, O Pope, the wonder of the world. We shall surely think so, if wee will set the *Emperour* before our eyes, leading the *Beasts* Horse by the bridle, and holding his stirrup, while the *Beast* mounteth on horse backe.

Vers. 4. And they worshipped the Dragon. That is, men acknowledged, that the power of the *Beast* was the greatest, and that worthily, because of the ancient Majesty of *Rome*, which the heathen *Emperours*, which are *Dragons*, did purchase unto it. For was not this to adore and worship the *Dragon*, to give the highest authority to his successeur, for his sake? But now, this was the first foundation of the Pope of *Rome*'s primacy, because this *City* was of old the mother *City* of the *Empire*.

Hence it is, that it is called every where in *Eusebius*, and other Ecclesiasticall writers, the *City* that reigneth, but the Council of *Chalcedon* sheweth this most evidently, Act. 16. For (saith it) the *Fathers* did give the Priviledges that were agreeable to the seat of old *Rome*, because of the *Empire* of this *City*. These hundred and fifty Bishops likewise that were most beloved of God, being moved by the same intent, gave equal Priviledges to the Sea of new *Rome*, judging reasonably, that the *City* that was honoured with the *Empire*, and the Senate, should enjoy equal Priviledges with old *Rome*, and should carry a Majesty in Ecclesiasticall busineses as well as that, and to be the second next after that, &c. The *Empire* therefore, and the Senate, begat the Primacy to old *Rome*, which while those first *Fathers* grant to this *City*, because of the heathen *Emperours*, who reigned there in times past, those that followed afterwards, did amplify that dignity that was first granted unto it, for the same cause, and did all of them call themselves down filthily before the *Dragon*, worshipping him, for being the Author of this honour. The *Bishop of Constantinople* ought to obtaine the like dignity, by the same argument, but the *Dragon* did not suffer him, who made the *Bishop of Rome* his onely heire of the whole primacy. Wherefore the Legats of the *Bishop of Rome*, withstood that decree of the Council of *Chalcedon*. Neither would *Gelasius* the Pope, who allowed of the *Chalcedon Synode* in other things, confirme this one Caution of the Priviledge of the Sea of *Constantinople*. And therefore that decree was void, especially seeing the same *Gelasius*, to whom the *Dragon* had given over his power prudently, and like a wary child, ordained: That no Act of any Synode whatsoever, should have any force at all, unless it were confirmed by the Pope of *Rome*.

And they adored the *Beast* [saying, who is like to the *Beast*? Who can fight with him?] So much for the adoring of the *Dragon*, now touching the adoring of the *Beast*? which is placed in magnifying his power over all men, least we should think, it consisteth in the gesture alone. And was there not just cause to boast so magnificently of the *Beast*? *Leo I. sauricus*, the *Emperour of Constantinople*, warred unhappily with *Gregory* the second, being excommunicated by him, and cast out of all his western *Empire*. *Childerick* the King of *France* was farre weaker in power, then that he was able to grapple with Pope *Zachary*.

Wherefore, being compelled by his authority, he gave

over his Kingdom to *Pipine*. The *Lombards*, who handled the *Beast* roughly, while he was fore of his wound, at length, after that he began to be restored to health againe, were through the helpe of *Pipine*, and *Charles the great*, made a prey to his cruell jawes, and *Charles* lost not his labour, being made *Emperour* by the *Pope*, for lending him his helpe. Thy power (O *Beast*) was very great, who couldest give, and take away at they pleasure that, which was the greatest matter among men. The Story of *Henry the fourth* is lamentable, who came in the mids of a fore winter, upon his bare feet, to the gates of the Castle of *Camsium*, and stood there fasting from morning to night, for three dayes together, waiting for the iudiciall sentence of the *Pope of Rome*, and craving pardon of him. Who yet notwithstanding, could do not good at all with the *Pope*, either by his own, or the teares of others for him, or els by the intercession of any Saint, save only of a certaine harlot, whom this holy *Pope* was then taking his filthy pleasure with. The *Emperour* was in an extour, who thought that the *Pope* could be pacified with prayer and fasting; that God required another kinde of Sacrifice then these. But that is most horrible, that the *Pope* compelled the *Some of this Henry* to be so wicked, as to wage warre against his Father, to spoile him of all his dignity, and to compell him, at length, to end his dayes in most grievous miseries. *Frederick Barbarossa*, a man of an heroicall disposition, did bring much glory to the triumph of the *Beast*, when he was trampled upon with his feet, while the *Pope* in the meane time sung that triumphall song, *who shalt walke upon the Asse and the Basilske, and thou shalt tread upon the Lyon and the Dragon*. What should I make mention of *Frederick the second*, and *Ludovicus of Bavaria*, who contemning the *Popes* at first, did at last feeble the force of their unresistible power, and were glad to use all the meanes they could to come into their favour againe? Our Kingdom of *England* yeilded a woollfull example hereof, in *King Iohn*, out of all which, it may be gathered, how unequal a match any Prince upon earth was to fight with the *Beast*, and therefore *Rodolphus* the *Emperour of Habsburgs*, answered wisely to the *Princes*, who did earnestly entreat him to come and visit *Italy*, that he was terrified with the footsteps of other *Princes*, which looked all forward, and none of them backward, thereby clearly intimating his minde, that he was wholly against, and afraid of any such voiage and encounter; what was all this, but as it is here expressly revealed touching the *Beast of Rome*, *Who can, or dare, wage warre with him*.

Verf. 5. And there was a mouth given him speaking great things. So much of the honour of the *Beast*, now of his blaspheming, and doing. Of both which, it is first said, that there was power given him, and then followeth the execution thereof, in blaspheming, at the sixt verse, and in doing, at the seventh. It is indeed profitable for us to understand, that these horrible impieties do invade the world, not by the blind force of fortune, but by the most just judgement of God, who doth thus take vengeance of our finnes, and above the rest, of the contempt of his Truth among men. The power to blaspheme is that freedom from error, which the *Pope of Rome* challengeth to himselfe, and to his Seate, and which men of a blind and perverse mind do willingly grant unto him. What blasphemies may not he broach unto the world, each of whose decrees and doctrines are held for oracles?

The power of doing here, is an absolute, most lawlesse, and lustfull power to do what a man will, without being brought to reason, to give reason of his doing to any other. In which regard, the power of the *Pope of Rome* is notable before any other. For so do the decrees ordaine; No man shall iudge the first Sea, if it be desirous to temper Justice. For the Judge shall not be iudged, either of the *Emperour*, or of all the clergy, or of the King, or of the people; Again, God would have all the causes of men to be ended by men, but he hath reserved the

chiefes governour of this Sea to his own arbitrement, so as he will have no question of any thing he doth. Yet more, The whole Church throughout the world knoweth, that the most Holy Church of *Rome* hath right to iudge of all men, and that no man may lawfully iudge of her judgement. *Causa*. 9. and 3. This is called the power of doing, for excellency sake, being such as no *Emperour* hath, who do not refuse to be contained within the bounds, and to be tied with the bonds of lawes, and to have all their actions ordered by the rule of that; which is equall, and good. As for the words, *Aretas* readeth, and there was power given him to make warre; And so do *Montanus*, and the edition of *Plantine*, the *Vulgar* readeth it, power of doing absolutely. So do *Th. Beza*, and the rest of the Greek Copies. Which reading is made good, by the like use of this word; in the like matter in *Daniel* he shall cast forth (saith he) the truth upon the earth, and shall do, and shall succeed prosperously, *Chapt. 8. 12.* So *verf. 14.* And he shall prosper marvellously, and shall do. So in the *Chapt. 11. 23.* And he shall do, and shall returne into his own land; In which places a certain free, and soveraigne power of doing is signified, which should not be afraid of any mans judgement.

The time of Doing, is two and forty moneths. Which is the same space; that the Temple remaineth measured, the two Prophets mown, and the woman lieth hid in the wilderness; *Chapt. 11. 2. and 12. 6.* From which time the beginning of these moneths is to be accounted; the Church is banished, the Prophets put on sackcloth, and the *Beast* or *Antichrist*, is borne into the world, all at once, namely, in that first time of resting, which the Church had from publike persecutions, about the year 300; But as we said before, shall there be the same end of all these together? Shall the *Beast* be deprived of all power of doing, as looſe as the woman shall returne out of the wilderness? Against this, many things may be said, as first, that the *Beast* makes warre with the two Prophets, after the two and forty moneths be ended, and overcometh them. Which declareth that there is no small power of his yet remaining, as we have shewed, *Chapt. 11. 7.* Moreover, there remaineth yet a farre more deadly warre that shalbe waged against him, a long time after those moneths, as we shall see, *Chapt. 16.* lastly, if there be the same end of the moneths in respect of the *Beast*, which is of the woman, how shall he have power to doe forty and two moneths, when as he shall lie sicke a great part of them, yea, he shalbe, as it were, flaine by meanes of his wounded head? This space of time doth seeme therefore to containe the whole time of the Tyranny of *Antichrist*, yet so, that the time of his wound, while it is sore, be taken away from it. Now, we have shewed, that this time of his crazines is defined within the time of the *Goths* Kingdom, *verf. 3.* which lasted for a hundred, and forty yeares; If we shall therefore take away these yeares from the moneths of the woman lurking, we shall finde, that at the end of this lurking, namely, at the year 1546. 37. moneths onely, and ren dayes of *Antichrists* Kingdom while it was in vigour, were passed over. Five moneths therefore and twenty dayes are wanting hereto, which if we reckon from the year 1546. the last end of *Antichrist* shall expire at the year 1686. or thereabouts. For so we shall learne out of other Scriptures, that he shall perish utterly about that time. It may be that his destruction may come sooner then this terme of yeares defineth, for I do not cast the account accurately at this time, neither do the Historians number the yeares so faithfully as they ought, but he shall not be suffered to go beyond the furthest space that I have set down. But perhaps these moneths are not the space, from the first beginning, to the last end of the *Beast*, but onely the former yeares of his Kingdom. Which may be many enough, to lay him open so, as he may be revealed to all men. And by this interpretation, as he beginneth together with the moneths of the woman, and the Prophets, so he takes his end also together with them. This opinion is confirmed by the mention of the warre with the Saints, of which we

we shall hear after, vers. 7. Which we have shewed, that is fall into the end of these moneths, Chap. 12. 7. And by this interpretation the Beast is said to have power of working two and forty moneths, for the greatest part of these moneths; because that little respite of time, wherein he should keepe in his homes, because of his wounded head, is little to be reckoned off, in respect of the whole number. Neither is his power, which shalbe afterwards like that of his former time, as experience sheweth at this day, wherein we see the Popes power to be made to languish, and to be weakened much from the time of his professed and pitched battell, that is, from the Council of Trent; so that his power is now almost none at all, to that which it was in former Ages. This latter is more simple, in which regard, I like it better. Yet I would not conceale any thing, as much as lay in me, where I saw the least doubt to arise, to the extent, that either I my self might find out the truth, or I might at least stirre up others to search it out.

Vers. 6. And he opened his mouth unto blasphemy. [Hitherto we have spoken of the grant of his power; now we come to the putting of it in practise. And these two are distinguished, because that the height of impiety was not to be looked for the first day; but he should clime up unto it by certaine degrees, and in processe of time. Now, he first of all addresseth himselfe to blaspheme God, and his name, and then the Temple, last of all, those that dwell in heaven. He blasphemeth against God, by setting himselfe out for a god, not such as the rest of the Princes are, but sacrilegiously above the condition of mortall men, as unto whom all power in heaven and in earth is given, who shall rule from Sea to Sea, and from the river, even to the ends of the world, as it is to be found spoken of him in the Ceremoniall; Pontificall, book. 1. Chap. 7. And as Sixtus the Pope did openly affirme it, that whosoever accuseth the Pope, it shall never be forgiven him, because, who so sinneth against the Holy Ghost, shall never be forgiven, neither in this life, nor in that which is to come, Concil. Tom. 1. in the Purgat. of Sixtus. Hereupon followeth, that which Rome saith the 3. cracks off, and sounds out so loudly and lustily, we declare, define, and pronounce, that it is altogether necessary to salvation, for every creature, to be subject to the Pope of Rome. Extravag. of Majorit. and obed. unam sanct.

Secondly, he openeth his mouth against the Tabernacle, that is, the true Church of God, lying had, and being a pilgrim upon earth. For this Tabernacle is the same with the Temple, Chap. 11. 1. the dwelling place of God, who converseth among his people in the desert; which doth teach us manifestly, at what time, especially, he should belch out these blasphemies; namely, when the Church should keepe in the wilderness, and should be known to a few obscure citizens onely. And not to stand repeating these many blasphemies; could it be possible, that Antichrist, when he was in his height of pride, should not rage as if he were mad, or rather like a Devill, with his hellish mouth against the Church, when it was poore and abject, who now lying almost breathlesse, and halfe dead, cannot hold himselfe from loding it with all kind of reprochfull words, and deeds, and that when it is restored againe, and brought to her flourishing estate by the Goodnesse of God?

Thirdly, he blasphemeth those that dwell in heaven; These be Citizens and members of the true Church upon earth. He barked with a throat like an open sepulcher against the Tabernacle, that is, against the universall company of the faithfull; but his blasphemy is chiefly intended and cast out against those that dwell in heaven, that is, particular holy men, whom he doth labour to tease in peeces, if he could, with all the contumelies, that his impure mouth could breath out against them. Are not all they that oppose themselves to the Romish impiety, traduced, as if they were Hereticks, Sectmatics, rebels, most wicked wretches, unworthy to enjoy the common aire and light, with other men? Read over the Bull onely of Leo the tenth against Luther, and you

may see plentifully, how the Beasts tongue is set on fire of hell, to blaspheme those that dwell in heaven. And indeed, all the books of the Papists are stuffed with these blasphemies; yea, their tongues do scarce let go any thing els.

Vers. 7. And it was given unto him to make warre with the Saints. [This is that warre, which was spoken of, Chap. 11. 7. 2. Namely, the Council of Trent, and those cruell warres which the Pope, and the Emperour, made against the Protestants in Germany. As also that victory, wherein they triumphed over the two Prophets, when they had slaine them. For the Beast wagemeth the whole time of his two and forty moneths, as we have seene before in the last verse; but yet toward the end of that time, this warre, whereof mention is made in this place, should be most memorable of all other. This Beast therefore is the Remnant of the bottomlesse Pit, Chap. 9. 11. and 11. 7. There remaineth yet another warre, but wherein the Beast shall not overcome, but be overcome.

And power was given him over every Tribe, and tongue, and nation. [This is the third part of his power, as we distinguished it in the Analysis; which consisteth in the amplenesse of his dominions; This should spread abroad it selfe farre, and wide, as did the dominion of the Dragon of old. For they have both of them one and the same Throne, and the same Kingdom and Empire; see for this above, vers. 3. unto those words, the whole earth.

Vers. 8. Therefore all that dwell upon the earth shall worship him, whose names, &c. [Here we have an illustration of his ample dominion from the description of his subjects. Such are all they, whom God hath enrolled among those that shall be saved; which words do meet with a doubt that might arise, whereby one might thinke perhance, that all men were out of hope of Salvation, seeing all men almost seemed to be the slaves of the Beast. But feare not (saith the Holy Ghost) none of the elect shall perish; I have all these men written by name in my Register. Onely those men shalbe suffered to adore the Beast, who are not found written therein. Now, if any man say, it is as pernicious a thing to adore the Heathen Emperours, I answer, that herein is no purpose of the Holy Ghost, to shew how dangerous a thing it is to adore this Beast, or them; but onely the Beast is described by the multitude of Reprobats, whom he shall have to worship him; as if he should say, this is that Beast, whom all the reprobats of the earth shall adore; that is, to whom they shall give divine honours.

To which proposition, if thou assume thus; But all the reprobates of the Earth have adored the Pope of Rome, by giving him divine honours, it will follow, that he is this Beast. Certain Heathen Emperours did arrogate a divine power and glory to themselves, but the very Heathens derided this madnesse of theirs, so farre off were they from allowing it by worshipping them. Suetonius reporteth, what a laughing stock was made of Augustus his Dodecatheos; that is, a private Supper, wherein twelve Guests sat at meat, that were arrayed like twelve gods and goddesses, and Augustus himselfe was decked as if he had been Apollo.

Caligula his golden Beard, & Thunderclap, which he wore, because it was an ensigne of the gods, were commonly despised. But as soon as ever the Pop had gotten to himselfe the name of God, by hooke and crooke, his worshippers did straightwayes assent. We have heard at the third verse, of that Adoration, which his Legats and Bishops yeelded unto him in their oecumenicall Councils, after whose Pipe the Canonists sing and dance, as we may see in a certaine Gloffe printed at Lyons; in the Extravag. Iohn. 22. Cum Inter. To think that our Lord God the Pope, cannot give such judgement as he giveth, it is held to be an hereticall point. In Sixtus de Electo. and Elect. fundamenta in Gloffa. The Pope is not a man, Clement in the preface in Gloffa. Thou art neither God nor man, but thou art, as it were neither, between both. And lastly, when they preach thus;

thus; That the Pope is all, and above all, that his power extendeth it selfe to things in heaven, earth, and Hell, that he can command the Angels, that he hath so great power both in Purgatory, and in Hell, that he can by his Indulgences deliver as great a number of soules as he will, of those that are tormented in these places, and can place them straight wayes in heaven, and in the places where blessed soules rest.

Now, seeing they attribute these, and many such blasphemous things unto them, who feele not what he is, whom all the reprobates of the earth do worship, and adore with divine honours: Not that all those who have at any time adored the Beast, be reprobates. For it might be they should repent, and should be converted to the true God, but because all reprobates do adore him. And let not any be foolishly futtle, and object, that there are many countries on earth, wherein the Pope of Rome's name was never so much as heard off; I do not take the whole earth, and all reprobates, otherwise then the Holy Ghost doth; if the Papists have any thing wherewith they may cut the throate of this universality, let them draw their Weapons, and do their worst to it. Now seeing these things be so, let the Pope cry out, and say, that it is altogether necessary to salvation to be subject to the Pope of Rome; The Holy Ghost doth cry openly to the contrary, that all they, do wholly jeopard and cast away their salvation, that are subject to the Pope of Rome; if so be that they depart out of this life without repentance; Whether of these two, trow ye, are to be beleaved. The Pope would have it thought that he cannot erre, but how foolish a thing is it for a man to delay the trial hereof till that time, when if he do erre in beleaving, there will be no time, nor meanes granted, to correct his error.

This Beast is worshipped of all reprobates, with whom while thou conspirest in thy worship, who shall separate thee from the State of reprobates? He doth not therefore breake off unity, who departeth from the Synagogue of Rome, but he purchaseth unavoidable destruction to himselfe, who cleaveth unto it, without repentance. O you most cursed wretches, that are called *Reconcilers of the Sea of Rome*, whose whole endevour is, to call back the People to Romish doctrine and subjection. It is not enough for you to perish your selves, unless you do increase your condemnation, by dragging others together with your selves into the same destruction? But let no godly man be offended, if he shall see Reprobates runne back againe after their Beast; the Holy Ghost hath foretold that this load-stone will draw this droffe unto himselfe, and let him not marvaile hereafter, that all those, who are wicked and dissolute in their life, are more prone to follow the Pope, then the Truth.

Of that *Lambe which was slaine from the beginning of the world.* *Aretas* doth without cause think that these words are disorderly transposed, and will have the meaning of them to be this, whose names are not written from the beginning of the world in the Booke of the Lambe that was slaine. He will have their names to have been written from the beginning of the world, but he will not have the *Lambe* slaine from that time. But it is not well done of him, to distinguish those things which the Holy Ghost joineeth together. For if the *Lambe* be from the beginning of the world, it must needs be also that he was slaine from the beginning of the world. For *Christ* is no *Lambe*, but that he might be made a Sacrifice, and a Sacrifice cannot be otherwise made, but by death. Even as therefore he is destined by the eternall decree of God, to be a *Lambe* for the saving of the Elect, so was he slaine by the same decree from before the beginning of the world; the efficacy whereof did no lesse availle to deliver the Elect, before his death was accomplished in the flesh, then it did, after he had suffered death on the crosse, and in the grave.

Verf. 9. He that hath an ear let him heare. This is an acclamatory conclusion, the meaning whereof is, that this Beast is to be searched into with all diligence, that he may be

known; howsoever there are many, who will not hearken, and who are so perverse, that they will deny a matter that is more cleare, then the Sunne at noone day. But all you that be elect, marke what I say, and looke to your selves, and with all your possible endevour, fly from this *Pophilius Beast*, as whom you have here set before your eyes, easy to be discerned by these marks which I have set down, not as it were by his claws, but by the full portraiture of his whole body.

10. *If any man leade into Captivity.* These words belong to the comforting of the Godly, who were to enter combat with this monster. The first consolation is taken from the certainty of that vengeance that shall be taken upon him, in the time appointed; and this is the meaning of it in plainer words, that although they should see the Beast prevailing powerfully for a long time, and leading many into bondage by whole troupes, yet they should be of good cheare, for they should see him at last carried away into Captivity. He shall be destroyed himselfe with the Sword, though he doe now kill whom he will with the Sword; which is a like comfort to that in the Prophet *Esay*. *Woe unto thee destroyer, that wast not destroyed, and to thee that dost wickedly, and they did not wickedly against thee, when thou shalt cease to spoile, thou shalt be spoiled,* &c. Chap. 33. 1.

Here is the Patience of Saints. This is another argument of consolation. All these troubles serve to exercise the faith and constancy of Saints. And indeed, there is required great valour in so great dangers; but the greater the dangers shall be, let the praise of the Godly shine forth so much the more: therefore let no man tremble for feare of danger, but let him consider, that this Beast is raised up to be the matter, and meanes of his glory.

11. *After that I beheld another Beast.* Thus much of the first Beast; the second followeth, which is another indeed in his birth and beginning, but the very same altogether in nature and disposition. Whereupon it is that the seventeenth Chapter maketh mention but of one of them onely, comprehending both under one, as we have observed upon the first verse of this Chapter. For which cause also, the Holy Ghost doth not set upon a particular description of each of his members, but onely speaks of those things, which belong to this new uprising, the rest of the things being common, as it seemeth, to this with the former. First, he *ascends out of the sea*, as being both made more ample and great by the authority of earthly men, and those of the Laity, as they call them, whom the Earth doth chiefly signify, and as one that exceedeth in honours, those very same men, by whom he grew to this greatnesse.

For that which ascendeth out of the earth, is lift up above the earth, having it subdued under his feet, with the waight whereof it had his head overwhelmed before. So the former Beast arose up out of the Sea, as having the men of the Sea set under him, out of whose crue he did by degrees breake forth, and get aloft. This ascending fell in, to the times of *Gregory* the 2. about the years 726. when as the Pope relying upon the aide of the *Lombards*, strooke down *Leo* *Isaurus* the Emperour with the Thunderbolt of his curse, and drew away Rome it selfe, & Italy, and all Spain from his obedience. For now began the Beast truly to arise out of, & about the earth, as which did not onely exercise power over the Ecclesiasticall rout, but he bridled the Laity also with his authority; yea, and the Emperour that was the chiefe of them, who although he had formerly granted to the Pope great jurisdiction over the Clergy, yet did he put him, and keepe him down with his Majesty till that time, and that, as it were, with a certaine waight that was heavier then the *Hill Aetna*, that so he might not set up his proud crests above the Emperour. But now the earthly dignity also giveth place to the Beast, being at last come to be troden under his feet, who had grown so high onely by the favour and bounty of the Emperours. And therefore, that it might appeare openly unto all men, that

that the *Popes* were now let loose out of this same Prison-house, of being under earthly authority. *Zachary*, the next *Pope*, deposed *Childerick the King of the Franks*, and commanded that *Pipine*, the Father of *Charles the great*, should be created King in his Room. But this doth more evidently shew it selfe in *Leo the 3.* Who transferred the Empire from the *Grecians* to the *Germanes*, and anointed *Charles the great* to be Emperor; what more evident argument can there be of having the highest power upon earth, then for a man to be able to take away the Empire from whom he list, and to conferre it againe upon whom it pleaseth him. The *Popes* that succeeded, trode in the same steppes, tossing the Emperours like Tennis-balls, putting them down, and setting them up at their pleasure. With which things *Bellarmino* being persuaded, hath written very truly and agreeably to this Prophecy, that all the Emperours, that have been from the time of *Charles the Great*, are beholding to the *Pope* for their Empire. Booke 5. Chap. 3. of the *Pope of Rome*.

For from that time, the *Beast* arose up out of the Earth, becoming superior to any earthly Potentate, for the helping whereof forward, those earthly dominions and possessions of Land did serve, which were joined with this new beginning, the which the *Pope* either wanted before altogether; at least, those which he enjoyed were but small modicums, such as onely sufficed to maintain a *Bishop*, not such as carried any shew of a Kingdom. For in former ages, *Italy* was tributary to the Emperours, the which the *Goths* possessing at last, made it to pay tribute to themselves. When these were vanquished, it returned againe to the Empire under *Iustinian*, being governed by those they called *Exarchs*. The *Pope of Rome* had as yet no Provinces, till this earthly originall, furnished him with earthly possessions. For is it likely that the *Pope*, by whose insigation others revolted from the Emperour, and so grew more wealthy, did not augment his estate also by spoiling of him? Would he not, trow yee, provide a gobbed or two for himselfe, and *Saint Peter*? But this is argument enough to prove it, that he got a child's portion from thence, because the *Lombards* turning their forces against the *Romans*, desire to take those citties from the *Popes*, of which they had bereaved the Emperour. Which being thus taken away, *Pope Zachary* recovered againe with flattering words, and that with the vantage, if we may believe the *Popish* writers.

For he tooke away from *Luitprandus*, by way of a gift, unto blessed *Peter*, and the *Pope*, besides some citties that had been gotten from him by force, the *Patrimony* of *Sabineum*, and *Narnia*, and *Anconia*, and *Humana*, and a great vally of the field of *Sutrinum*, and moreover all things, which *Luitprandus* had encroched upon from *Aemilia*, and those of *Ravenna* within two yeares, *Blond. Decad. 1. Book. 10.* But out of controversy, the munificence of *Pipine*, *Charles the great*, and *Ludovik* did farre exceed all this. Now was it, that the *Exarchy* was called *Romania*, that it might acknowledge the Lord thereof by the very name that was given it. Now therefore did the *Beast* begin to waxe proud with the Kingdoms of this world, who before did rather boast of a little of dignity and honour, then she could be brag of any possessions of Citties and lands.

Having two Hornes like to the *Lambe*.] These two hornes are *Pipine*, and *Charles the Great*, his Sonne, the Kings of France, with whose force of armes, as it were, with hornes, this new *Beast* did drive all his enemies farre away. *Pipine* succoured *Pope Stephanus the 2.* when he fled into France, against *Arstilphus* the King of the *Lombards*. Whom he compelled, by passing twice over the *Alpes* with his host against him, first, to yeild all the things to the *Pope* againe, which he had taken from him, and after that to give over the *Exarchy of Ravenna*, and whatsoever almost he had usurped in *Italy*, to *Peters Chaire*, *Volater. Book. 3.* *Charles the great* curbed *Desiderius* the King of the *Lombards* for *Adrians* sake, yea,

he quite tooke away the Kingdom from that Nation, that it might never be able to trouble *Rome* afterwards.

After that againe, when *Aragisius* the Duke of *Beneventum*, had put *Adrian* into some feare, he came flying, as it were, into *Italy*, brought him into order against his will, and set *Adrian* free from all manner of feare. And when *Leo the third*, was the third time call out by the *Romans*, he made hast into *Italy*, severely punished those that were seditious, and restored him to his Chaire. The *Popes of Rome* had never such strong and sure defence to rely on, in any of their hornes, from the time of the first ten hornes, as they had in these two hornes. These two notable hornes therfore, did make the Originall of the Second *Beast* noble and famous, & these are said to be like to the hornes of the *Lambe*, because the *Popes* whom these hornes relieved, seemed to be poore, afflicted, and innocent, like to *Lambes*. Whose lamentable Epistles do *Stephanus the 2.* *Constantinus*, *Stephanus 3.* and *Adrian*, the *Popes*, send to *Pipine*, and *Charles the great*? How full are they all of complaints, piteous lamentations, teares, and most vehement obtestations? Do consider what inhumanity they do charge their enemies with, & how they do set forth the innocency of the *Bishops*.

Certainly, you would think that they were wolves, and that these were *Lambes*, and that he had a heart of iron, who would not assay to deliver these men that were thus in danger, out of their most cruell jaws, if so be he could possibly. And yet the *Beast* retained his old nature, in the midst of this his distressed estate, and he spake big and terribly like a *Dragon*. I spare to speake now of *Gregory the second*, who thundred terribly against *Leo Isaurius*. Whose voice, I pray you, was that, when *Zachary* tooke away the Kingdom from the lawfull King, and bestowed it upon *Pipine* his servant? What manner of voice was that of *Leo the third*, that proclaimed *Charles* to be Emperour of the *East*, and gave him an infalling? Was it not the voice of the old *Dragon*, who by force of his exceeding power where-in he excelled, dubbed and dis-dubbed Kings at his pleasure. *Desiderius* the *Lombard* felt the force of this voice, who being drawn on with the lambe like shew of weakenesse and poorenesse, which the *Popes* made, offered to feaze upon their possession, that so he might recover those things, which they had wrung from his ancestours by fraude, but this voice made him leape short of his whole Kingdom, while he struggled about some one City, or Lordship, yea, and that so, as both himselfe, and the whole race of the *Lombards*, were for ever diseazed of it. These be the marvellous exploits of this earthly *Beast*, giving, and taking away Kingdoms as he listeth, and which is farre more, doing all this, not so much with force of armes as by his voice, whereby he exercised the power of the *Dragon*, though he carried the shew as yet of a Tender *Lambe*, who was not at all able himselfe to drive away the wolfe from his shoulders.

And he did all that the former *Beast* could do.] So much for his beginning, and his likeness. His power is equal to that which the former had, whereof a notable prooffe is givē us in this verse. Whatsoever he could do, this doth all that in his sight. But whence hath this *Beast* so great power, but from the *Dragon*, who gave it to the first, as it is above, v. 2. Wherefore both these *Beasts* be one, and the same, both in largenesse of power, and in the founder thereof, from whom they received it. Now whereas some will have this second *Beast* to be, as it were, a Champion to fight in the defence of former, how can that be, unless we would think that there is any man to be compared with *Antichrist*, either in power, or desire, of doing mischief? Nay, verily, he that have none to fellow him, but he shall exceed all men in wickednesse by many a Poles length. This *Beast* then, is not any of *Antichrists* Gard, or other attendants, but evē he himselfe, that is good at doing any villany, as himselfe. But will some man say, they seem to be distinct, because one of the worketh in the sight of

another. But this kind of speaking doth not declare a diversity of Persons, but onely, that the first remained alive after he had been cured of his wound. And yet it is very fit they should be set down, as if they were two distinct ones, because of their notable variety, which one, and the same Person should attaine, when he came to his growth. For which cause he is called both the Seventh & the eight King, Chapter 17. Not because there are eight Kings, for there are onely seven Heads; but because the seventh had so great variety in his estate, that he might seeme worthily to be, as it were, a new one, and so to make an eight. And besides, if the Second Beast, were diverse from the former, why should he get honour rather for the former, then for himselfe, seeing he is equall to him in power, and as notoriously wicked! It must needs be therefore, that the honour of the Second, consists in the honour of the first, whom he doth so earnestly labour to get worshipped of the inhabitants of the earth, not so much desiring to amplify the Glory of another, as his own.

And he caused the earth, and them that dwell therein. The effect of this power, tendeth to compell all counterfeit Christians to adore the first Beast, which the Holy Ghost doth describe so exactly, by the healing of his deadly wound; teaching us, that this Adoration did not befall him, before that he was healed soundly of his wound that was given him. He had indeed, great authority before he was so sore discomfited, as we have shewed, but it was indeed, farre greater after all was well repaired, and recovered. And this order the holy Ghost observed above, vers. 3. joining both admiration, and also adorning of the Beast, next after, the wounding and curing of his Head. And that Adoration there spoken off, is the same with this here, which is now procured by the helpe of this second Beast. But wherefore doth not the second Beast urge, and cause adoration in his own name, but onely in the name of the first, seeing this second Beast is no other but the same with the first? This is the singular fetch of this most crafty hypocrite, to counterfeit the name of Antiquity, that so he might be better esteemed of in the world. For this should be all his drift and labour; that the first Beast should be adored, as if he challenged no new matter unto himselfe, but that onely which his predecessours left him by inheritance. Hereupon it is, that we have the Epistles of the most ancient Popes, most impudently corrupted, bastarded ones suborned for true, and wholly changed for their own advantage, with additions, and detractions, that be of a very new edition. Out of the same forge came the fained donation of Constantine. Also decrees that do carry greater shew of Antiquity in their Titles then the truth will beare, and six hundred other such forgeries as these.

Neither is there any other thing so greatly belaboured, among the Popes Champions at this day, as that the Pope may have the ancient honour given unto him, that is, that the first Beast should be adored. It would be thought to be flinking Pride and ambition, to hoise up Saile, as it were, and to traffick openly for his own honour, (and yet the Pope is not ashamed of this neither) and therefore he doth set in his roome the first Beast, in whose name hee may more closely serve his own turne.

Vers. 13. And he worketh great wonders. Now, he declareth by what meanes he enticeth and deceiveth men, and thereby obtaines that adoration, for which he fighteth, as for heaven and earth, and that is by working of miracles, wherewith Antichrist should become admirable. As whose momming is by the efficacy of Satan, with all power and signes, and lying wonders, as S. Paul foretold of him. 2. Thes. 2. 9. The which thing, if Irenaeus had considered, he would not have called this Beast, Esquire of Antichrists Body, or his Page to carry his weapons after him, as he doth, Booke 5. Cha. 2. But rather Antichrist himselfe. There are no miracles of the former Beast spoken of, but onely his prowesse and great power, the force wherof may be a distinct thing from his wonders.

Now it is manifest to all men, how this Beast hath been extolled for his Crafts-Master in working wonders, straight-ways after, he was whole of his wound, and ever since. Take one or two for example, for it were infinite to reckon up every one of them. The Christians were wonderfully protected from the Devill, after that Boniface the 4. had consecrated a Temple for all Saints, which he called Pantheon. Theodorus that followed next after him, healed the Leprosy with a kisse. There was not a man in all the Army of Eudon that was killed, or wounded, in the battell which hee fought against the Saracenes, whose hap it was to light upon the least scrap of that sponge that was blessed by Gregory the 3. The Body of Formosus that was brought out of Tiber into the Church of S. Peter, was saluted and adored by the Images of the Saints, in the entering in thereof into the Temple. A snow whit Dove with a golden necke sate upon the right shoulder of Gregory the 6. while he was at Masse. And when he was to be buried in the Church of S. Peter, the battes and locks of the Temple did not stay till the Sexton came to remove and unlocke them, but skipped back of their own accord, when his dead corpe was brought thither.

A certaine woman that was lame, was healed by drinking of that water, with which Urbanus the 2. had washed his hands after masse. There are an infinite company of such as these, both old and new wonders, which the Pope of Rome boasts off. For they are both of them of like force to confirme his authority. And that did Zachary the Pope know very well, who translated into the Greeke tongue the foure Bookes of Dialogues, which Gregory the great made, touching the miracles of the Fathers, that so the miraculous power of the Popes might be made knowne to the Grecians, as well as to the Latines. But will some say, there be others besides the Popes, that have wrought as many wonders as they. It is true indeed, but they are such, as are all of them the Popes Vassalls, so that whatsoever miracles are done by any of them, they are referred to the maintaining, preserving, and increasing of his dignity, as to their Centre. Whereupon all these that are done by his adherents are worthily said to be his, whose honour alone they serve to establish.

So that he made fire to come down from heaven. Having summarily declared his miraculous power, now he descendeth to some particular Kinds of them, which the Popish writers will have to be three; first, that whereby Antichrist shall seeme to rise againe from the dead, the second, that whereby he shall make fire to come down from heaven; the third is, to make an image have power to speake, which seeing they are not found in the Pope of Rome, it followeth, that he is not Antichrist, thus reasoneth Bellarmine, Booke 3. of the Pope of Rome, Chapt. 15. But first, for his resurrection from the dead, it is gathered out of that, that is said, vers. 3. of this Chapter, that his head was wounded to death, and healed againe, and out of that, that is said afterwards, Chapt. 17. 3. That he was, and is not; and he arose out of the bottomlesse Pit. Which resurrection we have shewed to be found most plainly in the Pope of Rome, when he was eased and delivered from those miseries, wherewith he was overwhelmed by the invasion of the Barbarians, so that he lay, as it were, dead, and buried, in the opinion of men. For it shalbe made manifest, that this cannot agree to a fained death of one man for a few dayes, who afterwards revived, and this we will shew out of the Person of Antichrist, which the seventeenth Chapter shall teach us to be, not any certaine and singular man, but a long succession of many men; Especially, seeing this wound shall be very woundfull unto him, and not such an one as he gave himselfe in jest, & of his own accord, but such, was given him by his enemies, where there could be no place for dissembling; that other conceit of a fained death, hath no reason in it; but is a false conjecture brought in by foolish men, both against the truth of the matter, & the very words of Scripture.

Scripture. The Pope of Rome therefore is famous, by means of this first miracle, which they may, if they please, call his Resurrection from the dead, to which it is not unlike.

Now let us see how like he is to this Beast, in regard of the second miracle. Certainly, those miracles seeme to bee the greatest, which are wrought from heaven, or in the heavens themselves, seeing that men have the least power over those bodies of any other, as when the fire of the Lord falling from heaven consumed the whole burnt offering of Elias, 1. Kings. 18. 38. Likewise, when the Captain of fifty men, with all his army, perished by fire from heaven at the prayers of Elias, 2. Kings. 1. Antichrist therefore should for himselfe out with this kind of miracles, that he might not seeme inferior to those most famous, and Holy Prophets of God.

The Jesuits are glad to heare of this, and from hence they hold it for a most undoubted truth, that the Pope is not Antichrist, as whom, we never can read, to have wrought any such miracle, as they say. But Hildebrand, confesseth another matter, who in an Epistle of his to the Germans, said, that Henry the fourth was stricken with a thunder-bolt, when he was excommunicated by him. And that not without cause, seeing the Spirit of God did governe his tongue doublelesse, as he did the tongue of Caiaphas of old, to the intent that the world might understand, how it was, that the Beast made fire to come down from heaven.

But wee have no neede to seeke out a metaphorical sense, when as the Historiies furnish us with most cleare demonstrations. Of this kinde of miracle, was that of Zachary the Pope, who journeying towards Ravenna in the moneth of June, was covered over, and kept with a cloud from the heate of the Sunne in the day time, but in the night time armies of fire went before him in the clouds, Centur. 8. out of Polychron. Book. 5. 25. It is reported also in the same place, that the Song of Felix the Archbishop of Ravenna being put in the most Holy Confession of the blessed Apostle S. Peter, by Constantine the Pope, was found lying in an hideous hue black, and burnt up with fire after a few dayes; out of the Booke of the Pontifical. They would perswade that it was burnt with lightning. But that is more cleare, that a certaine Bishop, reproching Hildebrand with many bitter taunts, for his privy grudge he bare against Henry, perished with a thunder-clap, and as he was dying, he cryed. Out alas, wretched man that I am, I am bound in chains, and dragged to Hell; Goe tell Cesar of it, that he may repent, and make amends with prayers for his wicked faul committed against God, S. Peter, and his Vicar, unlesse he had rather follow me, that am going before to eternall punishment, and the same day the Bishop of Spire died, that was more wicked then Hildebrand. Centur. 11. Out of Aventin. Books of his Annales. Did not the Embassadors of Armenia, see a Beame of the Sun glistering with a bright gleame, and two doves within it, ascending and descending upon the Head of Pope Eugenius, while he was at Masse at Viturbius? Centur. 12. In the City of Bare, while Innocentius was dispatching his Masse, and while Lotharius the Emperour was present, a golden Crowne was seene, upon which a faire white dove sat, and under the Crowne a smoaking Censer did hang downe, and two burning firebrands by them. In the same place, out of the Chronicle of Saxony. What can be more cleare then these things? Wherefore I know now that the Jesuits will not deny, but that there is nothing from hence to hinder, why the Pope of Rome may not be Antichrist. Wee shall see as touching the third miracle in his proper place, vers. 15. afterwards.

Vers. 14. And he deceiveth the inhabitants of the earth.] Therefore these wonders are not true, but false and lying, such as Antichrists are, according to that of Paul, with all power, and signes, and lying wonders, 2. Thess. 2. 9. And yet, they are not therefore called lying, because they are meer jugglings, in which there is nothing besides a naked shew onely, but partly, because they are much different from true miracles,

howsoever they are marvellous, as the which do not exceed the power of nature being done after a manner unknown unto us, by the power of the Divell, whence it is, that they doe draw the beholders to great admiration, partly, because they serve to stablish errors and Lyes, for whatsoever tends to the commending of any thing whatsoever, that is contrariant and repugnant to the most holy truth of the Scriptures, that is a lying wonder; how greatly soever it is to be wondered at, even to astonishment, and it is permitted by God to be done, but to try the elect, and to make the wicked like fooles, and men bewitched, whom God giveth over to his just judgement, that they should beleave a Lye, because they would not receive the love of the truth, 2. Thess. 2. 10. 11. By which rule, which cannot deceive us, if all those apparitions were examined, which are said to have been made in Spandavia, and Brittain, and in other places of Germany, in the year 1594. those glorious Angels of the Devils shalbe found out to have been transformed into Angels of light, 2. Cor. 11. 14. Let it be true therefore, which the Papists bragge of their miracles. Let all be so done in very deed, which is set forth in writing by their Legendaries, yet whilst that all these miracles serve to no other end but to seduce men from the Truth, and to draw them to errors, and superstitions, they are but wicked, and lying miracles, wholly of the same kind, of which this fire here spoken of is, which the Beast draweth downe from Heaven.

Saying to the inhabitants of the earth, that they should make the Image of the Beast.] These words in the Greeke, may be referred to the Beast himselfe, as if he should say, saying, to them that dwell on the earth, that he had made the image of the Beast; &c. as if he did here give a reason of doing his wonderfull works, teaching, that he had done all to this purpose, that the ancient Image of the Beast should live againe. Or els, they may be referred to the People, as all the Interpretours do translate them, saying to those that dwell on the earth, that they should make, &c. As if the infinitive mood in the Greeke, were turned into the Subjunctive, with an conjunction before it, &c. And indeed, this is the end of all these miracles, that the first beast may be advanc'd into honour among men; it being in the power of the people to make this Image; for unles they bring honour unto the Beast, he should go without it at all. Now, it is said, in the Greeke, to make the Image to the Beast in the third case, not of the Beast; the difference between these two, is this, that he make the Image of a man, who doth either for gaine, or for delight frame and fashion an Image, as doth the Painter, or statue-maker, but he is said to make an Image to a man, who doth cause it to be fashioned, to gratify, or to honour him with it. But this Image is not any coloured picture, or any material statue; for all men must be slain that will not adore this, in the next verse, whereas, yet a material Image cannot come unto all men, unles it be either carried about through all the world, or els if it had a fix place, all men should leave their owne habitations: to goe on pilgrimage to it.

Besides, th is Image shal by his own power bring it to passe, that whosoever shall refuse to worship it shall be slaine, as it is in the same verse; But this power is greater then any Picture or Statue can have, howsoever, wee have read that some Images have sometime spoken by the cunning of the Devil. Neither are the Images of living men wont to be thrust upon the people, to be worshipped of them, there may be Statues, indeed, erected unto men while they be alive, but that is only, for civil honours sake, not for religious worship. This image therefore is not any resemblance of a Body, but a lively and expresse portraiture of the honour, Kingdom, and power, of the former Beast, which the second Beast should carry with him. For this is that which the second Beast laboureth for, that the first Beast should revive in his Person; which wicked ambition of his, is declared most significantly in this kinde of speaking. When he desireth earnestly to have an Image set up to the

former Beast, he doth thereby shew, that he stands for no new matter, but only to shadow out that ancient matter, the truth whereof was extant in former times, which cunning devils of his we did before call, the counterfeited name of Antiquity; of which was spoken, vers. 12.

Out of which it is also manifest, that the first Beast is not the Emperours, but the Pope; for it were an unequal, and impudent request, if the Pope should have openly arrogated unto himselfe the honour of the Emperours, but seeing he requirerh nothing, but that which the former Popes had, who would not thinke that so honest and reasonable a request should bee yielded unto? Besides, this Image sheweth, what manner of honour he coveteth to obtaine among his followers, namely, such as Idolaters give to their Images, for hee would fit in the hearts and consciences of men like an Idol, as it is manifestly to be seene by that adoration, and Administration, which we spake off before. He desireth indeed to be counted a god, but the Holy Ghost calleth him a false god, and an Image by a true name. The Holy Ghost acknowledgeth not that vaine and foolish distinction between an Image and an Idol, which the Image-worshippers have forged of late dayes. And is it not cleareer then the light, that Superstitious people have advanced the lattermost Popes so, as they have made certaine gods of them, and therefore much more have they lift them up into the ancient glory of the former Popes, that seemed to be utterly extinguished with the warres and Empire of the Gothes in Italy? Do not the same men worship this new found, and framed Image of his, like an Idol? See for this what we have said upon the 6. and 8. verses; to which many other things might be aded, but that it were more then needed, to say more in the matter that is cleare enough, and known to the whole world.

Vers. 15. *And it was permitted to him to give life to the Image of the Beast.* After that, men have begun to adore the beast like to an Idol, when he was revived, being the Image of the former; to the entent that this crafty fox might the more bewitch and gull the people, he should endue the Image with vitall power. He alludeth to devilish conveyances of the Idolaters, whereby they made the Idols to poure out oracles with distinct voices like to men, that so, they might entangle the minds of men, with the greater superstition. So likewise the Pope, having once gotten to be esteemed as a god among men, did no longer make a dumbe shew, but began presently to speake, to command, to forbid, to make, to cancell lawes, to blesse, to curse, to speake thus like a braggard. By mee *Kings raigne*, as Adrian said in an Epistle, to the Archbishop of Iyevir, *whence hath the Emperour his Empire but from us; therefore be ruleth by us.* Also, *whatsoever the Emperour hath, he hath it wholly from us.* Also, *Behold the Empire is in our power, to give it to whom we will, for this cause, are we set by God over nations and Kingdoms, to destroy, and plucke up, to build, and to plant.* This was a terrible voice of an Image, but it was far more terrible then that of the first Beast whereof hee was an Image, who durst never once mutter out any such matter. It is no marvel, if the Canonists trembling at this voice within their court, do ingeniously professe; *That the Popes will, serveth him for reason enough, in whatsoever matters hee will, and yet, that it may not be said unto him, why dost thou so and so? Capit. Quanto.* of the translation of a Bishop. And this is the third miracle, which is farre more marvellous then to heare a picture, or statue, patterning out words distinctly; For this is no strange thing, as beeing well known, both by those same famous oracles, among the Heathen; being also an usual juggling trick of the Magicians; but there was good cause why the world should be alighted with feare of this popish Image that thundred with so horrible a noise. And thus we see this wonder-worker, the Pope, to be famous for working those three kinds of miracles, which even in the judgement of the Papists themselves, should make Antichrist notorious.

And should cause as many as would not adore the Image. Now doth he joine force to his fraude; for whom he can not persuade by his miracles, to adore him, he compelleth them by punishments. But who is this, that causeth as many as will not adore the Beasts Image to be slaine? Truly the Image it selfe. For there is the same Person that speaketh and causeth, as appeareth by the two verbes in the Greeke, which agree with one and the same noun; so that, word for word, the words in the Greeke are plainer, then they are expressed in the Vulgar Latin, and they go thus, *and he had power given him to put life into the Image of the Beast, that so the Image of the Beast should both speake, and should cause, that whosoever would not adore, &c.* Out of which it is plaine, that the word Image is the noun that governeth the verbe (causeth) by which argument, we proved before, that these things are not to be understood of any Image made with hands, which cannot be thought to be of so great power, but rather of some living Image, which we have heard before to speake terribly, so as it should kill all those that would refuse to acknowledge the divine nature and power thereof. Neither can any man bee ignorant what massacres have been made through all the Christian world, because men, have not been obsequious at an inch to this Image. The Emperours themselves that made somewhat dainty of their officiousnesse, paid so deare for refusing this adoration, that they lost their dignity, yea, and their lives too, what may we then thinke, became of the rest of the multitude? It were endlesse to rehearse all, and it is as needlesse, the matter being sufficiently known; *Montanus* and *Plantin* read, *and he causeth*, against the authority of all other copies.

Vers. 16. *And he maketh all both small and great.* Another kinde of punishing men is in their goods, wherein they are amerced, that will not receive the Marke. Now this Marke, doth containe, summarily, all those wayes, by which men are bound to obedience of the Beast. And it is to be considered, how the Beast requirerh to have his slaves bound unto him, with a more strong band, then God requirerh those of his household to be obliged unto him. For God counts it enough, to have a seal that might touch and trouble the uppermost part of the skin only. But the Beast will have his mark go deeper; Whereupon he causeth it to be engraven on the flesh, which he doth to make the world to know, with how much greater care and vehemency he urgeth the obedience of man then of God. Therefore he teacheth us in this verse, both who they be that receive this Marke, and in what part they receive it. The parties receiving it, be all men, as is declared both by the universall Note, all; as also by the distribution thereof. For, he letteth no man passe, how contemptible, and abject soever he be, but he will have him some way or other made sure to himselfe; and this prudently, seeing small sparks makes a great fire; Cities are surprisid on that tide for the most part, which is least feared, and even coneyes, nor looked unto, may overthrow the strongest, and highest wallles; Are not Princes compelled to follow the multitude? It was therefore a very politike devise in him, to make reckoning of small ones, of the poore, of the servants. The which so vigilant, and exquisite care of his, doth so much the more set forth the glory of Christ in destroying this Kingdome? As for the words, they are thus in the Greeke, *And he maketh all that he giveth them the marke*, it is a concise kinde of speaking, but yet very significant, being all one, as if he had said, he driveth every one to this, that they are glad to take the Marke of him, when hee giveth it them, &c.

To receive a marke in their right hand. &c. *Montanus* reads and that they should give Markes; so doth *Aretas* also. As if the Beast compelled men to print marks in themselves, but by this meaning it should bee written, that they should give to themselves. And yet *Aretas* maketh no other marke-giver but the Beast. After that hee had shewed who

are to be marked, now he teacheth in what part, namely, in their right hand, or in the forehead. In that, that so they might fight manfully for the Beast to their uttermost. For the mark is not to be taken in the left hand, but in the right, which is the stronger, and more ready of the two, to do any thing withall. After this manner be Emperours, Kings, and all Magistrates marked, and then all the Clergy, and the whole rabblement also of the Religious orders, professors in the Schools, Canonists, Lawyers, &c. All these are the stoutest of his Souldiers, let as it were, in the rearward, that be of the chiefe commanders company, & the chiefe champions of the Beast. The mark is put on the forehead, that it might be manifest unto all men, to whom they belong as Vassels. In which part the whole residue of the common people beareth the mark.

For though they are not so mighty in power as the former, to defend the Beast, yet must they needs acknowledge openly, to whom they belong, as to their good Lord and Master, wherefore the Mark in their right hand is a band of a more near and strait knot of amity, both because defense is somewhat more, then a naked profession, as also, because it goeth before it in order and honour. And yet this order is changed in the Chapter following, vers. 9. But only to aggravate the matter thereby, as it seemeth, as we shall see in that place.

Vers. 17. And that no man can buy.] The force of this Mark is, that it may be a token of liberty given to commerce and bargain among men. What a great damage then must they needs endure that want this badge, when they can neither converse, nor have any dealing with any man? And this is expressly ordained in the decrees, that no man ought once to speak to those with whom the Pope is at enmity, Caus. 11. q. 3. If an enemy. And againe distinct. q. 3. Gratian. That sovereign obedience is due to the Pope, that it is not lawfull for any man to commune with him, to whom the Pope is an enemy, for some deeds of his, neither can he be in the Church, that forsaketh his Chair. For confirming of which matter, the counterfaite Epistle of Clement is alleged, saying, we must not stay in this case till one be excommunicate, but if this Clement be an enemy to any man, for any of his ill deeds, do not you stay till he say unto you, &c. Doubtlesse his becks are to be observed, that so we may depart from those, with whom wee may conjecture, that the Pope may be angry and that without any warning given thereof. What plainer prohibition can there be made, to keepe men from bargaining with any of them who want the Mark? Experience at this day confirmeth the same thing, but the former times did it more plainly, when as the whole earth did admire the Beast, for then he had no leave granted him to traffike with any man, who had not a Mark.

Vnto he hath a Marke, or a name, &c.] Here we have a distribution of the Mark into three Kinds, into a Marke, which is the name of the whole, as it is often used in distributions, into the Name of the Beast, and the number of the name. The Marke is the first and principall badge, proper to the Captaines, and household servants of the Beast, as it seemeth, consisting, partly, in ordaining Clerks, who have an indelible Character stamped upon them, thereby to testify their perpetual Romish servitude, Gods providence so guiding their tongues, that they should note out the force of their selfe-devised Sacrament in those words; that so, the Marke of the Beast should be evident to all men. Partly, in an Oath, whereby the highest Emperours, Kings, and others of the Magistracy, and every condition of life among the Superiour sort of men, are bound to yeeld obedience to the Pope of Rome. Thus did Otto the first, in the year 942. (swear to Pope John the 12. that he would exalt the Church of Rome, and Iohn the ruler thereof, according to his power, distinct. 63. Chapter. To thee O Lord. More fully in the booke of the Pontificals, where the Emperour promisseth in expresse words, makes a solemne covenant, and sweareth before God, and blessed S. Peter, that he will be for the times to come, a protector, and defender of

the highest Priest, and of the holy Church of Rome, &c. Clement. Book 2. Tit. of an Oath. The name is the proper appellation of the Beast, which is given unto the people, as it were, a name derived from their ancestours, as to whom the Oath, and the ceremonies of ordination cannot so well agree. For the brand either of an Oath, or of ordination, or of such other rites, is not set upon the whole people (for these belong to the Clergy-men, the Peeres, and other that beare any public office) but there is another more easy, and ready way, whereby the multitudes of common people may profess themselves to be the Popes proper Cartell, and that is, to do as the Servants did of old time, by taking his name so upon themselves, that even, as the Prince himselfe is called Universal, high Pope, Pontifex. So should they be called Catholics, Papists, Prelatists, Pontifici. Some of these names were wont of old to be common, but the Pope did at length challenge them as proper to himselfe alone, neither will he have any other to be called Catholics now, but only those that are of his flocke. And though these names do flow promiscuously to all his subjects, yet the common people, are known by this ensigne alone, the rest being marked, with a peculiar stampe besides.

But what neede is there of a third Note? The two first do comprehend the whole filthy company, that belong to this Kingdom. There is another kinde of men that are set a little further off from the government of the Beast, then that which I spake of right now. Who unlesse they be marked, at least, with the number of the name, let them know that they are forbidden all intercourse of merchandise, with the subjects of this Beast. Now these men seeme to be the Grecians, who, unlesse they would receive the number of the name, should be accounted as outlaws and exiles unto this people, and so should be debarred of all profits, which might be come by amongst them. The number of the name is all one with a name expresse by number, or that I may so call it, a numeral name. The which seeing it shall be said upon the next verse, to be Latinus, the truth of this Prophecy doth marvellously shew it selfe, even in this point also. For the Beast did so hate the Grecians of old, that though he saw them to be so miserably spoiled by all their neighbours, he would not suffer any aid to be sent unto them out of the Westerne parts, till that Michael Paleologus about the year 1273. did covenant with Gregory the tenth at Lyons, that he would subject himselfe, and all his people, to the number of the name of the Beast, that is, till he promised that all his should thenceforth yeeld the honour of Principality to the Latine Pope. Among these three marks. The Character belongs to the Peeres and Clergie, as being his souldiers, the name, to the people and common sort, as to his villaines, and the number of the name to the Grecians, that were strangers of another Country.

18 Here is wisdom; He that, I Now he exhorteth us to number this name, out of which exhortation, if we shall give diligent heed, many things may be gathered, by which we may come to the true knowledge of the name. For first, why doth he require diligence rather in searching out the number of the name, then in searching into the Marke, or the name of the Beast? It is manifest, that this exhortation belongs to the third member, now the Marke, and the Name of the Beast would have rather helped to the more certaine and cleare knowledge of him. And therefore one would think, that our diligence should have been stirred up to search out these things, out of which there might be hope conceived of more plentiful fruit. The reason why these be omitted, and this only is offered to our deeper consideration, seemeth to bee this, because the number of the name might begin at the time, when Iohn wrote. But the Marke and the name were not extant as yet, like as neither was the Beast himselfe, as we have shewed, so that

that they could not fall into any account, or understanding. The names indeed, and titles of Bishops were common, even in those first times; but there was then another manner of respect of them, then when as they were changed afterwards into the proper Title of one particular man. This is that the exhortation meaneth, when it is said; *Here is wisdom, he that hath understanding let him reckon the number*, how great a torment would it have been for the learned men of that age, to assay to doe a thing altogether impossible? should they not have had cause to have utterly given over the labour of seeking out that, which they could never have had any hope to finde out? But their diverse endeavours herein shew, that they had not, this opinion of old, that this wisdom should belong to the time to come, and not to their owne age at all. Let this therefore bee the first property to know this mysticall number by, which we are exhorted to search out; *That the number of the name might be manifest even to that Age, where in Iohn lived, and that not to himselfe only, by Revelation, but to some other also, by study, and Search.* Secondly, it is expressly here said, *that this is the number of a man*, that is, such a name of a man, out of whose numerall letters, this number is made; which name yet is not proper to the Beast; for it was the number of a man before the Beast was extant, neither could it sticke in the person of any one man that flourished in that time, when Iohn lived, for then the computation of the number would have been uncertaine, wavering, and impossible, but it is a name proper to a people, derived from one man, as from the head, into some entire people.*

Thirdly, the number that is here declared in the manner of a riddle, and obscurely, teacheth, that it was dangerous for the Church to have that name divulged openly in this place at that time. For els, why should the Holy Ghost have used such a darkesome manner of setting this name down, but to avoid offence, which there was no necessity to give, for which purpose also Paul saith, *now also ye know what it is which I undertake*, 2. Thessal. 2. 6. Whereby it is appaunt, that the Apostles taught the Churches some things concerning Antichrists secretly, and in a close manner, which it was not convenient to have spread abroad among the men of the wicked world. Not because they did through a kind of sluggish and servile feare of danger, thinke it best to have these things concealed, but because they would not have the Church to be troubled unnecessarily, to reveale the Beasts name before he was hatched, which was a thing more then needed. Vnto these three things, which are all fetched out of this verse, a fourth common property must be added out of the former, namely, *that this number doth set those men free from the prohibition of trafficking with the Beasts subiects, who would suffer themselves to be marked with it.* All which things being now joyned together, doe teach us thus much in effect, *that the number of the name, is a numerall name of some man, making up by computation the number of six hundred, sixty six, which might have beene numbered at that time, when first this Prophecy was set forth, and which yet is declared mystically, only for the avoiding of some unnecessary danger, and lastly, whereby they who take this marke upon them, are freed from the prohibited trafficking.* Which description will not suffer this name to bee roving and uncertaine any longer, but will afford us some one certaine and true name, that shall bee distinguished from all other. For if wee shall examine all the names which are pointed out by the Interpreters, by these properties that be of certaine truth, we shall find how unlike and strange they are thereunto, save onely one. Some of them do resemble this number in some one property, of which kind I know two. First, that which that worthy man, and great light of the Church, Francis Junius bringeth, vvhv will have this number to be the Popes learning, and the Canon law, as he calleth it, chiefly novv, that the 6 bookes of Decretals hath been added so

the first former, by Boniface the eighth. For this number is perfect and arising perfectly out of the parts thereof as sometimes; neither is there any part of the Popes law, which is not referred to the head thereof, or is not contained in it. The Beast also teacheth this name, and makes it to be, as it were, the marks of his members. But seeing this is the name of the Beast when he is grown old and decrepit, not that ancient name, which was extant before his beginning, and it is not the name of any man; it seemeth not to be so agreeable; specially, seeing there could be no danger in revealing this plainly, in regard whereof this mysticall covering should be necessary; and lastly, this is not the name of those men, which do not at all cleave to the Beast, such as is the number of the name, as we have shewed, vers. 17. But rather it is the name of those that be the Beasts darlings; that is, of the Canonists, whom the Pope maketh most account off. Another name there is, that is brought by master Hugh Broughton, that learned man of our own country, *Adoniam*: God hath risen up, which is the name of a man, in Elia. 2. 13. Whose posterity are reckoned up there, to be six hundred sixty six, as if Iohn should say, that the name of the Beast is all one, with the name of that man whose posterity are recorded, to be six hundred sixty six, that is, *Adoniam*. It is indeed a very fit name for Antichrist, seeing he lieth upon himselfe as God above all earthly names. But seeing this name doth intimate nothing more, then that which Paul had taught plainly before, when he saith, that Antichrist lieth himselfe up above all that is called God, 2. Thessal. 2. 4. It is not likely, that that should bee now closely covered under a darke riddle, which was famously known before through the whole Church?

Besides, what troubles were to be feared by divulging this name? That I may say nothing of that which spoileth all, that this posterity of *Adoniam* are numbered up afterwards, and said to be six hundred sixty seven; *Nehem. 7. 19.* The rest of the names which be *Titan Lampetis Ninetes, Cacos, Odegos, Alethes; Blaberos; Palus, Bajcanos, Annos, Adcos* in Aretas, *Ecclesia Italica*, and the like, in later writers, they are partly no names of any man, or at least, not proper to a people, partly, there was no cause why the revealing of them should be feared, for any danger that would ensue thereby, who-soever should know them; *Romish*, or *Romagnus*, *Romanus*, commeth neereft of all to the truth; but the fourth property doth reject this name also, because it would not have force enough in it to winne the Beasts favour. For the Grecians did willingly acknowledge themselves to be *Romans*, and they gloried in this name for a long time. Constantinople was comonly called *new Rome*, and yet for all that they were exceedingly hated of the Beast all the while, till they did at length approve their consent with the Latines, and acknowledge the primacy of the Latine Pope. Therefore after diligent casting of all accounts, and examining of all interpretations, I thinke that *Latinos Latinus* is that name, which the Holy Ghost bids us number in this place. Which is a name, whose letters do according to the computation of the Grecians make this number, and in which, all the rest of the properties do conspire, and that so much the more truly, because it is continued unto us from the Apostles times, and the event hath made it so good, that, that is more cleare then the Sunne at midday, which was before as darke as midnight. For so saith *Ireneus* Booke 4. Chapter 29. against Heresies; that *Latinos* is a name, whose number is six hundred sixty six; And it is very likely, because the rightest Kingdom that is, is called by this name. For they are the Latines, that reigne now; but we will not boast hereof. These things writeth he; and that so as if this were not his opinion alone, but as if he had received it from some other, now from whom els it is probable that he had it, but from Polycarpus, whose hearer he was, as Polycarpus

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was of *Iohn*: Such then are these *Beasts*; the expresse portraiture of which we see in the *Pope of Rome*, who according to the plaine interpretation of the words, the events of the times, and the agreement in all things, doth without any force so fitly resemble every part of this first Type, and that even to the least shadowes, and appearances thereof, that I think the *Papists* themselves can no longer doubt who is *Antichrist*.

And thus farre have we had the Revelation of the *Dragon* and the *Beast*, according to the measure of that knowledge of

them, which should be augmented about the *sounding of the seventh Trumpet*. For thus farre do the *thirteenth Centuries* reach, which end in the year 1300. That is, in the number of the name of the *Beast*, and that is a little after that the *Beast* had compounded and made peace with the *Grecians*, upon their subjection to the *Latine Pope*; And with this number of the name, doth the Holy Ghost also shew up this Prophecy of the *Beast*, shewing thereby a very great content of the event on every side.

THE FOVRTEENTH CHAPTER.



WHEN I beheld, and lo a Lambe stood on mount Sion, and with him a hundredth forty an foure thousand, having his fathers name written on their foreheades.

2 And I heard a voice from heaven, as the found of many waters, and as the found of a great thunder: and I heard the voice of Harpers harping with their harpes.

3 And who did sing as it were a new song before the throne, and before those foure Beasts, and those Elders: and no man could learne that song, but those hundredth forty and foure thousand, *to wit*, those which were bought from the earth.

4 These are they which are not defiled with women, for they are virgines: these follow the Lambe, whithersoever he goeth: these are bought from men, being the first fruits to God, and to the Lambe.

5 And in whose mouth was found no guile; for they are without spot before the Throne of God.

6 Then I saw another Angel flying in the mids of heaven, having an everlasting Gospell, to preach to them that dwell on the earth, and to every nation, and tribe, and tongue, and people.

7 Saying with a loud voice, feare God, and give glory to him: for the houre of his judgement is come, and worship him which made heaven and earth, and the sea, and the fountaines of waters.

8 And there followeth another Angel, saying, it is fallen, it is fallen, Babylon the great City, because shee gave the wine of the wrath of her fornication to drinke to all nations.

9 And the third Angel followed them, saying with a loud voice, if any man shall worship the Beast and his image, and receive his marke in his forehead, or in his hand.

10 The same shall drinke also of the wine of the wrath of God, of the pure wine, I say, which is powred into the cup of

his wrath, and he shall be tormented in fire and brimstone before the holy Angels, and before the Lambe.

11 And the smoke of their torment shall ascend evermore: neither shall they have any rest day and night, which worship the Beast and his image, and whosoever receiveth the print of his name.

12 Here is the patience of the Saints: here are they that keepe the commandments of God and the faith of Jesus.

13 Then I heard a voice from heaven saying unto mee, writ, blessed are the dead which dye for the Lords sake, from henceforth: even so saith the Spirit: for they rest from their labours, and their works follow them.

14 And I looked, and behold a white cloud, and upon the cloud one sitting like unto the Sonne of man, having on his head a golden crown, and in his hand a sharpe sickle.

15 And another Angel came out of the Temple, crying with a loud voice to him that sat on the cloud, thrust in thy sickle and reap: for thy time is come to reap; for the harvest of the earth is ripe.

16 Then he that sat on the cloud did thrust his sickle on the earth, and the earth was reaped.

17 Then another Angel came out of the Temple, which is in heaven, having also a sharpe sickle.

18 And another Angel came out from the Altar, having power over the fire, and cryed with a loud voice to him that had the sharpe sickle, saying, thrust in thy sharpe sickle, and gather the clusters of the vineyard of the earth: for her grapes are ripe.

19 Then the Angel did thrust in his sharpe sickle on the earth, and cut down the grapes of the vineyard of the earth, and cast them into that great winepresse of the wrath of God.

20 And the winepresse was troden without the city, and blood came out of the winepresse, unto the horses bridles, by the space of a thousand six hundredth furlongs.

The Logically Resolution of it.

WE have heard in the two former Chapters what things have been acted by the enemies of the Church, we shall heare in this Chapter following, as touching the valourous works of the Citizens thereof: for here we are taught, what was the estate of the true Church, from the time, that the battell was fought in heaven, and the Dragon was cast out upon the earth, *Chapt. 12. 9.* as also, when the Beast began to arise out of the Sea, *Chapt. 13. 1.* Now this estate is double, the first, while she kept within the Campe, where we have the happy condition of the Saints declared unto us, by their Captaine, the Lambe that stands upon Mount Sion, as also, by their Souldiers, who are both, a definite, and a choice company, *vers. 1.* After that, by the joy of the Spirit that is expresse in their new song, *vers. 2. 3.* And lastly, by their holiness, wherewith they are indued, *vers. 4. 5.* And this army of Saints is that seed of the woman, scattered here and there in the world, with whom the Dragon made warre; after that, the woman vanished out of his sight, by flying into the desert, *Chapter, 12. 13.* The second estate of the Church, is described as she is fighting, and coming forth into a pitched field, where there are described certaine valiant combatants and Champions, who are sent, and brake out, to offer Antichrist a desing challenge, and encounter; first, by word, which is done three wayes, by three Angels that follow one another in order mutually. The first, of whom, spreads the general

verall fig. of the Gospell over the earth, vers. 6. 7. The second, foretelleth the fall of Babylon, vers. 8. The third, turnes the Beast out of his lurking holes, and sets him in the open light, by denouncing an horrible judgement against those, who despising this threatened judgement, do nevertheless cleave unto him, vers. 9. 10. 11. But yet seeing the weak ones are striken with feare at the considering of those paines and torments, which they are compelled to undergo, whilst they returne and cleave to the truth, there is a double Consolation adjoined, one of Iohns, vers. 12. Another, of a voice that was sent from heaven, whereby the former is confirmed, vers. 13. And so the first encounter by word is ended. The second skirmish is made by deed, which is double also: A Harvest, and Vintage, for the furthering of the harvest, an Angel is addressed with an instrument, vers. 14. And a commandement, vers. 15. And he falls to his worke, vers. 16. For the vintage, an Angel cometh forth prepared, and furnished, vers. 17. Receiveth a commandement from another Angel, vers. 18. And finisheth the businesse, vers. 19. and 20.

THE EXPOSITION.

1. **T**hen I looked, and loe a Lamb stood. [This Prophecy be-
ginneeth from the time that the Dragon being cast out
upon the earth, chased the woman into the wilderness, Chapter
12. 13. &c. Where the state of the Church, as she lieth hidden,
is more fully explained, according to that more cleare know-
ledge thereof, which the seventh Trumpet bringeth, as it hath
been observed, at the beginning of the 12. Chapter. The ele-
venth Chapter did touch more shortly, the state of the for-
mer times, dispatching as it were, in one word, the whole re-
mainder of the Prophecy, in the sufferings of the two wit-
nesses, as being the two principall members. But here, in this
place we have it a little more copiously declared, how matters
stood with the whole body in the meane time, both in respect
of the safety of all, and also, in respect of the valourousnesse
of some of them, by whose happy conduct a joyfull victory is
begun. Iohn therefore beginning the matter againe from
thence, saith, he saw a Lamb standing upon Mount Sion. This
Lamb is Christ, the Some of God, as it is evident by his corre-
lative, in this verse, the name of his Father. He carrieth him-
selfe like a Lamb all this while, enduring the Dragon and the
Beast patiently, and not avenging himselfe of them with that
severitie, wherewith he both could, and might justly, in regard
of their desert. And yet he lieth not idle, neglecting the salva-
tion of his servants, but stands, as it were, in battell array re-
ady to defend them: covering the woman and her scattered
seed under his wings, lest they should take any harme from
their enemies. Mount Sion, upon which the Lamb stands, as it
were, on his watch tower, is the Church it selfe, which stand-
eth firmly, like Mount Sion, against all the force of Adver-
saries. Before it was the Temple, and the Holy Altar, but yet a
small hiding place, Chap. 11. 1. After that, it was a solitary de-
sert, because it carried no lightly shew upon earth, Chap. 12.
6. 14. Now it is called, the Hill of Sion, because it continueth
invincible in the midst of these waves; which is a notable
comfort, against either the smallnesse, or deformity of the
Church.

And with him an hundred forty foure thousand. [This is the
same troope, which was before of those who were sealed,
Chapter 7. 4. Aretas thinks it to be a diverse one, because the
relative Article is wanting; but that is wont to be omitted in
matters that are sufficiently known, as the woman speaks,
John. 4. 25. I know that Messias cometh, who is called Christ;
not Omeosias, but Messias; and many such speeches are there.
Surely, these men besides that they agree in the number, have
a name also written in their foreheads; now what is this elfe,
but to be sealed? besides, they sing along also, which no man
could learn besides them, vers. 3. They are therefore chosen
out of the whole company of those that shal perish, to whom
alone Christ imparteth the saving knowledge of himselfe, du-
ring the time of those afflictions of the Church. Wherefore they
are the same, in all things, with those sealed ones, as also with
the Temple that was measured, and the woman that fled into
the wilderness, and they are to be referred to that time of
the seventh Chapter. Hence therefore we may perceive what
a goodly traine the woman had in the wilderness, in how
great number also the Saints were flocking together, in the

Temple, with the two Prophets, Chap. 11. 1. 2. Though then the
Saints be exceeding few, if they be compared with that huge
company that possessed the Holy City, and the Court, yet, as
there were of old, seven thousand men that the world knew not
off, who did never bow their knee to Baal; So were there long
ago in Mount Sion, a hundred forty and foure thousand in the
middest of those last ruines of the Church, who when all the
rest of the world ranne after the Dragon, and the Beast, did
converse alwayes together with the Lamb, never departing
from his side.

Having the name of his Father. [Aretas, Complutenses, and
another Coppy, read, Having his name, and the name of his Fa-
ther; So doth also the old Latin read it. Which reading I would
think rather is to be followed, both because it doth more ful-
ly open the Doctrine, seeing we are adopted to be sonnes by
Christ, and because so many copies consent thereto. There is
no difference in the effect between either, yet the one is more
significant then the other: but hence we may fetch light to
cleare that in the 7. Chap. vers. 3. Where mention is made of
sealing, but there is nothing set down by which it might be
known, what manner of stamp was set upon them. We learn
out of this place, that this was written upon their foreheads,
that God was their father through Christ. And there is great
cause, why this should be made a marke to know the Saints
by, because they are most of all discerned hereby, from the
wicked of the world, whose fashion it is to condemne, a
child-like confidence in God, for arrogancy, as we see in the
Papists, who blaspheme against this holy truth. But observe,
that this is no sensible sealing, or if that were granted, yet
that it is not the signe of the Crosse, but the name of the Father
written on their foreheads.

2. And I heard a voice from heaven. [That is, from Mount
Sion, where the Lamb stood with this multitude, Out of the
Temple, That is out of the Church. The same thing is signified
by these sundry names. There was an endeavour, in this Moun-
taine alone, to worship God aright; while all the rest of the
world followed their own ungodly, and vaine imaginations.
The voice which was heard, is illustrated, by a threefold simi-
litude; of waters, Thunder, and of Harpers; which threefold si-
militude, noteth out the proceedings of the Church; the first is,
the Churches voice when it was decaying, and that is, a con-
fused, and distant one, such as is the noise of waters, which
signifieth nothing, teacheth nothing, but beateth the eares
with a certaine unprofitable murmur. For when as the wo-
man went first into the wilderness, though there were then,
many very learned men flourishing in the Church, as Athana-
sius, Basil, Nazianzen, Chrysostome, Ambrose, Hierome, Austin,
and others, whose very learned works did make a mighty
noise through all the world; yet, how was all their doctrine
commonly not understood, nor perceived of the most, every
one following eagerly their own superstitions for all that? Yea,
the Doctors themselves did not speake distinctly, and plainly,
while they sometimes preached righteousness by Christ only;
sometimes, they gave it to their own works, erewhiles
they tooke away free will; oftentimes, they left the same en-
tire and untouched, they condemned Idolatry in word, and
they

they established it in deed, by invocation of Saints, worshipping of Reliques, and other wicked superstitions. Certainly there was scarce any head of Doctrine, which they taught always constantly after the same manner. They made therefore a confused noise, which did rather overwhelm the sense with a mighty sound, then inform the mind with profitable knowledge. For as the words of a man, when he is giving up the ghost, die within his jawes, neither do they sound distinctly to the understanding of those that heare them, so the truth that was then ready to die, did sound so confusedly in the bickering of contrary opinions, that there could scarce any voice thereof be understood. Yet in this disorderly noise, the saints did perceive as much as availed to helpe them to Salvation. If we follow this interpretation, which the event maketh to be of credit, a man may observe, what is the judgment of the *Holy Ghost* concerning the writers of that age, namely, that very pure doctrine can be scarce any better drawn out of their writings, then any profitable notion can be gathered out of the noise of the waves when they dash one upon another. I would have nothing detracted from their due commendation for what was wanting in this, is to be imputed to the decay of that Age, not to any want of learning, or wit, in the in which they did excell. But I cannot but marvel at the daintiness of our Age, that would feed on Acornes againe, now when the use of corne is found out.

The second voice is of Thunder, loude and terrible, giving a crack by certaine fits. This is the voice of the Church when it was beginning to revive, made by *Waldenses*, *Albigenses*, *Wickliff*, and *Hussite*. These thundered out very vehemently, and the world was astonished with the crack that they gave, but all the feare of it vanished away with the noise of it, till a new crack came rushing againe, like as it fareth in Thunder, wherewith men are no longer afraid, then while their eares are filled with the noise.

The voice of the Harpers, is that of the Truth when it was fully restored, straight before the woman came out of the wilderness, when there were confessions set forth every where by the Churches; the *Augustane*, that of *Strasbourg*, *Basill*, *Switzerland*, *Saxony*, which all did make a most sweet harmony by their most pleasant consent in one and the same truth. This threefold voice therefore hath set before our eyes summarily, the whole course of doctrine, from the first beginning of that lurking of the Church, during the long reign of *Antichrist*. By which we see, how every latter Prophecy is more evident then the former. First of all, the quality of the company of the faithfull was declared, by *sealing*, Chap. 7. Then by their *lying hid* in the Temple, Chap. 11. Thirdly, by their *flight into the wilderness*, cha. 12. Now, farre more plainly, after this manner which we have heard here, and this shal yet be more cleare in the particular explaining of this Chapter.

Verf. 3. And they sung as it were a new song and do sing, by the defect of the article and which did sing, for and singing. The new song is the magnifying of God the Father, by Iesus Christ, by whom the elect are made the *foanes* of God. It is called new, not because men began now first of all to be, and to be counted the *Sonnes* of God, but because this grace is communicated to farre more in the true Christian Church, then ever before the coming of the Redeemer, and so it is confirmed with more plentifull arguments. For which cause wee are said, to have received the Spirit of adoption, Rom. 8. 15. Not because we were the first that recieved it, but because, we received it more fully then they that were before us. Or els, there is a double song, that hath been from the beginning of the world, an old one, and a new one. That magnified God, because we were made his *Sonnes* by creation, as Adam was before the fall: this extolleth God with praises, because we are made his *Sonnes* by redemption.

This is a new song, because it is the latter, although all the elect used it from the beginning. It is sung before the Throne, the Beast, and the Elders, because, this lauding of God is

chiefly performed in the publique assembly of the faithfull, and yet this company was in the wilderness, and was not marked of the world. Or els it is sung before the Throne, because every one that professeth this faith truly, belongs to the company of the elect, although the injury of the times, suffer not publique congregations to be gathered together, in which a man may freely acknowledge this selfsame thing, having the brethrens voice joined with his.

And no man could learne. Namely, during all the time the Church lay hid, Chapter 12. 6. For now the company of the faithfull was certaine, definite, and easy to be numbered, when as those were chosen by their tribes, who should sing this new song, above Chapter, 7. For as God did of old shut out the twelve tribes of the Israelites to be his people, forth of all the rest of the world, and no stranger might joine himselfe to that company, before the partition wall was broken down, so hath God now shut out the counterfeit worshippers from his own true ones, with firme walls of the courts, so that these were thrust into the innermost Temple, as into a certaine strait and narrow prison, while these other triumphed in the meane time, in the outward and larger court, Chap. 11. 2. Who could not, or rather would not, conceive what the Saints sung within, but they made a noise, with a kinde of bawdrie; mingle-mangle musick, lauding God for their adoption, but yet such as was obtained, partly, by Christ, partly, by their own strength, declaring whether they come by this their *shibboleth*, Judg. 12. 9. They should be therefore very few for a certaine time, who should sing this song, in respect of the rest of the multitude; yet after that Antichrist should begin to languish, by litle and litle, about the end of these years, the number of the faithfull should increase to greatly every day, that it should not be able to be numbered at length, Chap. 7. 9. So much for the song of the Holy Ghost; their Holines is described in the rest of the words, and first, that they are bought from the earth, that is, they are pulled by Gods power from out of the false and hypocritical Church, as it were, out of the midst of the flame, which is the use all signification of the Earth in this Booke.

Verf. 4. These are they who are not defiled with women. As we see faith well, that these words are not spoken in the dispraise of Marriage. For what defilement can there be in it, when the bed is undefiled, Heb. 13. 4. What was this a band of Bachelors, and of Priests only? Why the Levites themselves were not forbidden to marry, neither is this company here made, of the tribe of Levi only, Chap. 7. 4. &c. Certainly, Christian Priests did not want wives, till Hildebrand opened a window to Sodomy, least that his Clergy should be defiled with chaste Marriage.

But there was no man perhaps, among this company, who was tainted with this blot of unlawfull companying with women, or was subject to it by the infirmity of the flesh. But what shall we think, that repentance did so grow out of use after Christs time, which had such power to cleanse the soule before he tooke our flesh upon him? Wherefore it cannot be, that women should be taken properly in this place, but to be defiled with women is all one, with, to worship idols, for which we know that to go a whoring is commonly put in the Scriptures; as, they went a whoring after their Gods, Exod. 34. 14. And in *Ezechiel*, thou hast played the whore, with the *Sonnes* of Egypt; that is, thou hast worshipped the Gods of the Egyptians, and so in many other places; according to which rule, to be defiled with women, is the same with, not to worship the Gods of woman. What are these women then? They are the Locusts, the people of the Angel of the bottomlesse Pit, the army of the Pope of Rome, whose haire was as the haire of women, Chap. 9. 8. These who are bought from the earth, did not consent to commit the same Idolatry with the womanish Locusts, neither did they worship their King, by adorning either the Beast, or his Image, or by taking him make, either in his forehead, or in his hand, or if perhaps they have been car-

ried away for a time, with the common error, yet they did renounce it by repentance, which doth so wipe off all their filthy spots, as if they had never been polluted with them in the least manner.

They follow the Lamb whithersoever he goeth. Obeying Christ their Captain in all things, & hearkning to his precepts alone.

Montanus interpreteth, for, and readeth thus, for whithersoever he shall go, &c. These are bought from men, they are preserved from the common contagion, and chosen out of the crew of those that shall perish for the merit of Christs blood; least any man should attribute salvation unto them, for that integrity of theirs, which was spoken off right now. That purity was not enough to salvation, so far as it was inherent in them, but the paying of the price for this by Christ, was necessarie. Being the first fruits to God: That is, in respect of the huge multitude, which shall at last embrace the truth, having all their mists of darknes driven away, *chap. 20. 5. 6. &c.*

Verf. 5. For they are unblameable, &c. God beholdeth no filthiness in them, as whom he clothech with the most pure garment of his Sonne, in whom he beholdeth the elect, as in whose righteousness, imputed to them, this most pure integrity of theirs consisteth, and not in the perfection of their own virtue. *Acts 14* left out these words before the throne of God, and Chapter, instead of them, the words in the 1. *ver. shee are they that follow the Lamb.*

Verf. 6. Then I saw another Angel. [Hitherto we have seene the general continuation of the whole Church, as it lay in the Campe with the Lamb; now the battel followeth, whereof the onset is made by some of the Citizens, and first, by those that set upon the Beast, with words.] For about the end of a thousand yeares, from the time of the *womans first flight into the wilderness*, as it shall be made very manifest out of the twentieth *Chap.*; the Lamb sendeth out certaine light harnessed Skirmishers, who riding by the tents of *Antichrist* did provoke him to fight, and bore off manfully his first assault. These be the three Angels here spoken off in the verses following, the first whereof, are those worthy men, who arose up about the yeare 1300, namely, *Ockam, Marsilius, Patavinus, Iohannes de Gandino, Arnoldus de villa nova, Dantes, Petrarch;* & above the rest *Iohn Wickliffe* an English-man, whose doctrine was more plentifull, then that of all the rest, and it pierced deeper the theires, yea, it did take such root, that it could never be rooted out since that time. Now one Angel onely is spoke off in this place, the type whereof I apply to many learned men, because that the agreement of matters is more respected in such mystical foretelling of things to come, then the unity of persons.

He flieth through the midst of heaven, because the truth now at length reviving, after a long space, wherein it lay on dying, drew a great deale of earthly filth after it as yet, with the burden whereof it was weighed down, that it could not straight waies fly into heaven, that is, it could not at the first, attaine to the heavenly purity thereof, but shee shooke her wings, and sturcke in the midst between both; see for this, what hath been said on, *Chap. 8. 13.* Hence it came to passe, that though that Holy man had most certaine knowledge of the truth in many things, with the swift wings whereof he soared aloft, and left the common sort of men farre beneath him upon the earth, yet he was farre blinded, and much deceived, with error in many things, so that he sat as yet in the lowest forme of the Saints. Therefore the first beginnings of the Church, when she began to rise up, as it were, fro death again, placed this Angel in the midst between heaven and earth, where *Gregory* the great was set, about the time of almost the greatest ruine thereof, as we said upon the 8. *Chap. verf. 13.*

Having the everlasting Gospel. That is, having the doctrine of salvation by faith onely in Christ, even as God had ordained it by his eternall decree. It is called eternall, as if the Holy Ghost would of purpose meet with the offences of those times when the truth that was restored should commonly be condemned for novelty, but he teacheth us that, that is eternall,

(whatsoever men prate,) which should shine forth unto the world, by the helpe of these men; thereby also he intimateth, that the eternall truth was banished, and thrust out, with mens deviles, from the earth before this. Let men therefore, see here, how much they are deceived, who traduce that truth as if it were a new found upstart thing, which was extant before all worlds, and who boast of their dreames, which the Kingdom of darkenesse hatched forth, but as yesterday; as if they were of most reverend antiquity. This Angel had the Gospel, to the end that he might preach it to the inhabitants of the earth, that is, to the earthly Citizens of that Church, which was but a whorish one, till this light was brought into it; who should now have power given them to open their eyes, to see, and their eares to hearken to heavenly doctrine.

Saying with a great voice. Now he cometh to the preaching of this Angel, which is so much the more to be marked, because it is the first of those voices, which the seven Thunders gave out, *chap. 10. 4.* for it belongeth to the same time. Those Thunders followed next after the Turkish tyranny, to which they are set next in order, *Chap. 10.* Or rather, they began together with them and are contained within the compasse of the second wo, as it appears by *Chap. 11. 14.* This skirmiting of these Angels here began about the same time, as we shall make it more plaine, *Chap. 20. 4. 5.* And so in this Chapter, among those three voices, by which the progresse of the Church is signified, the second is like to Thunder, *ver. 2.* Which second voice is begun by this onset of the battell, which these Angels make, as we have observed before; and so we see, how the Holy Ghost delighteth in the name of Thunder, when it speakes of these matters, as it appeareth by comparing that place, *Chap. the 10. verf. 4.* Where mention is first made hereof, with this in this Chapter. The Holy Ghost would not have the voices, and their speeches, set down in writing before this, thereby declaring the deafenes of those times when the voices were uttered, which in hearing, neither did, nor would hear, which yet should be known evidently, after they had been passed and uttered once, at the time of the seventh Trumpets sounding; for which cause they are reserved till this time.

Verf. 7. Feare God, &c. This was a most fit matter for this Angel to speake off at this time, when all reverence towards God lay quite extinguished, save onely, such as the precepts of men did reach, according to that of the Prophet *Esay*. *Thou people draweth neere unto me with their mouth, and they honour me with their lips, but their heart is removed farre from me, and their feare towards me, is that which they have been taught by the precepts of men,* *Chap. 29. 13.* So when *Wickliffe* came abroad into the world, men were commonly afraid, and that with a bodily feare, to transgresse mens commandements, but the commandements of God were securely contemned. If a man had been absent from the *Sacriligious Masse*, if he had not murmured out certaine prayers upon his beads, or had not abstained from forbidden meats, on set dayes, or had not observed such other foolish, and wicked rites as these, he thought himselfe to be guilty of a grievous sinne; but if the same man had been ignorant of God, and his Holy truth, if he should have no confidence in Gods mercy, by Christ, but would fly to Saints, as oft as any perplexity urged him, if he should defile Gods Holy name, in every word, almost, that he spake, and should violate all other duties of true piety & honesty, he felt no sting at all in his Conscience. This Holy Angel therefore, did not without good cause begin his preaching with these words, *feare God*, that so he might call men back from their false feare, to the sense and feare of the true God; Consider, and weigh well the doctrine of *Iohn Wickliffe* that was condemned in the Council of *Constance*, and you shall see, how greatly he laboured to pull down mens fooleries, and to teach men to follow after true godliness, in good earnest.

Now is the hour of his judgment come. So doth the Angel confirm it, *Chapter 10. 7.* That the consummating of

the mystery is at the doores; whereby we see how this Angel re-founded, as it were, an Echo to that mighty shouting of the Angel, as it is to be seen there, vers. 3. And it could not bee, but he must needs admonish men vehemently, and give them warning of Gods most heavy judgement hanging over them, when as he saw that horrible impiety reigned every where. Which judgement began to be executed at that same hour, in that first resurrection, of which we shall heare, Chap. 20. 5. At which, indeed, the Papists would have quaked for feare, and that worthily, had they not drawn a thicke skin over their hearts, when as they might have acknowledged by that revolting of men from them, and their returning to the truth, which they saw to be every day greater then other, both their inveterate ungodlinesse, as also those most just punishments which were ready to be inflicted upon them, unlesse they would repent in time.

And worship him that made heaven.] Another head of his preaching was, that men would renounce their Idolatry and turne themselves to the true God. Whom he describeth by works of creation, as who should then, at that time, find men despising their Creator, and giving divine honour with all their might to gods made with hands, to wood, stone, and painted images, as Chap. 9. 20. And there were many that gave care to the Angels; For that Idolatry was discovered to be so monstrous, that men began to smell out the chief and principall pollution of Religion, that was then wholly corrupted. But when the rest would not bee reformed, God sent in the Turks upon the world, as we have shewed upon the place that was spoken off right now. Yet herein we may see his exceeding clemency, in that, before he would let the raines loose unto them, he sent this Angel in Embassage unto them, who might turn men with his words from their impiety, if it could be; that so, he also might turn away his scourge from them upon their repentance. What should he stand any longer admonishing, after he had so long suffered them in patience, & not rather fall on smiting them? But so incomprehensible is the goodness of our God, that he will not punish men before extreme necessity compell him. He bridled therefore the rage of the Turks, who then began to put the world in feare, that they did not do Europe any great harm, till this Angel had performed his office; which seeing it was in vaine, for the greatest part, why should he keep back his scourge any longer?

8. And another angel followed.] The second Angel Prophetieth of the fall of Babylon, that is, of the City of Rome, and of the Romish power, as it is out of Chap. 17. 5. 9. 18. He speaketh of things to come, as if they had been past, after the manner of the Prophets, because, that is, no lesse certaine which is foretold, then if it had been now accomplished in very deed. And yet, he doth not onely denounce that, that is to come, but he also demonstrateth a thing that was begun already, at the time of this preaching of his. This Angel are those Ministers of the truth, whom the age following yielded. Among whom the chiefe were John Hus, and Hierome of Prague, who fought valiantly against the Popes supremacy, as we may see, in the articles that were condemned in the Councell of Constance. They laboured to tumble this down headlong from Antichrists Throne together, with which Babylon, that is, Rome, must needs fall for company. Neither could the Pope be long standing, and remaining after, whose beginning was ungodly, his growth well worse, his height and ripenesse intolerable, any longer, as those two holy men made it manifest. They preached at the yeare 1404. and they shook the foundation of the Romish Tyranny a little more mightily then Wickliffe, which the Holy Ghost intimated, that it should so come to passe, making every ensuing Angel to be a more fierce enemy then the former. They cried out, that Babylon was fallen, and that upon great reason, seeing Bohemia being now enlightened with their Sermons; did forthwith renounce the Pope of Rome, and did demolish every where the monasteries, that were the nurseries of Romish supersti-

tion. Which beginning was a notable say, that was then given for proofes sake, of the final destruction of Rome, which they saw, was to come shortly, seeing they received a most certaine pledge thereof in this beginning.

Because of the wine of the wrath.] That is, the wine of whoredom, wherewith they enflamed Gods Anger against them. This wine is the Idolatry which superstitious men drink in as sweetly, as if it were that most pleasant liquor, which they fained to be the drink of the gods. Rome gave this wine to be drunk of all nations, because she propagated her Idolatry to all Nations. Who knoweth not that Rome Boasts her selfe to bee the Mother of all Churches? The which is indeed most true, if we regard the superstitions, Error, Idolatry, and all the rest of the corruptions, al which things the whole West sucked from Rome, as from their Mothers breasts. But she shall now pay for her wickednes ere long, in that she held it not enough to spoil her selfe unlesse she might also infect all nations with the contagion of her impiety.

9. And the third Angel.] This third should bee most vehement of all the rest. This Angel should not onely inveigh against Antichrist, with most bitter words, but should threaten destruction, in a most severe manner, to all those who would not depart from his obedience. This Angel was Martin Luther, who began to traduce Antichrist openly at the yeare 1517. Who detested this execrable plague of the world, in a more sharp and rigorous manner, by how much more clearly he saw the filthines of the Romish beast, by the revelation of Gods Spirit. The Holy Ghost doth in this place make him to preach more turbulently, and makes his speeches more full of tumult; And indeed, there is no man that hath tasted of his writings, and hath had any sight of his works, to whom they seem not to breath out an heavenly kind of severity. They do wax so warme, yea burne, yea flame out every where with a kind of fiery fervency. Yea, he went so farre in his ardency, that he could not keep himself from using filthy, and obscene similitudes. There were many who required greater moderation, and modesty in him; but hence we may see, with what insatiableness hee was carried. The world was sicke of a grievous lechery, so that it could not be rowzed from the dead sleep wherein it lay, unlesse he had shuddered out in a more vehement, and rough manner, then ordinary, thereby to sting and prick them to the quick, of which labour of his he reaped an happy fruit. For men were awakened with his admonitions, and seeing in how great danger they lay, by adoring the Beast, they rid themselves out of his snares as soone as they could. And therefore they forsook the Author and Original of all their misery, and betook themselves to the saving truth, for Refuge against it. Which proved a matter of great tumult and troubles, but the wheel is not turned up and down without a Noise, and the Holy Ghost giveth us, in some sort, a taste, and token of the commotion that followed after upon his Sermons, by expressing it in this exceeding great contention, and vehemency of words.

If any man shall adore the Beast.] He dealeth earnestly & curseth to the quick. The summe of his speech is contained in this hypotheitical proposition. If any man shall adore the Beast, he shall purchase to himselfe everlasting destruction. The former part of which is set down in this verse, the latter part is declared in the two verses following. As touching adoration, it is illustrated, first by the double subject thereof, the beast, & his Image. Simple & rude people adore the beast, as who are carried away with the present lustre, and glistering shew of the things which they see. But the learned and witty sort of men adore the Image, as who looke further off, and who do therefore worship the present Beast, because of that venerable antiquity of succession, and the ancient Image, which was newly flourished over againe in this that is present. Both these shall be alike in danger of destruction, unlesse they repent. Above Chap. 13. 15. The adoring of the image was common to all, but seeing it is here distinguished in some

respect from the adoring of the Beast, this seemeth to bee that different respect which we have made, that the learned sort worshipped the one, the unlearned the other.

After that the manner of adoring is opened, which it is done two wayes, by taking the mark either in their forehead, or in their hand. The common sort of men are signed in the forehead, as who acknowledge their obedience by a bare profession; The Princes, Peeres, the whole rout of the Churchmen, and the rest of that stampe, are signed in their hand, because they are to defend the Beast to the uttermost of their power. Why then is the order changed, and why is the first place given to the mark in the forehead, which was set in the second before, as the which belonged to men of lesse estimation, Ch. 13. 16. The reason is, that the condemnation of these champions that fight in the defence of the Beast, might be thereby declared to be greater, as if he should say, every one shall be tormented in fire and brimstone, that shall take the Beasts mark; yea even in the forehead, much more shall be that shall take it in his hand. But why is there no mention of the number of the name? Because this mark is proper to the Grecians, who should adore the Beast by their consent with the Latin Church; chap. 13. 17. Now this Angel was appointed for the western people, specially seeing Greece was before this time, already overthrowen with the Turkish Tyranny. But observe, that this adoration is performed, not by falling down upon the earth; but by acknowledging his dominion, and supremacy, after which manner they may adore the Beast, who never saw him.

10. He shall also drink of the wine of Gods wrath.] The consequence of the proposition describeth the destruction of those who do adore the Beast, both by the kind of the punishment, in this verse, as also, by the eternity thereof, in the next. That is first propounded allegorically in the beginning of the verse, then it is explained with proper words in the other part of it. To drink of the wine of wrath, seemeth to be a Metaphor, made by a figure, wherein there is a reference in another sense to that wine of fornication, of which vers. 8. Whereby was signified the Idolatry with which men are no lesse delighted, then with the daintiest wine. As men therefore doe greatly rejoyce in their sinnes, so shall God no lesse rejoyce in punishing them; for he will mingle unto them a Cup of the wine of his wrath; according to that, Deut. 28. 63. Or the sense of it may be taken from them, who put wicked men to death with poysoned Cups, as the Athenians, and other people did of old, and as the Turks use to do at this day. But what is this mingled wine? The words in the Greek seem to be contrary to themselves, the word put for wine, signifying that which never was mingled, which in Latin is called *merum*. To clear this, a thing is said to be mingled which is poured in for him that shall drink, though it be not alayed with water, but that exposition seemeth to me to be more probable, which will have diverse kinds of wines to be mingled together, which mixture doth much sooner beget drunkenness, and doth work greater disturbance to the whole Body; water mingled with unmixt wine breaks the force of such wine; which tempering of water with wine cannot so well serve, to signifie the exceeding severenesse of the punishment, which thing is spoken off here, so then mingled wine signifieth judgement without mercy, to them that repent not.

He shall be tormented with fire and brimstone.] These words do note out the punishment more properly, which is like to bee such, as that was of Sodom long ago; A fearefull spectacle whereof doth still abide in the world, in that ashy earth, and stinking Lake which is called of it, *Asphaltus*; wherein wee have a visible resemblance of the everlasting punishment. This punishment shall be inflicted in the presence of the Angel, and the Lamb, that the torment may be the more grievous, by how much more it is known to their enemies.

11. And the smoke of their torment.] These words do teach the eternity of the Punishment; for the smoke of their torment shall be everlasting. Now, smoke is here put for fire, whereof

it is a token. It is here used, to teach the worshippers of the Beasts, not only, that they are tormented eternally, but also that their torment shall never bee hidden from the Saints, who shall alwaies see the smoke thereof at least.

In that he saith, they shall never have rest day nor night, thereby he sheweth, that their torment shall be continuall without intermission, aswell as everlasting. The former part of the proposition is repeated again in the end, to put more vehemency to the speech; Where he only mentioneth the Character of the beast, because this ensign is not common to them only, which are branded in the forehead, but to them also, who are branded in the hand. Consider therefore diligently, O ye popish people, what an horrible punishment waiteth for you, unless you will make a revolt from the Pope of Rome. These stinging words of Martin Luther, came not from a man, and from a provoked adversary, but they are such as the Holy Ghost put into his mind and mouth, you see he was a man sent out from the tents of Christ himself. And think not that these Threatnings are dead and gone together with him, but rather, let them be continually sounding in, and about your eares. For they live at this day, and shall keep their efficacy no lesse for ever, then when they were first spoken. By which they doe denounce everlasting damnation to every one, that doth still persist to worship that Romish Idol. Yea, so much the more grievous punishment is prepared for Papists that live obstinately in their Popish impiety at this day, by how much more manifestly the Abominations of that sea have been discovered; Let every one hearken that hath a care of eternall Salvation.

12. Here is the patience of Saints.] These are words of Consolation, which the Angel addeth to shut up his speech therewith, as with a concluding Epilogue; And yet, they may be the words of Iohn, joyning to the former speeches, these words of the Angel, as an acclamatory conclusion, according to his custom. But it little matters whose words they bee of the two.

It is a defective speech, for here is a triall of the patience of Saints, here is the triall of them that observe Gods commandments. For now it should be manifest, who bee indued with true patience, and who they be that do exercise themselves in the duties of unsained godlinesse. Antichrist should be made so starke mad with the preaching of Luther, that they must needs be truly Godly, who could beare off his assault valiantly, and yet would not forsake their profession. Of which fury Germany is a witness, which by meanes hereof did wholly overflow with the slaughters and blood of the Godly; Chapter 11. 7. And no lesse did our Country of England according to the quantity thereof, which burnt out every where at that time with the fires that were made of the bodies of the faithfull. How horrible were the Massacres that were made in France, Merindol and Cabriers with their Ashes, doe yeeld a lamentable spectacle of his most savage cruelty. Now then, there was need of great courage, without which no man could be able to stand.

And that we may understand how great danger there was of falling, by reason of the extreme troubles, wee read that the Captaines and Colonnels themselves, were perplexed with feare. How pittifully was that Holy man Melancthon distressed through feare, till Luther encouraged and comforted him, Doubtlesse the like feare smote the hearts of many other men that then lived.

Verse 13. Then I heard a voice from heaven, &c.] Another Consolation is here provided by a voice sent from heaven. For to the end that the Saints might bee the more chearefull in undergoing danger, it is avouched by this voice from heaven, that the last and greatest evil, which the wicked could bring upon them, is the meanes of the present felicity of the faithfull, and that it shall not bee in vaine for them to cast themselves upon so great perils for the truths sake, though it seemeth otherwise unto the world, for their works shall follow them, the most pleasant

fant fruit whereof they shall seap forthwith, and the reward whereof which is most ample and blessed they shall attaine at length. Neither is it for nought, that there is so expresse mention of the time, *from now that I may so say*. That is *from this time*. *Th. Beca* thinketh that this particle is to be joined necessarily, with *Blessed*, to which he refers next. *Blessed from hence forth*, but as it seemeth, it is not to be fitted out of that place which the *Holy Ghost* doth give it purposely, joining it with dying. *Blessed are those dead which dy from hence forth in the Lord*. Not but that those that died in former Ages were also blessed, but because these times did require this singular comfort. As long as the Church was in conflict with the Heathen, that persecuted Christ in his members professedly, it could not be doubted of any man, but that he ought to spend his life in that cause. But in this fight, which was to be undertaken with those, who glorified in this, that they were the onely true Christians, the simpler sort might worthily stirke in a hammering, whether they ought to resist them even unto blood. The *Holy Ghost* therefore, that he might take away this scruple, and that the faithfull might not doubt to undergo death in this combat, pronounceth them blessed *who die from hence forth*, as if he should say, that the crown of heavenly glory, doth no lesse abide for them that die in this battel against the *Beast*, then for them who were of old slaine by the Heathens for Christs cause, which be words full of Solace. And so it came to passe in the reformed Church after the year 1545. that is, after the Parliament at *Aquen* held against the men of *Merindol*, and *Cabries*, and after many other calamities endured in *France*, when as also there was a rumour, noised abroad touching the close praetises of *Cesar* and the *Pope* against Religion, then did many of the brethren being terrified with the present dangers, as also with those which were looked for, begin to provide for their goods and life by dissembling their Religion. Which thing, their feare perswaded them to be lawfull, by the example of *Nicodemus*. Against this astonishing cowardize, and cowardly astonishment, there was a voice that sounded from heaven, when *Iohn Calvin* set forth certaine writings full of grace and holinesse. Touching the avoiding of superstitions, and against the *Nicodemites*, wherein he confuteth the womanish tendernes with most strong arguments, & evinceth a necessity to profess their Religion openly, whatsoever dangers were imminent, that the glory of God ought to be more precious unto us, then this fraile life, which to speake properly is nothing els but a shadow. Which judgement of his, other holy men also did confirme with their writings, as *Philip Melancthon*, *Martin Bucer*, *Peter Martyr*, and the whole *Tigurine Church*, as we may see in the Booke called *Opuscula Calvini*. This is that voice from heaven.

Verf. 14. Then I looked, and beheld a white cloud. Hitherto have we heard of the three Angels that fight with words, now deeds are added, & engines are made ready to give onfet to the fall of *Babylon*, & that by a double enterprise. An Harvest, and a vintage. Then is harvest, the gathering of good according to that of Christ. The harvest indeed is great, but the laborers are few, pray therefore to the Lord of the Harvest, that he would send forth laborers into his harvest. *Matth. 9. 37*. Now this Harvest is declared in three verses, the preparation thereunto is in two Angels, one Principall, verf. 14. And another ministeriall, verf. 15. Whole labour is joined together, as it were a double thunderclap, shaking and striking the earth with a double crack, the one of which doth follow straight after the other, and then followed the execution thereof, verf. 16. As touching the words, *A cloud hanging on high*, signifieth certaine sublimity, such as be honours, dignities, Magistracy, Princehood, and the like, which have an high place given them among men, though it be not the height of all seeing clouds are seated beneath heaven. Which signification is confirmed by that which was spoken before of the two Prophets, who rising againe from the Dead, were carried into heaven by a Cloud. That is, they were lift up to their

due top of excellency, by the helpe of some Princes that were of the inferiour sort; Chapter, 11. 12. *This white, faire and comfortable cloud*, signified some gentle, bountifull, and profitable dominions of Princes. *This certaine man that sitteth upon this cloud, like to the Sonne of man*, is some one Prince that is placed in this high decree of dignity. The ambiguity of which phrase, hath carried away some interpreters into a wrong and unmeet opinion. It is wont usually to be meant of Christ, but then the articles are prefixed, of which here is not any one. Besides, seeing this man, that is like to the Sonne of man, doth nothing, but by the command of another, as it appeareth by the next words, it cannot well agree to Christ: It is a man therefore in nature and quality like unto us, whose shape being represented unto *Iohn*, and that such as resembled the Image of some man that was to come, he is said to be like to the Sonne of man, and that with good reason.

The Golden Crown. Noteth out the dignity of a Prince, which hath a larger dominion, then the Magistrate of some city, *The sharpe sickle that is in his hand*, doth shew his ability and readinesse to mow down the harvest, we shall see the Application straightwayes; after that we have opened the generall meaning of the Type.

Verf. 15. And another Angel. That is, one that is diverse from the three former, and from this that sitteth upon the cloud, a sifit in number, who cometh out of the Temple, being, as it is likely, a citizen, Minister and Pastour of the reformed Church. His office is not so much to reap with his own hands, as to exhort him that sitteth upon the cloud to fall to his reaping worke, and to perswade to it, both because he hath leave and power given him to reape, as also, because it is the seasonable time of Harvest, wherein the corne is ripe. Hereupon he bids him put in his sickle, and reape, and he telleth him withall, that now is the time of Harvest; that the matter was attempted before, but without any happy issue, because the time was not seasonable as yet, whereas now the time was come, wherein God would prosper their godly endeavours. It is to be observed, that whereas this Angel cometh forth out of the Innermost Temple, not the outer Court, which Partition was made in the eleventh Chapter, the *Holy Ghost* therefore is still labouring to lay open the estate of that very same time more fully, namely, of the Church when the lay hid and shut up into straits, as we have touched at the first ver. 1. of this chap.

Verf. 16. Then he that sat upon the cloud, thrins in. Here the Execution of the matter is set down and the success thereof, for the corne fell before the sickle of it own accord, by reason of the great ripenesse thereof. The earth was usually taken before, in the worse part. In which signification it may give us notice, that those men that were before this, the inhabitants of the earth, that is, members of the earthly Church, which doth differ as much as can be from the true and heavenly one, are now to be gathered at last in this harvest into sheaves of pure corne, or if the Harvest be onely of the Reprobates, so that these onely are cut down with the sickle, the meaning of the vision cometh all to one, but that former interpretation is more naturall. For it teacheth, that worthy, and profitable Princes should rise up at last, who upon the persuation and incitement of Godly Ministers, should gather their subjects into the true Church, and should bring them unto the sincere profession of wholsome doctrine, out of Antichristian superstition, and should we shall drive the contrarie impiety, and the embrancers thereof, out of their Coasts. Such white clouds as these were *Saxons* and many countries in *Germany*, as *Misnia*, *Hassia*, *Prussia*, with the free Cities also, as *Strassburg*, *Tyngurum*, *Berne*, *Geneva*, *Basle*, &c. They that sat upon these clouds were the Princes, *Frederick of Saxony*, *Mauricius*, *Philipp Landgrave*, *Joachimus*, *Brumwick*, *Alberto of Brandenburg*, the Senate of *Zurick*, *Strassburg*, *Berne*, *Geneva*, & the rest. The Angel that came out of the Temple, were *Iustin Jonas*, *Philip Melancthon*, *Nicolaus Amos*, &c.

Amforstius, Iohannes Dolcius, who were the first that set on, and stirred up *Frederick of Saxony* to abrogate private Masse, and to begin a Reformation. Among these were *Zwinglius, Bucer, Capito, Blaverus*, and the rest of the Holy men of that time, every one in his place. The sickle that was put into the earth, are the means that were made, & the forces that were set forth by the Princes, and Senators of the Cities, for the effecting of a Reformation, namely, when the Masse was abrogated at *Wittenberg* in the year 1511. When the Idols were taken away, together with the Images, and Altars, out of the whole dominion of *Tigerin*, in the year 1523, and a few years after that, when upon a more full reformation, the day and yeare of the abolishing of that superstitious Religion of Popery, were written in letters of Gold upon Pillars in the same place.

At which time, the reapers in all these places above named, fell stoutly to their reforming worke, whilst each of them strove, who should be most forward in cutting down the wicked superstitions, & in plucking up the Tares by the roots, which did before so domineere, and grew so rank throughout the whole field, that a man could not see a whit of good corne for them. This Harvest was happily begun about the year 1521, and was more and more fervently laboured in for the space of ten whole yeares, immediately after the beginning of it, which followed straight after that *Luther* had broken the yce with his Sermons, by means of which, he was necessarily forced, for feare of *Cesars* proscription to hide himselfe in secret, a little before this Reformation was set upon. While he therefore kept close, another Angel tooke that office unto himselfe, of exhorting him that sat upon the Cloud, to put his sickle into the earth, by abrogating Idolatry, and gathering the Saints together, as it were, into the Sheaves of Holy congregations, as we have expounded it before. And this is not a likely, and probable allusion, but such an application, as the respect of the present time doth require necessarily. The Church did till now ly hidden within the Temple, as it is manifest by the Angels, who come out thence. But about the end of the time, that is calculated to be a thousand two hundred & threecore years, this Harvest and vintage here spoken of, should be made, which have so hindmost a place given them in this Prophecy, because things also should be accomplished in their due time; after that, all the other former things were finished: now all these things do most fitly agree to that Application, which we have made, neither shall any man, with all his searching find either other Angels, or any other harvest also, then these, to make every thing correspondent to it selfe necessarily.

17. And another Angell.] So much for the Harvest, the vintage followeth, as it doth commonly after the harvest. But this is of wicked men, as that is of the Godly. For the Saints are compared rightly to wheate, and good corne, which be most profitable and necessary things, and which do also resemble the foundnesse of good mens hearts, by the solidnesse and substantiallnesse of their fruit; by means whereof they are of farre more profitable use, then many other that are of a more gallant and magnificall shew; But the full and swelling delicioussnesse of the Grapes, doth most fitly declare the present felicity of the wicked. The Harvest was in Germany, and hath brought us to the year, 1530. This vintage was in our Realme of England, being so marvailously jumping with the matters that were done here, both in the course of the time, and in the agreement of the whole matter, that it is not to be doubted, but that the Holy Ghost hath pointed his finger to these Grapes. The which thing, that we may more easily perceive, we are to examine every thing one by one. As touching this vintage, we have here both a preparation to it, and an execution of it. That is of two Angels, vers. 17. 18. Who are joined together in their labour, as those were in the harvest, who do thunder alike with their double Thunder cracke. The execution is made, first by cutting the vine, and by casting

the branches of Grapes into the Lake, vers. 19. And then, by treading them, vers. 20.

The cutters of the vine are the two Angels, who are joint companions, conversing in the same temple, that is, are both of them free denizens of the Church that did as yet ly hid. For it was not as yet delivered from her troublesome straits, whereunto she was driven, though the Gentiles did raigne in the meane while within the Court, and the Holy City, by great troupes. Which is to be observed diligently, seeing the place of the Angels doth also open to us the time when the matter was acted, and so it doth give great light to drive away the darkenesse of obscurity. Touching the first Angel, it is said of him severally in this verse, that he had a sharpe sickle, that is, power given him to cut down the Clusters of grapes, and to cut the vineyard; in which matter he should bestirre himselfe like a workman, as his sharpe sickle sheweth.

But this Angel doth neither sit upon a cloud, neither hath he a Crown upon his head, as the Angel of the Harvest had, vers. 14. What are these things which are once set down to be referred in common to this Angel also? Or rather, is it so that this Angel commeth not neere that degree of dignity which the former had, but is rather one of a little more inferiour rank? So indeed he seemeth to be, seeing it is not safe to add to those words that are inspired from God, but upon a most certaine reason. This Angel therefore is *Thomas Cromwell*, who lived in the dayes of *Henry the 8.* that most mighty King, and was a man of great renowne and place in our Kingdom, being the Earle of *Essex*, and Lord keeper of the privy Scale; who came out of the Temple which is in heaven, being a sincere favourer of pure Religion; He had a sickle in his hand, being made the Kings deputy in all Ecclesiasticall matters, and it was a sharpe one, as which he set stoutly and lustily to his worke, and yet he had no crown or Diademe to grace his head withall, as being a minister, rather to put another mans power in use, then any that wrought by his own power and authority.

18. And another Angel came out of the Altar.] The second Angel is described by a triple property, that he commeth out from the Altar, that he hath power over the fire, and that he exhorts his fellow to cut down the vine. As touching the first, he is said significantly to come out of the Altar. For so the Greeke expretheth it, not as *Beza* turneth it, from the Altar, which doth not sufficiently expresse the force of the speech. A man is said to come from a thing, over against which he was; but he is said to come from out of a thing within the compass whereof he was shut up. But how can he come forth from out of the Altar? This may be understood out of the 9. vers. of the 6. Chapter. Where it is said: I saw the soules of them who were slain, lying under the Altar. This kind of speaking then teacheth us, that this Angel is an Holy Martyr, such as they are, who are under the Altar. Now they that ly under the Altar, must needs come forth out of the Altar, when they go any whither. But seeing there are many kinds of Martyrdom, for some are consumed with the sword, some with the Haltar, some with wild Beasts, some with fire, to the extent that it might be understood what kind of Martyr this is, it is added in the next word, that he hath power over the fire, that is, that he enduring, and overcoming the torment of fire, which is to have power over the fire, did thus give testimony to the Truth. Now, in that in the third place, he cryeth to him that had the sickle, we are taught that this man is described, as if he were a Martyr, more for his combate that was to be, then because of his victory which was past. For a Martyr that is departed out of this life cannot provoke one to any norable enterprise. The example of his constancy may prick forward a mans mind to the like courage, but he cannot incite him by words to speciall designs, such as this is of cutting the vine, unless he be living together with him. This exhortation therefore giveth us to wit, that this man should endure martyrdom at last, and that he had not endured it before, when he persuaded unto this worke. All which circumstances being joined together,

gether, do lead us to *Thomas Crommer*, once Arch-Bishop of *Canterbury*, as they call him. This man was a worthy *Martyr*, having power over the fire, to which he gave his body to be burned for the Truth. Whose power over the fire was so much the more glorious, in that having formerly slipped, through humane frailty, in subscribing to the wicked Religion, he straightwayes repenting and revoking his Subscription, when he was brought to the fire, made his right hand first of all to be burnt up with the flames, because it had been so prest, to be an instrument of so great wickednesse, and then after this was consumed, he gave up his whole body to be devoured of the fire. He cryed out a great voice to him that had the Sickle, because that in this dayes of *King Henry the 8.* he enflamed the minde of *Thomas Cromwell* by his words, with a desire to make a vintage. For he being notably well learned, and boiling with a fervent zeale, could not but enforce and set forward, the doing of this worke with all his might, by setting him on fire to do it, whom he saw to be endued with power to do it.

19. *Then the Angell thrust in his sharpe sickle.*] Hitherto of the Preparation, now the execution is finished in cutting the vine. This vine is the glistening and princelike glory of the Popish Church, whose felicity was very great once in our realme, as it was commonly elsewhere, it twilled with full and ruddy grapes, it hung aloft and fast knit together upon the railes, shadowing the whole land over on every side with broad vine-leaves, and Clusters of grapes fet thick together. For it is well known, (as the ruines thereof do as yet testify) how every one of the most pleasant hills were beset with these wild vines throughout all our Iland, what deep root they had taken, and how they did so hinder the Sunnes light with their farre spread boughs, that it could not shine upon the Corne. But when as it pleased God, at last, to take vengeance on this wicked generation, he stirred up *Henry the 8.* Who being incensed against the *Pope of Rome* upon just causes, did both shake off his Antichristian yoke from himselfe, and did remove it also from the shoulders of his people; And not contenting himselfe with this ministry of these two Angels, partly of *Cromwel* with his sharpe sickle, partly of *Crommer* that had power over the fire, he cauled this whole vine not so much to be lopped and pruned, as to be rooted out utterly in the year 1539. For hereupon at last were the monasteries cast down, the Frieries, and Nunries were overthrowen, and laid level with the ground, the lands and revenues which did before that, serve to uphold wicked Religion, were confiscate to the Kings Treasury, and set out to sale to them that would give most. And this is the cutting down of the Clusters, and the casting of them into the winepresse, no lesse admirable then memorable, if we shall consider the matter according to the greatnesse thereof.

20. *And the winepresse was troden without the City.*] The City is the Holy Church of God, which the Scriptures do often note out under the name of a City; now the winepresse was troden without the territory hereof, which how marvailously doth it agree? For howsoever England did beare the Popish Crue of their goods and livelyhood, and stripped them of all their dignity, as they deserved to be dealt with, yet had it not attained to that reformation at that time, by which it might be called by right a Holy City. The Pope was banished, but Popery was still retained, as it is evident by those six articles which were made the next year after that the Abbies were pulled down; in which it was so decreed, that the true and naturall body and bloud of Christ were under the forme of bread and wine; and that the substance of bread and wine remaine no longer after consecration. That the receiving of the Lords Supper inwardly is not necessary to Salvation, and that whole Christ is contained under either of the Elements. That it is not lawfull for Priests to marry. That the vomes of Continency are to be kept;

That privat Masses are to be retained; That auricular, and secret confession of faults, is profitable and necessary. These filthy doctrines did defile England, and made it for being a Holy house of God at that time.

And blood came out of the winepresse.] Blood here significth the juice of the grapes, by an elegant Metaphore, but yet it doth come neerer then ordinary to expresse the juice of these grapes, of which speech is had now, by a certaine property of speaking. For it is here put for that calamity which happened by the overthrow of the Pope, which was so great, that not onely the whole country was made wet with it, but it did also overflow to the bridles of the Horses. For we have it reported, that those who were set over the businesse of destroying the Ralls of these fatlings, and to confiscate their goods, rode up and down with a great troupe and traine of men, to view all their houses through the whole Countrey, which office while they discharge, there was such havoc made of the Papists goods, that their Horses seemed to swimme in their spoiles, as it were, in a River of pressed Grapes. But besides this, I suppose there is another thing more signified hereby, namely, that not onely the common sort of men, (who were no lesse courageous in managing this businesse, then Horses are unto the battell) did grow very rich and wealthy from hence, but also that the Nobles and Peeres, who are as it were bridles to guid and keep in the common people, gained very much also by this bargain. It is well enough known that the beginning of many a mans greatnesse, and honour, came from hence and that others that were pectriely well before, were much increased hereby. For there was scarce any man, at least, of any account, who got not good store of Carpenters Chips for fiewelling, when this great Oake was felled down.

By the space of a thousand, six hundred furlongs.] That is, through the whole Realme of England. A thousand six hundred furlongs, make two hundred English miles. Now the length of this Realme from the furthest part of the South, to the longest reach of the North, is more then this by a hundred miles, but yet if we shall take away the vastnes of the Northren parts, where the Country is more desert, and unmanured neere the Borders, which these Grapes, that is, this Crue of Religious Monks, Fryars and Nunnes was afraid of, as being in a colder aire, then that they could endure it, who delight in the most champaign and pleasant places of the Land; We shall see a marvailous consent even in this circumstance also. Thus then stands the English vintage, which is so manifestly proved to be this here foretold, by the conspiring of all things together, that it is not to be doubted, but that this is the onely naturall application of this Type.

And now we see plainly, with what singular skill the Holy Ghost hath comprehended all those memorable things, which should fall out in the Church, even to the year 1560. In this Chapter stay is made of the story at the year 1540. but the eleventh Chapter hath supplied that which is wanting here from that time, the thirteenth Centuries do most evidently describe the Asse and Monuments of the Dragon, and the Beast, unto the year 1500. Thence our *John Fox* beginning at *Wickese* (with whom you may joine *John Sleidan*, and *Gaspard Peucer*) doth go on in handling the other things that remaine unto the seventh Trumpet. In correspondence to this plentifull and copious knowledge of things past, which the diligence of these men should bring into the world, about the seventh Trumpets blast, the Holy Ghost doth set forth this Reperition of the same matters, agreeing with their narrations. The whole Prophecy of these three Chapters, is from the time of *John* to the year 1540. That is, it comprehendeth the History of the Church for a thousand, six hundred, and forty years.

THE FIFTEENTH CHAPTER.



ND I saw another signe in heaven, great and marvellous: seven Angels having the seven last plagues; for by them is fulfilled the wrath of God.

2 And I saw, as it were, a glassy sea mingled with fire: and them that had gotten victory of the Beast, and of his Image, and of his mark, and of the Number of his name; standing at the glassy sea, having Harps of God.

3 And they sung the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God almighty; just and true are thy wayes, King of saints.

4 Who shall not fear thee, O Lord, and glorify thy name?

For thou onely art holy; for all nations shall come and worship before thee; for thy judgments are made manifest.

5 And after these I looked, and loe, the Temple of the tabernacle of testimony was opened.

6 And there came forth the seven Angels which had the seven plagues, out of the Temple, clothed with pure and bright linen, and girded about the breasts with golden girdles.

7 And one of the foure Beasts gave to the seven Angels, seven golden vials, full of the wrath of God, which liveth for evermore.

8 And the Temple was filled with the smoke that proceeded from the majesty of God, and from his power: and no man was able to enter into the Temple, till the seven plagues of the seven Angels were fulfilled.

The Logicall Resolution of it, into the parts of it.

Hitherto have we heard of the things past, which the seventh Trumpet recordeth unto us, so farre forth, as they should be more fully known under it, then ever before. The things to come follow, the common Type whereof is in this Chapter, and then the speciall execution of them is in the rest of the Booke. This Type doth first of all declare summarily, that there are seven mingling Angels prepared to take vengeance of the Churches enemies; vers. 1. Also, what should be the state of the Church conversing among the Gentiles till the Angels have discharged their office. Whereof we have a portraiture propounded, both in the glassy Sea, mingled with fire, as also, in the Conquerours, and Harpers, vers. 2. And in their Song, the Authors whereof are Moses, and the Lamb; the argument is the praise of the omnipotency and Justice of God, vers. 3. And of his gathering together of all the Elect, vers. 4. After that, he doth in speciall give us a more description, partly, of the Angels, who are addressed to their office, as by the place whence they come forth, vers. 5. 6. By their apparell, vers. 6. And their instruments, namely, Vials with which they are armed, vers. 7. Partly, of the whole Church, both in respect of the Elect nations, to which the glory and presence of God shinerh out, as also, in respect of the rest, to whom it remaineth shut up untill the determinate time.

THE EXPOSITION.

* 1. **A**fter that I saw another signe. These are used in the room of a Transition, whereby this Prophecy which followeth, is distinguished from that which hath been right now explained, in the three former Chapters. And now is the third and last Period remaining, divided from the former, by the kind of the events, which have therefore a new instrument of the Vials, yet so, as it agreeth with, and is joynted to the former, as it is a part of the seventh Trumpet, as it may easily appeare by those things which have been said before. For the tabernacle in heaven is not opened before the seventh Trumpet, Chapter 11. 15. 19. But the instruments of this worke, who have the business committed to them of pouring out the Vials, come out of the Temple that is opened in heaven, as it is beneath, vers. 5. 6. of this Chapter.

Besides, the Angel foretold that the end should come, when the seventh Trumpet blew; Chapter 10. 7. Now these seven Vials bring the end with them, the instruments whereof are said in this verse to have the seven last plagues, and therefore they are necessarily proper to the same Trumpet. But if the first Vial should answer to the first Trumpet, and so the rest that follow in order, so that each of them should belong to the same time to which the Trumpet belongs, that is joynted with it, there were no reason why they should be called the last plagues. But it cannot be so by any means, specially, seeing the first Vial bringeth an evil upon the men, who had the marke of the Beast set upon them, Chapter 16. 1. 2. Which we have licence to be the invention, not of the first Beast, but of the second, Ch. 13. 16. The birth-day whereof fell into the 7th Trumpet. And yet by this reason the Character must needs

go before all the Trumpets, the first whereof should not so much set the marke upon men, as it should vex them who were marked with it before. Besides, the triumphall song of the Saints is sung in this Chapter, because of the victory that was gotten of the Beast; before the Vials be once prepared, or the Angels set themselves to their office of pouring them out, vers. 2. But the Beast dieth not under the first Trumpet, but is borne, and from thence he flourisheth unto the Harvest, and the Vintage, Chapter 14. And to the time till the two Prophets shall rise againe from the dead, Chapter 11. 11. Which we have shewed to have hapned about the end of the first Trumpet. I but (will some say) there is great likeness between the Trumpets and the Vials. These is indeed (I answer) but such as tends onely to this, that we may know that men are punished by the same degrees and footsteps, by which they have sinned. But they differ both in the time, and in the kind of the Punishment, seeing the Vials are punishments onely, but the Trumpets are Signes also. It is manifest therefore, that this whole space of time from Iohn to the coming of the Lord, is divided into three Periods of time, and that each of those Periods is againe divided into seven members, so as the first member of that Period which followeth, beginneth under the last member of the former, that is so, that as the seven Trumpets have their originall from out of the last Seale, so the seven Vials have their off-spring out of the last Trumpet. Which manner of distributing the time, makes this prophecy to be easy unto us, and to go curantly on to our understanding, which otherwise would not be able to be unfolded.

In heaven. Y.

In heaven. That is, in the purer Church, For as the Lord was wont to roare out of *Sion*, and to put forth his voice out of *Ierusalem*, Amos 1.2. So the evil with which all the Churches enemies should now utterly perish, shall come forth out of his holy Church, in which he shall shew himselfe a revenger, when he shall punish all the reprobrats. Now, this signe is great and admirable, because of the change of things, which would astonish a man with wondering at it, to see the *Beast*, and the *Dragon* overcome, and destroyed, and everlasting felicity gotten for the Church, as we shall see in the things that are to be opened severally.

Seven Angels. According to the custome that was used in the former Periods. Now these *Angels* are men that be Citizens of the pure Church, as it appeareth by the place whence they come forth, and by their apparell, of which we shall see in their own place. *Theodore Beza* expresseth it by a forcible kind of speech, *those Angels*, but neither the Article is in the Greeke, neither were these either scene before, or once spoken of, before that the Temple was opened.

They are said to have the seven last plagues, because that happy times onely remaine when these are finished, and such, as shall continue, til the end of all things shall at last ensue, as it is said in the next words; for they are not called the last, as if they were to come a little before the end, but because the wrath of God shall be satisfied by means of these, with the utter destroying of the enemies of his Church, who are, as it were, the boistrous stormes that disturbe the peace thereof.

They take their beginning together with the seventh Trumpet, about the year 1560. in which regard, we say they are to come, not in respect of this time onely, wherein we now live. Now he saith, his wrath hath been satisfied, for, it shall be satisfied, because the certainty of the Prophecy makes him to speake of things to come in the time past.

Verf. 2. And I saw as it were a glassy Sea mingled with fire. Hitherto wee have heard in general of the matters that are to be done, and of those who are to be agents in the execution of them. Now he reacheth us, what should be the state of the Holy Church in the meane, while the matters and persons whereof are described, of which, is the Sea, that is the doctrine as before, whose diverse quality hath made a diverse Sea. One Heavenly, such as that was, Chap. 4.6. Which was also glassy, and like to Christall, another earthly, turned into blood, and void of all purity, Chapter 8. Now we have a third, which is an heavenly one indeed, as the former verse shewed, for this signe was seen in heaven. As also glassy, such as the first was, with which therefore it doth agree in nature, howsoever there be some difference in the quality of either of them. For in the roome of that Christall, fire is mingled in this place, for he saith, it was a glassy Sea mingled with fire. That first therefore, was transparent as glass, and most simple, void of all colour, as Christall is. This other here, is transparent also as glass, but it is coloured with a fiery rednesse, and not shining with the simplicity of Christall. Now what other thing can fire signifie but brabbles and contentious, burning and boiling with mutuall hatred of one against another? I came to bring fire upon the earth, saith Christ, and what do I desire but that it may be kindled? Luc. 12. 49. The heavenly truth then of the last Period should have this inseparable companion joined with it.

The doctrine should be glassy and transparent, through which, we might behold the loving and favourable countenance of the father in Christ Iesus, and yet it was not pure on every sidelike Christall, but coloured with the fire of contention. The which thing indeed, all the godly men do to their great griefe, find by experience to be too true at this day. That unhappy contention about the Sacramental Signes, how great troubles hath it raised in the Church, which yet was not content by it selfe alone to make a hurly burly every where, and so turne all topsey turvy, but it must also like an unlucky crow hatch forth another evil, like an unlucky egg,

even that monster of *Viquiry*, the like whereof hath not been scene, or heard of. The sparks of this fire were cast into the Sea by *Luther* himselfe, but they were quenched againe, partly, by his own, partly, by *Melanctons*, and other mens modesty and piety, who have deserved well of the Church. But at last, *Iohn Brennus*, and *Andreas*, did with great paines and endeavour kindle it againe, as it were, with bellows, about the year 1561. Neither was their stirres and strife raised about these heads of doctrine onely, but also about the grace of God, about Predestination, Baptisme, and others moe, as it commonly falls out, seeing an error never goeth alone, and without some others to accompany it. The Churches which are further remote from the consuming, that this fire made, do burne out with another, no lesse, scorching flame of ambition; whence it cometh to passe, that there are hot and fierce contentions kindled about earthly dignities and honours, which Churchmen claime and hunt after for themselves, as if they were the ornaments that make to the being of the Church, and must therefore be flood for with might and maine. Though the purer Ages of the Church do teach us sufficiently, that there was never any thing that hath brought more certaine mischiefe & undoing unto it: It is this ambition that will not suffer, either the preaching of the word to have so free passage as it ought to have, or the wicked lives of men to be corrected and suppressed with that rodd and bridle of holy discipline, which being taken away, men have liberty granted them, at least, they may take it, to be licentious, and to commit all kind of notorious crimes, that do overthrow true Christian piety. Such a fire as this flieth up and down throughout the whole reformed Church, which doth either consume the most men, or is troublesome to the rest, while they strive to restrain the force of it. Neither can there be any found quietnesse any where, because this Great sic hath such power to live, and to do mischiefe, even in the midst of the waters. The which thing the Holy Ghost doth diligently warne us of in these words, that no man might cast away the truth, and true Church, because of Contentions, and corruptions that are mingled with and in it. For thanks be to our God, though this fire be mingled with our Sea, yet he vouchsafeth it to be glassy as yet, that is, through-bright and shining, so as we may behold through it, the most comfortable grace of Salvation, purchased for us by Christ. We come short indeed of that Christian purity and sincerity, which ought to be amongst us, yet let us enjoy with gladnes of heart this blessing, which we have; earnestly striving with God by prayer, that he would vouchsafe happily and speedily to put that too which is wanting. But we have cause to feare that he will take away those good things which he hath vouchsafed us already, so outrageous & innumerable are our sinnes, as we have shewed in the particular Churches, Cha. 3.

And those that had gotten victory. Thus farre of the matter, the persons are the Conquerours in the rest of this verse, and the Harpers in the 3. ver. The Greeke expressed this conquest by an Hebraisme, those that overcome from, or out of the Beast; which particule in Hebrue is often construed with the verbe, to prevaile, and doth then signifie a comparison, as they were strong from, or out of Lions, that is, then Lions. 2. Sam. 1.23. So *Plal* 65.4. and in the same manner, those that prevaile out of the Beast, are such as prevaile over the Beast, his Image, his Marke, and the number of his name. These things are rehearsed severally, because it should be a full & absolute victory. And yet the Beast should remaine alive but for a little while longer. For they should not only reject Antichrist himselfe, but they should also abhor every one of his Marks, yea moreover, they should not endure to have themselves be once called by the number of his name. We taught before that the number of his name was to be called *Latinus*, and that it was the most slender bond of society with which we were obliged to Antichrist, which was proper to the *Grecians*, who by recei-

ving this badge, had leave granted them to trafficke mutually with the Popish people. But the western people, who did before easily endure to have themselves made the *Popes branded slaves*, and to be called *Papists*, and *Popelings*, should now curse even the very name of *Latines*, which the *Grecians* received so hardly, and after so long a time. This victory therefore should be full, as it is signified by this particular reciting of the *Image, the Marke, and the number of the name*. But (will some man say) when happened this victory? At the time when the *seventh Trumpet sounded*, when the *Protestant Princes in Germany* having erewhiles wrung a free profession of their Religion from *Charles the first*, got it confirmed and ratified by *Ferdinandus the Emperour*, straight after that *Charles was dead*, which was at the yeare 1558. at which time, our most gracious *Elizabeth* also being crowned *Queen*, did make it appeare openly to all the world, that the *Beast* was overcome in *England*, which had begun againe to raigne a few yeares before, had not been thoroughly vanquished hitherto, but was reserved by God for this time, that he might beautifie the *Charter and triumph* of that excellent Princeesse. The next yeare after, the *Beast* was trampled upon in *Scotland*. Before these times the *Truth*, fought stoutly, but yet doubtfull who should get the victory, she or her enemies, at this time she killed and discomfited her enemies down right. To these, if we shall joine those multitudes of the *frenchmen*, of the people of *Suenia in Germany*, *Denmarke*, *Suetia*; *Prussia*, wee shall out of all these joined together, make up that glorious *Quier* of those that stand by the *glassy Sea*.

Standing by the glassy Sea.] That is, maintaining true and sincere doctrine, to the voice whereof they do continually stand bucksome and obedient. He alludeth to the *Israelites*, who stood upon the shore of the *Red Sea*, beholding that marvellous salvation, which God wrought for them, when he destroyed their enemies. Seeing therefore, all wee whom the Lord hath delivered out from *Antichrist Tyranny*, doe stand as yet upon the brink of this newly escaped danger, wherein we all were, what mischievous fury of hell is it that vexeth us, and makes us thus to rage like mad men, one brother of us, against another, with all kind of opprobrious reviling, and spiritfull speeches, and actions: How foule a thing had it been, yea, how wicked, if the *Israelites*, for whose sake the waters were parted asunder, so as while they got through the middell of the *Sea*, by a wonderfull deliverance, they saw their enemies drowned, as soone as they themselves had escaped safe to the shore, if they (I say) should have thrust through, and slaughtered one another presently after? This selfe same wicked couffe is practised by us at this day, and as it seemeth, we think it to be very good sport. The which seeing it is a most shamefull thing for us to do, that have been honoured by God with so singular and glorious a blessing, as is the restoring of the *Gospell*, & the confusion of *Poperie*, let us be intreated in Gods name, who is our avenger and deliverer, to consider earnestly of the matter, and letting contentions, broiles, and brawles, to go packing, let us get harps into our hands, wherewith we may sing praises with one consent unto our God, rather then that we should thus strike up an hideous alarme to stirre up deadly warre among our selves. We stand upon the shore, but the enemy is not yet quitted. And admit he were overwhelmed, yet would this unbrotherly bitterness of brethren be absurd and unseasonable. But I have strayed from my matter in hand ere I was aware, and yet not without cause, as I suppose.

And having Harpes of God.] That is divine, most excellent, and sweet, after the manner of the *Hebrues*, who say all those things are of God, which are chiefe and most excellent in their kind; as a *Prince of God*. *Genes. 23. 6. The mountaines of God*, *Psalm. 36. 7. The trees of God*, &c. For most excellent men, the highest mountaines, the most fruitfull trees,

see for this the observations of *Drafsius*. Or, what if wee take them to be called the *harpes of God*, because God sendeth the joy of his Spirit into their hearts, wherewith they may be able to giue God his due praises for this his notable kindnes and goodnes unto them? Perhaps this is better then the other. Yet both of them do signifie alike, the great joy and gladfomeneffe that came to the Church by means of this victory; such as we shewed that of the *Tigurines* to be, who ingraved the yeare and day of their begun reformation upon a pillar in *Golden Letters*. What monument was there to be made of this day then, which brought with it a more full victory and triumph? But we must have respect, especially, to the confessions that were set forth at this time also; For these are the most pleasant Harps, and those of God, the strings whereof he himselfe sets in tune, and with the melody whereof he is greatly delighted, while the Temple was shut, the voice of the Harpers sounded out with a most sweet Harmony; when the Churches testified their consent to the Holy doctrine by their writings, which were set forth, and exhibited to the *Emperour*, as we shewed, *Chapt. 14. 2.* But now after the yeare 1558. there was a farre more sweet Confort of musicke to be heard, by the increase that was then made of new confessions, as the *French*, *English*, the *later Helvetian*, that of the *low Countries*, of *Bohemia* and *Scotland*.

All these conforing, and jumping together among themselves so well, made most acceptable and heavenly musick in the eares of the Godly, but the enemies were made starke-made with them and their musick.

Verf. 3. And they sung the song of Moses.] That is, such a triumphall song, as *Moses* and the *Israelites* sung of old, when they were delivered from the *Egyptians*, *Exo. 15.* For this deliverance from out of the jaws of *Antichrist* sheweth no lesse power and goodnesse in God towards his people, then that from *Pharoh* did. It is no marvaile then, if the same kind of benefit be magnified by one and the same song presently, before that deliverance out of the *red Sea*, it was hard to say what would become of the people of *Lyva*; for though they were freed out of *Egypt*, yet they pitched their Tents as yet before the edge of the *Hill of Hiroth*, and they were perplexed with feare, being environed on every side in that country with the wilderness; So at this time the *Pope* and the *Emperour* joined their Chariots together, and were devising how to bring the *Protestants* hacke to their former bondage, but after that, the *Sea* gave place to the *Protestants* in *Germany*, when the *Emperour* was dead, and thereby, as it were, drowned with all his Chariots, and the *Protestants* side grew stronger by the coming in of *England*, *Scotland* and the *low countries* to be of the true Church, now was the time to sing as *Moses* did unto the Lord: that he had exceedingly excell, he had cast the Horse and his Rider into the Sea.

And the Song of the Lambe.] I think he meaneth that song, whereof mention was made before, *Chapt. 14. 3.* Wherein they do magnifie God the Father for the grace of their adoption in *Christ*. This joy of the heart, which is called a song, by a Metonymy of the effect; ariseth out of faith in the tighteousnesse of *Christ*, that is imputed to us, and the feeling of that fatherly love wherewith God doth embrace us in this respect. Which Song, hath been alwayes sung by all the Saints, in all times and places; and by name, by those men who lay hid for the space of a thousand two hundred and threescore yeares, *Chapter 14.* being now at last communicated to many more, about the beginning of the last Period, being no longer to be murthered in Corners, but to bee sung up and down in all streets, and high wayes, without any feare: The *Pope of Rome* doth hate no Song more then this, as which hee curse with Bell, Booke, and Candle, unto the pit of Hell; because

because neither he, nor any of his cursed Train, hath ever tasted of the sweetnesse thereof, neither can they ever learne it, whilst they continue such as they are, such miserable wretches are they all, both branch and root, Head and Taile.

Great and marvellous are thy workes.] Indeed the worke of God in restoring Religion was exceeding great, and beyond all that could be hoped. *Lascher himselfe*, when he first gave on-fert to the matter, thought nothing lesse, then to see such a blessed renewing of all things, and then without cause. For who durst have hoped, that the Popes dignity could be in the least manner empairod and shaken, under whose feet so many Emperours had long before put their necks, which is a worke to be wondered at, as which farre exceedeth the shallownesse and narrownesse of mans minde.

Lord God almighty.] God, *or Theos*, *o God*: or by want of a word to be supplied, which art God, which art almighty. *Iust and true are thy wayes.* They are *iust*, because he had punished the wicked, they are *true*, because that which he had promised, was now performed; for he had taught in his Holy word, that it should be well with the good, and ill with the wicked. According to which generall promises and threatenings he governeth the world, manifesting his truth to all men in the particular execution of his decrees, by fulfilling both of them therein.

4. *For all the Gentiles shall come.*] That is, A more plentiful hope of the universall calling of the whole world should come to the faithfull, by means of this deliverance. Which is a matter that was not now first of all signified, but it is now againe mentioned in this place, because that there should be more plentiful knowledge thereof every day in these last times, whereas all expectation thereof lay quit dead in former Ages, because of the long delay, and the exceeding great difficulty of the matter. Here the matter is onely in general intimated, being to be handled more at large afterwards in his proper place.

For thy judgements are manifested.] That is, by these things which thou hast begun, it may be sufficiently manifest to every one, what thou art to do at last. And therefore, *o Rome*, why dost thou not looke to thy selfe in time? What wilt thou not be wise as yet, before that thy finall doome and destruction shall come, when it wilbe too late? Do not these foregoing examples of Gods anger, make it appeare plainly unto thee, what he thinketh of thee? Call *Pharao* to thy minde, who had Gods judgements layd open before his eyes, but he would not be instructed. Take heed, least that thou treading in the same steps, tumble at last into the same Pit of destruction. The word in Greeke put for *Judgements*, besides that signification of Ceremonies, which the seventy Interpreters do give to it, doth note out also, arguments and proofes of Justice; See *Theod. Beza on Luc. 1. 6.* Which signification agreeth fitly to this place, as if he should say, the proofes of thy Justice have been manifested, that is, thou hast declared openly to the whole world, that thou art a most just judge.

5. *And after this I looked, and the Temple was opened.*] He doth now set upon a more plentiful description of the Angels in speciall, and first, by the place whence they come forth, that is, the Temple that was opened. Which was opened, *Chapt. 11. 19.* The mention whereof is now againe repeated, in which case, repetitions are usuall, because of that so long a recording of things past, which hath come between in three whole Chapters before this. The Temple was shut before, as long as the woman was in the wilderness. Oftentimes Angels came out from thence, but there was a vaile hung before the doore, which would not suffer a man to looke in, whereupon it was, that they who were without, had it hidden from them continually for all that. But now when it is opened, they who stand in the Court, might looke into it, if they would.

The Temple of the Tabernacle of testimony in heaven.] This is a circumlocutory description of the Holy of Holies: The two Tables of Stone are called the testimony, because of the law that was written in them, which testifieth Gods will. Hereupon the Arke is called by the same name, because that these Tables were laid up within it; Afterwards this name was derived further to the whole Tabernacle, within the innermost, whereof the Arke resided, *Numb. 17. 23.* But yet these words in this place, the Temple of the Tabernacle of testimony are al one with those, and the Arke of his covenant in his Temple was seene, *Chapt. 11. 19.* The Tabernacle seemeth to be joined with the Temple, not because the law was alwayes kept in the Tabernacle, which did not abide unto the end in the Temple, like as neither did the Arke abide, from the time that *Ierusalem* was overthrowen by *Nabuchadnezar*, as the Jesuite would have it; For how could it be that the Tabernacle should not loose the law, which lost the Arke, wherein it was laid up; specially seeing the Arke was never placed in that Tabernacle afterwards, *1. Sam. 4. 21.* This therefore is no sufficient cause. But these two seeme to be coupled together; that it might be shewed, that this Temple is a pilgrime as yet in the world, and that the Angels that come out from thence, are denizens of the Church militant. But (will some say) if they come out of the Temple, it may seeme that the Church lieth still in her lurking holes; by which argument, we found out the time of the former prophecy, *Chapt. 14. 13.* Those Angels, indeed, of the former Chapter, came forth out of the Temple, when it was shut up, these here come out of the Temple when it is opened. The Church doth indeed dwell alwayes in the Temple, for what other more commodious harbour can it have? But this Temple is not alwayes in one state. Sometimes it is shut up in the time of mourning, and desolatenesse, such as the condition thereof was, when those reapers and vine-cutters came out of it. Sometimes it is open and manifest, when a more joyfull and pleasant day shineth upon it; And thus happily it fared with it, after the victory was achieved against the Beast, when those seven Angels came out from thence.

6. *Being clothed with pure and bright linnen.*] The clothing of the Angels doth more betoken joyfullnesse, then that of the two witnesses who were clothed in sackcloth, *Chapt. 11. 3.* For there is another manner of condition and shew of these times. And yet these garments be common to all the Elect, though they be fitter for sometimes rather then other. For they be the garments of the Sonnes of *Aaron*, *Exod. 28. 42.* But all the Elect are made Priests. All the faithfull dwell now in the Temple, the entrance into which was open to the Levites onely of old. The purity therefore of the Angels is signified by this garment, which they obtaine by the onely imputation of Christs righteousness. Now, least any man should despise this imputation as a vile thing, and too base for a man to appeare clothed within Gods sight, as the blasphemous Popish Teachers persuade their people at this day, he saith, that these garments are pure and bright; as wherein the Justice of God cannot see any spot, nor any thing that may hinder the most high perfection of glory.

And having their breasts girded with golden girdles.] These garments are tyed to every one severally by faith, as it were with a golden girdle. The girding is about the breasts, because that unlesse this apprehension and applying of Christ have place in the heart, it is none at all. Thus was Christ girded before, *Chapt. 1. 13.* Not because he had any such need, but onely to teach us, and to represent the Church of that time, which was very much adorned in this regard.

7. *And one of the four Beasts.*] It doth not appeare by name which of these it is; especially, seeing one of the Beasts may be either words of order, or of distribution. Of order, as when one doth signifie the first, as *Chapter 6. 1.* I heard one of the four beasts, that is, the first, and that is the *Lyon*. Of distribution, when as by an usuall manner of speaking this word

one, may belong indifferently to any one of the foure. But it matters not which of them it is. That agreeth to them all, which belongs to each of them, al the foure vertues of whom being joined together, set such an image before us, as every faithfull minister ought to resemble, as we have observed on the 7. vers. of the 4. Chap. Here the Holy Ghost purpoeeth to make us know, that the seven Angels draw forth that, out of the precepts and instructions of some Minister of the Holy Gospel, which they do afterwards convert and apply, to work the destruction of the enemies of the Church. Yet this minister is not to be thought to be any one singular man, but many who consent in one faith and doctrine; as *Phillip Melancton, Martin Bucer, Peter Martyr, Henry Bullinger, Iohn Calvin, &c.* the rest of the servants of God, who flourished about that time.

Out of whose godly and learned writings, so many men have drawn excellent & golden understanding of holy things, so as they have been made able thereby, to encounter with *Antichrist*, and to dispatch thoroughly the remainder of that war, which they began with so happy successe.

He gave golden vials to the seven Angels.] *Athenius* saith, that a viall is so called in Greek, by putting of one Letter, that is very like in sound and forme, in the roome of another, Phiala for piala; and then it hath the name from drinking, as being a vessel that containeth so much in it, as any ordinary man may drink enough out of it at once, for it is greater then a Pot; Yea, he saith, it is a large and wide vessel like a kittle, Book. 11. *Diogenes* saith. This viall then here doth signifie, the infinit wrath and vengeance of God, that is ordained for the wicked in these last times. So that such kind of vessels are now used, perhaps, after the same manner, as when God opened the Sluces of heaven of old, and thereby destroyed all the world with a flood, or when as he overthrew *Sodom* and *Gomorre* with a shower of brimstone, and fire from heaven. For then he seemed to poure out destruction upon the heads of men, as it were out of Vials.

These are most fit weapons to shew the power of God, which doth not require force to confound his enemies with, but can take them all away, even with a certain soft and still sprinkling of water. And now see how proper instruments are given to each kind of the Events. The *seales* were in the first place, because the first events were certaine confirmations, and pledges of things to come. After them, the *Trumpets* succeeded, declaring the evil that should rush in upon the world with a great noise, and withall denouncing some more grievous matter that was to be expected, unlesse they should repent. Now at last, *vials* are brought forth and set in a readiness, which are wide vessels that are capacious, to receive, and to poure out Gods judgements, and so most fit to consummate the confusion of Reprobats. Neither is here any noise in the pouring out of the vials, as there was in the sounding out of the *Trumpets*; For the judgements of God that are come to terrifie, for he threatneth, that they might be avoided, those that bee present do rush in upon men privily without perceiving, what therefore, and of what sort are these *Vials*? *First*, they are the holy minds of these seven Angels, which are endued with understanding and capacity to conceive the wil of God, out of which this liquor is to be poured, that is so deadly to the Reprobats; and *Secondly*, they are such as the *Beast* giveth to the Angels, by instructing their minds, and training them up in the Holy doctrine. *Thirdly*, such as are full of the wrath of God, not with which God is angry against them, but by which hee will execute judgement against the wicked. Lastly, they be golden vials, because howsoever Gods judgements shall be more severe, yet, they shall bee most just, pure, and precious. But let us observe, how fearefull this wrath shall be, which is the wrath of God that liveth for ever; which words are added, that we may know, that this wrath

shall be everlasting. For the wrath is, as is the power and nature of him that is Angry.

2. And the Temple was filled with smoak.] So much for the preparation of the Angels. That which followeth next after to be opened, as touching this renewed Church, is a manifest token of Gods presence, such as was in the *Tabernacle* of old; *Exod. 40. 34. 35.* But (you will say) the time of the Gospel requireth some more cleare Representation. So indeed, God dealeth more openly with us by many degrees, then with them that lived under the law; Yet whatsoever can be imparted to us while we continue here upon earth, yea, though we be enlightened with the light of the Gospel, is but onely *smoak*, and obscurity to that *Revelation*, which we shall enjoy at the length in Heaven. But here hee teacheth us, that Gods presence is conspicuous in his Church, though his enemies find it to be but as *smoak* to them, neither can they look more wisely upon it, then men who have their sight of things taken from them, by means of a misty smoake coming between. And vvhich is there indeed, but a blind man, that doth not perceive, that God is present in our Churches, as vvhich he doth so marvailously protect, against so many devilish practices of our adversaries that seeke our destruction. But the Papists minds cannot pierce through this smoake, which makes them so to tire themselves out in vain, by fighting against God. But seeing *smok* doth also signify wrath, the Temple filled with *smoak*, doth teach us, that God doth reffuse his presence, with manifest arguments of his burning hot wrath against his enemies, as whom he will now torment, with continuall anguish and misery one upon another, which shall come and fall down daily upon their heads, out of the Temple and Church of God.

Neither could any man come into the Temple.] Here we have the state of the rest expressed, of what sort it should be; in the mean time, while these plagues should break the enemies off of the Church in peeces. Namely, they should keep without, forth of the Temple, nor being able to enter in, because of the *smoak*; as *Moses* could not enter into the *Tabernacle* of the Congregation, while the cloud lay upon it. *Exod. 46. 35.* The estate therefore of the restored Church shall be in some part, like to that of the lurking Church. As long as the Temple was shut, and the Saints pitched their Tents in the Hill of *Sion*, having the *Lambe* for their Captaine; no man could learn the Song which they Sung, Chap. 14. 3. This was the Priviledge of a few of the Elect, into which number, no man of the rest of the world could preferre himself. So when the Temple is opened, though the Church be more Majesticall, and conspicuous, yet all men shall not betake themselves into the bosome of it, till the seven plagues shall be fulfilled; which thing is principally to be understood of the *Iewes*, who shall not be fully called, till the Vials shall be poured out. Now I speak of a full calling of them, because there shall bee some beginning of it while the plagues last, but there shall not be an absolute perfecting of their calling, till they shall bee wholly passed. For *Rome* keepeth them back from this entrance, which as soone as ever it shall bee sunk, and consumed, then shall the *Iewes* at last, and many of the Gentiles that remain, come to the Church, flocking and striving who shall come first, all impediments being taken out of the way, and they shall ever after continue the most faithfull Nurse-children thereof. For wee see that all men are not quite shut out of the Temple with this *smoake*. The seven Angels came out from thence, who would not have come forth, but to discharge their office, whence it may be gathered, that the rest of the Saints did abide in the same. This *smoak* doth not keep back all the Elect among the Gentiles, from coming into the Temple, but the *Iewes* onely, and the fullnesse of the Gentiles.

THE SIXTEENTH CHAPTER.

- A**ND I heard a great voice out of the Temple, saying to the seven Angels : Go ye and powre out the seven vials of the wrath of God upon the earth.
- 2 And the first Angel went, and powred out his vial upon the earth : and there came a noisom and grievous soar, upon the men which had the mark of the Beast, and which worshipped his Image.
- 3 And the second Angel powred out his vial upon the sea, and it became as the sea, and it became as the blood of a dead-man : and every living soule died in the sea.
- 4 And the third Angel powred out his vial upon the fountains of waters : and they became blood.
- 5 And I heard the Angel of the waters saying, Iust art thou, O Lord, which art, and which wast, and which shalt be, because thou hast judged these things.
- 6 For they shed the blood of the Saints and Prophets, and thou hast given them blood to drink : for they are worthy.
- 7 And I heard an other Angel from the Altar saying, even so Lord God almighty, true and just are thy judgments.
- 8 And the fourth Angel powred out his vial on the Sun, and it was given unto him to torment men with heat by fire.
- 9 And men boiled-hot with great heat, and blasphemed the name of God which hath power over these plagues : and they repented not to give him glory.
- 10 And the fifth Angel powred out his vial upon the throne of the Beast : and his Kingdom became dark : and they gnawed their tongues for paine.
- 11 And blasphemed the God of heaven, for their paines, and for their soars, and repented not of their works.
- 12 And the sixth Angel powred out his vial upon the great river, *to wit*, Euphrates : and the water thereof was dried up : that the way of the Kings *shae* come from the East might be prepared.
- 13 And I saw three unclean Spirits like frogs, coming out of the mouth of the Dragon, and out of the mouth of the Beast, and out of the mouth of the false Prophet.
- 14 For they are the Spirits of Devils working signes, and which go unto the Kings of the earth, and of the whole world, to gather them to the battell of that great day of God almighty.
- 15 Behold I come as a thief : Blessed is he that watcheth and keepeth his garments, least he walk naked and men see his shame.
- 16 And he gathered them together into a place, called in Hebrew Armagedon.
- 17 And the seventh Angel powred out his vial upon the ayre, and there came a great voice out of the Temple of heaven, from the throne, saying, It is done.
- 18 And there were noises, and lightnings, and thunders : and there was a great earthquake, such as was not since men were upon the earth, even so great an earth-quake.
- 19 And the great city was rent into three parts, and the city of the Gentiles fell, and that great Babylon came in remembrance before God, to give unto her the cup of the fiercenes of his wrath.
- 20 And every Ile fled away, and the mountaines were not found.
- 21 And a great hail, as of a talent weight, fel out of heaven upon men : and men blasphemed God, because of the plague of the hail : for the plague thereof was exceeding great.

The Logically Resolution of it.

Hitherto we have heard of the common Type, the speciall execution doth now follow, which is distinguished by the severall members thereof, in this Chapter, and is handled more at large, and by continued order, in the rest of the Chapters. That containeth both a commandement, *vers. 1.* As also the parts thereof, both those which be common, the effecting of the works, and the event, and the particular ones also, the seven distinct vials, that signifie, according to the manner of the former Perioodes, those seven notable discomfitures, wherewith the enemies of Christ are to be destroyed, the first whereof, is poured out upon the Earth, *vers. 2.* The second, upon the Sea, *vers. 3.* The third, upon the Rivers, *vers. 4.* whose secondary event is a double testimony, the first, of the Angel of the waters, *vers. 5.* and 6. The second, of the Angel coming out of the Altar, *vers. 7.* The fourth, upon the Sunne, *vers. 8.* 9. The fifth, upon the Throne of the Beast, *vers. 10.* 11. The sixth, upon Euphrates, whereof there is also a double event, the former, the drying up of the waters, *vers. 12.* The second, a preparation to a warre, of which there are three principall Authors, Princes, and many instruments, the frogs *vers. 13.* 14. Then also a warning given to the Elect, *vers. 15.* And the gathering of the enemies together into the place, called Armageddon, *vers. 16.* The seventh, poured upon the Aire, the former event whereof is a consummating of matters, *vers. 17.* a secondary one, a sound, Thunders, earthquakes, likewise, a destruction of enemies, *vers. 19.* 20. of Cities, nations, and men, in the beginning of the 21. *verse*, and hail as big as a Talent, driving men to speake blasphemy, in the end of that *verse*.

THE EXPOSITION.

1. **T**hen I heard a great voice out of the Temple.] In this commanding voice, we are to consider from whence it came, to whom, and to what end. It came out of the Temple, as it came also, *cha. 9. v. 13.* Out of the four hornes of the Altar, & sometimes it commeth out of the Throne, as afterwards, *cha. 19. v. 5.* The difference is this, that the voice commeth out of the Throne when it proceeds, as it were, immediately from God, out of the Temple, when any thing is obtained by the prayers of the Saints, to whom the office of commanding is here given, that we might know, what force faithfull prayers have, which should be, as it were, the first movers, and the principal Agents, in the matter that was to be done, they do so boldly command the busines to be set upon, and indeed, it could not be, but that such men as God had enlightened with so great knowledge of his truth, should thus strive with all their might by prayers to God, that he would with all possible speed destroy Antichrist. Areas reads not the words, *one of the Temple*, but all our Copies, as also, the Vulgar do with one consent read it thus, and it is wont to be shewed in other places, whence the voice commeth. They to whom the voice commeth are the seven Angels ; But what need is there of this, will some say, seeing they were long since appointed, and furnished unto this office with all necessities, in the former Chapter ? They stood indeed at the barriets and lists, prepared, and looking for their signe to make onset ; But there must come a speciall commandment unto

unto the generall, if a man desire to have an authentick commission to warrant him in the doing of a matter. This is that therefore which they expect, shewing hereby, that they will not stirre, no, nor the breadth of a finger, without Gods becke and providence, by which all things are governed. Now the commandment tends to this end, that they should go, and pour out their *Vials* upon the earth. But some of them are poured upon the *Seas*, the *Rivers*, the *Summe*, the *Aire*; it is true, and yet the force of them all rebounds upon the earth. The rest of the Elements are not changed, but to the end, that the earth might be changed by them, it being, as it were, the common waspote whereinto all the liquor is poured. Why then, how can this be proper to the first viall, as it is in the next verse, which is common to them all? We shall see in the particular exposition, that the first belongs, without difference, to the confused multitude of those that inhabit this earth, whereas the rest belong to some certaine kinds that are of speciall note.

Verf. 2. *And the first went and poured out his viall upon the earth.* So much for the commandment; now the particular execution is set upon; where the worke that is effected, is the pouring out of a viall upon the earth. Which words are not to be taken properly. For a *Viall* is not any materiall flagon, neither is it full of materiall liquor, but of the wrath of God, as it is verf. 7. of the former Chapter. Neither is the earth that soile onely which we tread upon, but first, men, and then, not all men in generall, but the branded slaves of *Antichrist* onely, as the event doth shew straightway, whereby it came to passe, that a botch was inflicted upon the men that have the *Marke* of the *Beast*. In which sense, the word *Earth* was oftentimes used before, which we therefore do retaine constantly throughout our Exposition, that so we might see the better from thence, how the whole Prophecy agreeth with it selfe. The event bringeth an *evill* and noisome ulcer with it, that is, such an one as the Physicians call a maligne, and incurable one, as the which hath so great sharpenes and virulency in it, that it will never suffer a Scarre to be drawn together. Neither is this ulcer here to be thought to be a bodily one, and properly so called, the procuring causes whereof we see to bee Metaphoricall. And such events as this, are to be understood in the rest of the *Vials* also; so that for one to take them as spoken properly, as the *Jesuite* doth, is not so much to expaine, as to confound all things, so as the light of the Truth should bee overwhelmed for ever.

They upon whom this ulcer seizeth are men; there fell an ulcer against men, as *Bezai* turnes it, or into men, as the Vulgar reads, that is on men, as *Antichrist* is said to sit into the Temple, for in the Temple, 2. Thess. 2. 4. But the preposition with an accusative case foundeth, as if the Sores did vexe not so much by stirring in the body, as by afflicting it from without; which doth more agree to these figurative Sores, as if he should say, that those things should be done against the slaves of *Antichrist*, which should no lesse torment and vexe them sore, then the most noisome ulcers do paine the body. Of what sort these men be, is declared by the *Marke* of the *Beast*, and the adoring of his Image. Now we have shewed above, Chap. 13. 17. out of that threefold *Marke* with which the worshippers of the *Beast* are signed, that the first obtaineth the name of the whole, and is called a *Marke*, which hath his Seate in the right hand, and was proper to the cheife worshippers, that is, the Nobles, the Clergy, the Schoolemen, &c. Upon whom the *Beast* doth chiefly rely as upon props. Wherefore these were chiefly to be plagued with this Sore. But not onely such as have the *Marke*, but such also as adore his Image are to be vexed; Now, this belongs chiefly to the Teachers, and such as are more subtle then the common sort, as hath been said on the 9. verf. of the 14. Chap. although the adoring of the Image be in some respect common to all the Popish Crue, Chap. 13. 15. And therefore the Sore should annoy the whole Crue al-

so, though yet chiefly those, who Imagine themselves to be furnished with the consent of all antiquity, to warrant themselves in the honouring of the *Beast*. But hence you may observe, that it cannot be possible, that the first *Viall* should be the same thing with the first *Trumpet*, seeing the *Viall* is poured out onely upon such kind of men, as whereof there was none extant before the second *Beast*, as whose Originall is not more ancient then the first *Trumpet*. Which matter we have given notice of, at the first ver. of the former cha. These things being thus explained, all things do lead us, to think, that this Sore is nothing els but malice and envy, then which the *Sicilian Tyrants* could not devise a more exquisite torment, as the Poet speakech, with which the *Papists* were marvailously tormented, upon the pouring out of this *Viall*. Which disease of the mind is called an Ulcer worthily, the nature whereof it resembleth by a double symptom. For they that are diseased with it, are both compelled thereby to keepe in, and not to come abroad, that they might avoid the beholding of those men, whose prosperity makes them sicke and sore, as it fared with the *Egyptians* of old, who, together with the *Magicians* were so full of botches all over them, at the sprinkling of dust, that they were not able to stand before *Moses*, Exod. 9. 10. 11. As also, every one of them also is so afraid of any to come neere, and touch him, that he labours by all means to keep himselfe from being thruell or squifed. Which kind of evill, invaded the men that beare the badge of the *Beast*, straight after the opening of the Temple, Chapter 11. 19. (To which we have shewed that these *Vials* are to be joined, as the which, the repeating of things past hath parted asunder, with a long distance between) namely, about the year 1560. Where the former Prophecy ended. For then was our most gracious *Queene Elizabeth* bidden by a voice out of the Temple, to pour out a *Viall* upon the Earth, that is she being admonished by the counsels of the Godly, about the end of the first year of her Raigne, did cast out many of those men from their Bishopricks most worthily, as also out of their other dignities, and Church Livings, who boasting onely of the *Beasts* cognizance, which they wore, denied their due allegiance to their lawfull Princeesse. Among these, were the Arch-Bishop of *York*, the Bishop of *London*, &c. and fourteen others, besides men of a lower ranke, *Deanes*, *Archdeacons*, *Parsons*, *Vicars*, and the like;

How must it needs be that these fellows were cruelly scorched with envy and spite, when they saw their dignities, lands, demeanes, goods, and honours, to be bestowed on their adversaries, and saw themselves to lie, in the meane time, despised and forlorne? Many of them could not endure the griefe of it, which made many to travell beyond Seas, to the intent, that they might seeke some ease of their griefe, by living out of the sight of this misery, and others of them where consumed at home, in their lurking holes, with carke and pensiveness, all of them fled from the light, and sight of men, as whom to behold fo joyfull and so joycond, was as ill to them as a most cruell death. And yet their torment was not taken away, who changed their Aire, and their Country, seeing the Pope himselfe, and that whole generation fo vehemently tortured with the very report thereof onely. Which thing he did sufficiently witnesse by his Bulls set forth against our most noble *Queene*, wherein he did in most severe manner, command all her subjects to revolt from her, and that they should not be hindered from it with any Conscience of their Oath of allegiance, from which this notorious breaker of all law, both of God, and man, set them free. But thanks be to God, he hath sung to deafe men till this day, whereby his greife is above measure increased. For thus doth he fret within himselfe, like as that cursed *Saul*, did of old: What have ye all conspired against me? Is there none of you, who will take the matter to heart for my sake. Is there none of you that will ally the griefe of my ulcer, with the blood of that *Queene*, that hath bred me fo great griefe? O patient Pope, take not the matter so ill, I pray thee,

thee, this is the time wherein thou must be sore plagued, not eased, and healed. But the disease will not suffer him to rest. Therefore he rageth most cruelly with his poisoned bulls, he incenseth Kings withall his might to fight against her, he sends out the *Levites*, upon us closely, (which are the bellows of all Seditions and trecherous practises) to betray our Country, he furborneth most wicked villains and Cutthroats, to kill our Sacred Princeesse, and to conclude, he bends all his force, by all the meanes he can devise, to stirre up troubles, wherewith he may utterly destroy the Kingdom, and us all, but all his attempts have been frustrate for these two and forty yeares, through the goodnesse and rich mercy of our gracious God, both the Principall contriver and Captain of all mischief himselfe, as also his cursed Impes, can scarce faine teares, because they can behold no lamentable accident to befall us.

In France, about the same time, when Charles the ninth began his Raigne, that we may see that this botch was universal to the Papists, at which time the Popes authority, and the Papists faction, began to be ruinated there, every day more and more, when the greatest part of the Nobility did embrace pure doctrine, most of the States, and the Queene mother, (through feare, as I suppose, of our *Queene of England* and that was for neare a neighbour to her) did exceedingly bestirre themselves in the cause of Religion, & did not obscurely shew favour to the professors thereof, or at least, made a fained shew thereof, at this time, some of the Papists came to their wonted Churches more sparingly, many who stucke more stiffly to their old opinions, did so coope up themselves within the walles of their houses, that they durst scarce appear in the assemblies; and what other disease, I pray you, was there that troubled them, but this grievous botch? They in Germany had now of a long time vexed and provoked the *Thracian flocks*, that *Romish Rant*; but the wounds which had been given before, being now about this same time made more full of filthy matter, were turned into ulcers. The decree of Charles was grievous, as we said before, whereby peace and liberty were granted to the Religion, but it did sting them more cruelly every day, the lesse hope they saw there was of reverting it. For the Emperor Ferdinand that succeeded his Brother, thought it his best, to rethin the former decrees, to which he had given his consent at *Augusta*, before he was Emperour. *Maximilian* his sonne, did alwayes dislike that course of maintaining Christian Religion with force and armes, and of compelling men to receive it against their wills. How intollerable seemed this moderation to the Papists, that were full of the botch of envy, and a burning desire to be revenged of the Protestants? But let us now see also in a word, how this Bile cannot endure to be rubbed. And this did the Councell of Trent declare, in the second Session under Pius the fourth, in the year 1562. When there were certaine choise men betruisted with the businesse, of considering and searching into sundry Censures and Bookes, that were suspected, or pernicious, that is, that they should by all meanes be careful, that nothing might come abroad among the common people, which should give the least wise, with any one litle word, to the Romish superstition.

Truly, this ulcer is very sore, and venomous, that can endure no sharp, or harsh word to come neere it, and therefore there was order taken, that whatsoever was put to it, might be tender and soft. Wherefore Pius the fourth set forth an Index of Bookes that were forbidden; which Sixtus the fifth did afterwards increase, and Clement the eighth did now of late review. Wherein it is ordained from what Bookes men should wholly abstaine, what Bookes also a man might use, so they were corrected; In very deed, the Pope prescribed a diet for his pocky Popelings. Among other rules of correcting them, this is one, that all things be circumspectly and attentively marked, not onely such things as offer themselves manifestly, in the proceesse of the works, but all such

things also as lie lurking, as it were in ambush within the expositions, Abridgements, marginall Notes, Indexes of Bookes, and in the preface, together with the Bissles dedicatory.

In a Booke called an Instruction concerning the correction of Bookes, D. 2. How suspicious is this botchy disease? Certainly, this feare of rushing against any thing that might offend, hath curtailld many of the new writers, and hath pared out of them, whatsoever was favouring of sound judgement, and freedom of speaking the truth. But the bookes are in every mans hand to be had, by which it may be perceived, what it is that grieveth these branded slaves, and where they were put to paine.

And yet, that one Booke alone that is called *A Purging Index*, or an *Index*, if ye will, that came out of Purgatory, or the pit of Hell rather, which was set forth by Philip the second King of Spaine, in the year 1581. may serve instead of many others. And least we should think, perhaps, that these Purgatory fellows are troubled about late writers onely, or about the marginall notes which are added to ancient writers, we must know that they do also lay violent hands upon the very words of the ancient Fathers; as for example, in a certaine edition of *Augustine*, which *Iohn Gibbon* the Jesuit, an English man, a Doctor of Divinity, and Professor at *Tewiers*, in France, used in his disput about the Saints, *Thes. 209.* it is no longer read; *Neither yet do we set up and appoint Temples, priesthoods, sacrifices, and other sacred things unto Martyrs, &c.* As the true ancient Copies do runne, Booke 2. of the City of God, Chap. 27. But contrarily: *we do appoint Temples, Priesthoods, Holy things, and Sacrifices unto Martyrs, because not they, but their God is our God, &c.* Oh ye most impudent forgers, that do force *Ambrose* to affirme that, which he doth flat deny; not to say, how fond you imagin him to be, whom you will have to avouch that sacrifices are therefore to be appointed for the martyrs, because they are not God.

These Rats come to mine by their own bewraying, *Francis Iunius* saw at *Lions* in the house of *Trellorus* in the year 1559. certaine pages of true *Ambrose* cancelled, and scraped out, by two *Franciscans*, and other of a new mint put in the roome of the former, even as they lifted; and that besides all authority of other Copies. Oh foule and ungodly deed, but this is no new trick with these Romish Packers, who have long since approved themselves to be such cunning cogging mates in the Councell of Nice.

But what is it that they aime at in this feat of adulterating the writings of the ancient Fathers? What would they blear the eyes of the men of the present Age, and stop their mouths? They cannot do it. There are true copies forth coming, thanks be to God, out of which this sacrilegious shamelesse of theirs is convinced.

Or which is more like to be true, do they provide for themselves against a rainy day to come? O foolish Papist, who do labour to get the ancient writers to give you their suffrage, for hereafter, when as the time will shortly come, when there shall be never a Papist alive, to whom they may give a voice. Your cause shall be decided after some yeares ensuing, and those not very many, not with Fathers, but with fire, and sword, as this Booke of the Revelation shall make it manifest. In the meane time, let us observe both how dangerous a thing it is, to depend now upon the Fathers that are set forth in print by the Papists, as also how full of botches the whole generation of Papists is, who are so afraid of the nails of the Fathers, that they cut them to the quick, and not content herewith, they do also lap wool about their fingers, that so they may handle their scabbed bodies more tenderly.

3. And the second Angel poured out his viall upon the Sea. The second viall put out his force upon the Sea, that is a metaphorall one, such as the earth was. For they are each of them of one and the same nature. And seeing now the

overthrow of *Anticrist* is in hand, what special damage should he be put to, more then all other mortall men, by the turning of that *Sea* into filthy blood, that is so called properly. For this is the former effect of this *Vial*, neither should the secundary effect hurt him a jot more then others, whereby all the living creatures that are in this *Sea* do die.

The Earth furnisheth him with an infinit company of dainties, so that he might the more easily endure the want of fish, if they should all die at once: Wherefore we must not stick in the native signification, but it is to be taken in that sense, which wee have seene often used before. It is the doctrine therefore, whereunto a notable change should happen under this *Vial*; for whereas it was corrupt before, it should now be made corrupt in the superlative degree. In former ages it was changed into bloud, but now it should be turned into a more grosse, and pudle-like filthinesse, then ever before, till at last, it became like to the blood dropping out of a dead man, blacke gore, thicke and rotten: not cleare, and flourishing, such as floweth out of a live b. y. First, therefore this *Sea* is the *Council of Trent*, which is no lesse, compiled out of the whole packe of all Popish errors, then the naturall *Sea* hath its being of the gathering together of many waters that flow into it. Now this *Council* was begun some yeares before, as we have shewed, Chapter 11. 7. But it was brought to the final conclusion, and confirmed by the definitive sentence of *Paul* the 4. at the request of *Moronus*, and *Simon* the Cardinals, in the name of the rest of the *Council*, in the Year 1564.

Martin Clemenius was the second Angel that poured out his *Vial* upon this *Sea* of Errours, the next yeare after, and the next eighty yeares that ensued immediately; for he made, and set forth an examination of this *Council of Trent*, the which he found to be nothing els, but an horrible Chaos of many monstrous opinions. By occasion hereof, there arose presently many stout Champions for the Popish cause, who quitted, and carried themselves so luckily, and manfully in this exploit, that they turned that blood into rotten matter, by defending it, that is, they added an heape of many more, and more pestilent errors unto the former. Among the rest, there rose up handlers of Controversies at *Rheims*, *Doway*, and *Lovaine*; as it were, certaine Captaines appointed to their severall bounds; through whose diligence, and paines, it was brought about, that all that mire, which lay stinking scatteredly here and there in many ditches, was gathered together into one large Channel, that so, this corrupt filthy *Sea* might have his being from thence. But this conjoining of waters, that made this curiously *Sea* of filthy matter, was then made in speciall manner to ly open to the view of all the world, when as *Gregory* the 13. tooke order, for the building of two very great and large Colledges at *Rome*, for the corrupting of the Youth beyond the *Alpes*, and when he made *Robert Bellarmine* the chiefe Agent in this peece of Service, whose worke it was to open and handle controversies about the faith, to those were nourished, as Students in those Colledges. For this man, to the end, that he might provid better, for the instructing, that is, for the more ready poisoning and spoiling of his Schollers, thought it his best, not to labour in one or two heads, which many other had done before him, but to bring all the Controversies into one body, as it were, which thing he saw to be wanting, as he himselfe confesseth in his Epistle to his high Priest, the Popes unholinesse. Whereupon it came to passe, by Gods singular providence, that the entire and perfect body of Popish Doctrine, absolute in all points, being finished, should be most largely disputed, and should come abroad at this time in these Bookes of controversies, which was never to be seene before, that so all they who did not shut their eyes willingly, might see the *Sea* plainly turned into Rotten and ugly stuffe.

And every living soule died in the *Sea*. But how can this be, will some say, seeing every soule liveth not in the *Sea*? It was

this, perhaps, that made *Theod. Beza* to transpoe the words thus; And whatsoever living creature lived in the *Sea* died. But the naturall order of the words, carrieth a meaning, that is agreeing to all other things that be in this Booke, of this kinde. For we must know, that the whole company of the malignant Church is divided, either into the *Cleargy*, or into the rest of the common sort, called by them *Laity*. Those *Clergimen* are the living creatures, that be proper to this *Sea*, these of the *Laity*, are chiefly the earthly ones, and are noted by the earth.

Now if he had said; every soule that liveth in the *Sea* was dead, a man would happily have gathered, that this death was proper to the *Cleargy*, and to the *Tachers*, but seeing he saith, every soule that liveth was dead in this *Sea*, he reacheth, the *lay men*, and the *Popish* people, together with the *Cleargy*, should perish also, by means of this filthy blood. But you will say, the words do belong equally unto all men, that do live every where. Therefore this death seemeth to be common to all men; I answer, that all men, indeed, who seemed to live before, as soon as ever they descend into this *Sea*, are stifled, and killed. But all the *Elee*t have their dwelling in the *Temple*, now, the *Temple* is placed in heaven, Chap. 13. 3. So that they have no cause to fear any hurt from this earthly *Sea*, whose infection shall kill the men onely, that be of the same kind with it selfe: All these men, indeed, unless they shall forsake their earth, that is, unless they shall renounce Popish Religion, should come to destruction in this *Sea*. For they shall drinke of no other water, but this that is rotten, and corrupt, neither shall they be instructed in any other doctrine, then such as is drawn out of the *Council of Trent*, and the *Iesuiticall* Books of controversies. How can they then but give up the ghost presently, if they shall drinke of these waters, with which all the fundamentall points of salvation are turned into deadly poison. O therefore, how miserable is your estate (ye *Popish* people) who drink in mattry, and filthy stuffe, as if it were, that most sweet liquor, that the *Poets* fained their Gods drinke to keep them from dying; and thus ye place your salvation in that, that bringeth certaine destruction upon you; But this is Gods just judgement against those, that despise the pure waters of life; that they should perish miserably with this filthy blood. Oh drag them forth out of it, most mighty God, whom thou hast Predetermine to the praise of thy mercy. But besides, let us know that it is not safe to swimme in this *Sea* of brimstone, as many do, who make no conscience, to be of any opinion in Religion.

Thus therefore stands this *Felty Sea*; that deserveth indeed to have an herd of pocky Papists to live therein, with whose poisoned filth it is fed, as it were, with Rivers that run into it.

4. Then the third Angel poured out his *viall* upon the Rivers. The working of this third *Viall* is upon the Fountaines, and Rivers. The event changed the same into blood. Now the fountaines, and fouds, are the breasts, as it were, with which the *Sea* is nourished, as againe, those *Fountaines* do borrow their nourishment from the *Sea*. And seeing the Doctrine of the Papists is this *Sea*, the *Masters* which are set over the *Doctrines*, are the *Fountaines*; These *Masters* are not the ordinary and petty *Vishers*, and underlings, but the chiefe *Doctours*, upon whose mouth the rest of the rout depends, which are the *Iesuits*, by the consent of all men. Out of whose liberal lappesse, the rest of the multitude gleaneth their severall portions, taking into their mouth, like infants, that which these nourses of theirs have chewed before for them. *S. Dominick* appeared of old time to Pope *Innocentius* in a dreame, holding up the Church of *Latran*, that began to totter, with his shoulders set underneath it, but at this day the *Iesuites* are the chiefe props of the Popes throne. And yet they shall not hold it up long, seeing they themselves have began to stoupe, and to bend in the hammes, with the weight of Gods judgements that lie upon them. For the fouds were to be turned into blood under this

churh

third *Vial*, that is, those chiefe breachers and upholders of Popish doctrine were to be put to death, that so the *Church of Rome*, which was wont to kill with the sword of old, should be flaine her selfe also at last, as the *Holy Ghost* hath fooretoold, Chapter 13. 10. This *Vial* began to exercise this power about the year 1581. When as it was decreed in our realme of England, by a common Act of all the States, in a parliament, that all men who should endeavour to misdraw the minds of the subjects of this Kingdom by any meanes, from their allegiance to their lawfull and naturall Princeesse, unto the Pope of Rome, or to the Romish Religion for that end, should be attainted of high Treason against her Majesty, and should suffer the punishment provided by law against Traytors. But what makes this against *Jesuits*, will some say? Very much indeed, seeing all the pack of them do devise, contrive, and plot, nothing els but this villany, which this law is made to prevent and punish, as being the betrayers of their country, the murderers of Princes, the Seducers of Subjects, the plague and bane of all Kingdomes and common wealths. Therefore this *Vial* when it was poured out, wanted not his effect and efficacy, but Everard Duckett, Edmund Campion, Ralph Sherwin, Alexander Brian, who were *Jesuits*, and nurfplings of the Seminaries, were convicted the same year to be guilty of breaking this law, and suffered condigne punishment for it, according to Law. After whom followed next in order, John Paine, Thomas Ford, John Sherret, Robert Johnson, with many more of the same wicked stamp. And thus was the wickednesse of these cursed wretches somewhat suppressed by the mercy of God. So that though it be not quite taken away, (for who can looke that the Leopard should change his Spots?) Yet it doth not so freely rage up and down, but they must needs lurke in the darke, counterfeit their habir, cog and dissemble in all things they do, so that they may both spread their poison more closely; also, that they may provide better for the saving of their mischevous Pates, and necks.

Verf. 5. And I heard the Angel of the waters. So much for the first Event, the second is a double testimony wherewith this worke of the *Vial* is approved and commended, the first whereof is, of the Angel of the waters, who is not one of these Rivers and Fountaines, as the Angel of the bottomlesse pit was, Chapter 9. 11. But one that is set over the Rivers, and Fountaines, to execute this judgement of God against them.

In which respect, the rest of the Angels may be called, the Angel of the Earth, of the Sea, of the Sunne, because they have power given them over these things. For, in that he saith in the next verse, and thou hast given them blood to drinke, he exempteth himselfe out of their number. This Angel therefore, is some Civil Magistrate, who had power given him, or who was rather the first moover, and perswader unto this worke of turning these Fountaines into blood, namely, of killing the *Jesuits*, and putting them to death.

Whom if I shall by name set down, and say that it was William Cecil, that most honourable man of happy memory, that was lately the Lord high Treasurer of England, the next words will shew, that I do not asseme it rashly, and without good reason.

Thou art iust O Lord: This testimony doth extoll the Lord with the prayes of his Iustice, and his truth, and then it doth annex a reason taken from the present occasion, that the bloody man-slayers were put to death as they deserved. And such a commendation of Gods Iustice as this, was upon this occasion set forth by that William Cecil whom I named right now. For this worthy man, that he might stop the mouths of the Clamorous railing Spirits of the Popish faction, did lay open the cause, why the *Jesuits* were put to death, in a Booke for that purpose, compiled and published, in the year 1584. Which Booke is entitled: The Iustice of the Brittain, by which it is made clearly and manifest, that some cursed Vipers here in England,

were justly hanged up by the necke, for their foule and monstrous Treasons they had committed. He published his worke in all tongues almost, that so all men might heare the Angel magnifying Gods Iustice; and that others, might be stirred up by this most worthy example to endeavour to do the like, who desire to have the safety of Kingdoms and people well looked unto. This Booke hath the very same matter to entreat of, which is comprised in these two verses, neither can the summe thereof be comprehended in more convenient words.

Which art, and which wast? Th. Beza addeth to these out of a most ancient manuscript, and which shalbe; Arelas, the Vulgar, and Montanus, instead of these words, and which shalbe, read, and Holy Ghost. The former reading doth magnifie God for his Constancy, in his promises, that he is alwayes like unto himselfe, in avenging himselfe of the finnes of wicked men, after the same manner at this time; as he did punish them in former Ages; This latter joined Holinesse together with Constancy, as if, he should say; Thou canst not endure this wickednesse of theirs to go unpunished any longer, because of thy constancy, and thy Holinesse, but where a Title is taken out of the distribution of the time, the two first moments of time are not wont to be set down without the third, the first reading therefore seemeth to be the truer.

Because thou hast judged these things. That is, because, thou hast executed such a judgment, by taking vengeance of the Rivers and Fountaines of all mischiefe. Which is a Metonymy of the Hebricians, who do many times put judging for avenging, and punishing, as, I will judge the nation whom they shall serve, that is, I will punish them, Genf. 15. So Dent. 32. 36. 1. Sam. 25. 39.

Verf. 6. For they shed the blood of the Saints. The words render a reason of the former praising of God. But where have the *Jesuits* shed any blood? As if this were a matter unknown to the world? Are not these the Spies and promoters to the Popes *Fatherly*, that are the Inquisitors, to whose butcherly massacres they bring the Christians, for the most part, by their information, so that none, nor the innocent party escapes their hands, as they say, but he is either put to death, or he looseth all his goods? But besides, it is now well known to all the world, that these are the plotters of Conspiracies against Princes, and the disturbers of the publique peace, that do not feare to lay violent hands, no, not upon the sacred persons of Princes, whose death they do contrive by sundry crafty devises, as wee have often had experience of their villany herein, to our great danger, which thing also, other Princes have learned with their own mischiefe. But howsoever the things should not be thus, seeing they are bound by their Oath of Allegiance to the Pope of Rome, whose stoutest Champions they shew themselves to be, they are worthily made guilty of the blood of the Saints, which the Pope himselfe hath shed in so great abundance. So doth Christ condemn the Jewes, then living, for killing Zachary, whom their ancestors slew many ages before, because they allowed the same courses which their Fathers tooke, who committed the wickednes, Matth. 23. 35.

And therefore thou hast given them blood to drinke. As Tomyris gave unto Cyrus; to give blood unto one, is to put one to death, as, I will give thee blood of reule and wrath, that is, I will cause thee to be flaine, as men are flaine in the burning rage of anger and jealousy, Exech. 16. 36. Out of which words it is plaine, that these floods, and Fountaines are men, as we interpreted them at first, who are made the killers of the Saints, whom therefore, they must pay for killing with their own blood.

Verf. 7. And I heard another out of the Altar. The second testimony is of the Angel from the Altar: The word put for Altar, signifieth properly an Altar for beasts that are flaine; though sometimes it be put for the Altar of incense; as, chas. 5. 3. Which is also a signe of Christs death in like manner.

Theod. Bexa translates thus, out of the sanctuary, which doth not expresse the force of the sentence sufficiently; perhaps, he turned it so, because of the preposition, *out of*, which for the most part belongs to a place, and something that containeth somewhat within it, which might seeme not to agree to an Altar, but there was the like place above, where the Angel came forth out of the Altar, Chapter 14. 18. Which may open the meaning of this place. We shewed there, that this kind of speaking belongs unto those, that are slaine for Christs cause, whose place is under the Altar, Chapter 6. 9.

This Angel therefore is one of that flocke, who enduring calamity for Christs name, doth approve of the worke of slaying the *Iesuits* with his suffrage, and doth likewise celebrate Gods Iustice for that cause. And it is cleare, that it fell out thus in the year 1596. April 4. When as the *Hollanders*, and the States of the other Provinces that are in league with them, did ordaine, that none of the bloody jest of the *Iesuits*, or any that giveth himselfe to study at this time among the professors of that Sect, whether he be borne in any of the Provinces that be confederate, or be a foraigner, crept secretly into the same Provinces, either by sea, or by Land, under the paine of being counted, & killed for an enemy. By which decree of theirs, they do give their voice to condemne those sinfull wretches, and they do subscribe to the decree that was made against them a good while before, in England, by the Angel of the waters. And who seeth not these *Hollanders* lying under the Altar, who have suffered to many, and such horrible things at the hands of the *Spaniards*, and that by the space of so many yeares, for the profession of Christs? And yet they have now learnt by experience, that there is more comfort to be reaped by these calamities, then by all the delights of the *Spaniards*, which they once enjoyed, while they were, in the meane time, destitute of the most Holy Truth. Wherefore *o ye noble and renowned Hollanders*, stick fast unto him, with perfitt hearts, through whose protection you have been preserved in safety hitherto.

Take heed of the Romish wily guiles, and trecheries, do not commit such folly, that your forepast constancy should do you no other good, by means of your present hearkning to the Popish crafty *Simons*, and *Sirens*, then that you should find by wofull experience, that your new counterfeit friends are more mischievous, then your old enemies. What do you think, that the *Catholike King* could be more carefull to uphold Antichristian Religion, then the *Catholike Bishop*, and one that erst was a *Cardinall*? Would he be more desirous to steale Christ away from you, then this man? Beware, least ye be danted with feare of any danger, howsoever all men should forsake you. It is but a short time, stand still, and behold the salvation of God, which hee will shew you within these few yeares. But what am I doing? I could not but digresse a little, and admonish in a word, my Brethren that are in jeopardy. I returne to the matter.

Sometwo yeares before that this decree was made, by the *Hollanders*, *Henry the fourth the King of France*, was wounded by *Iohn Casseius the Iesuite*, who determined to have killed him, and hereupon there was a most worthy judgment passed and given in the great assembly of the Chamber, both against this *Casseius*, as also against the whole company of the *Iesuits*, namely, that all the *Priests of the Colledge of Clermont*, and all other that are devoted to the foresaid Society, should be packing out of Paris, and other Cities, and places, where they held their Colledges, within three dayes after the publishing of this Proclamation, and that they should get them away out of the whole Kingdom within fifteen dayes following after that, and that because they were, and are accounted, corrupters of the youth, disturbers of the publike peace, enemies of the King, and the Kingdom: which thing unless they should do, and if they should be found there, after the time appointed them, they should be punished as Traitors, and Rebels, &c.

Which is a Holy, and wholesome decree, but *o Father of mercies*, set up amongst them thine altar I beseech thee, that they may utterly renounce the Romish Antichrist, and may by that meanes enjoy the sincere worship of thy name, with the rest of thine Elect.

Verf. 8. After that the fourth Angel poured his viall upon the Sunne. Thus farre go these selfe-same times, in which we live at this day. For our times have proceeded unto this Viall; The other foure are to bee expected by us, and therefore the searching of them out, is so much the more difficult.

And yet, relying on his conduct alone, by whose helpe we have come prosperously hitherto, being also furthered by the light of the Vialls which are past, which wee have gotten out of the former exposition, wee hope that we shall bring somewhat, that may serve to give light to open those that are to come. The proper force of this Viall, is put forth upon the Sunne; Which hath a double event; the former, is a power given to the Sunne to scorch men with fire, in this verse. A secondary one, is a mighty boiling of men in heat, blasphemy, and obstinacy, in the ninth verse. As touching the Sunne it is a Metaphoricall one, such as the former times were.

For the same men complaine of the grievousnesse of this heat, who endured the former Calamities, as it is in the verse following. And they blaspheme the name of God, that hath power over these plagues. But if any proper burning of the Sunne should bee understood, how is it, that it afflicteth the wicked more then the good, whereas both of them dwell mingled together upon the earth, and the one of them is not more defended from the force of the heavenly bodies, then the other.

But there is no other Sunne to be thought on, then the Viall that is poured upon it; which we have shewed, to be called so, rather, because of a likenesse it hath to a Viall, then for that it is of the proper nature thereof. Let the ordinary signification therefore of this word remaine, whereby it noteth out the Holy Scriptures, with the light of which, the darkenesse of the minds of men is enlightened, no lesse then the bodily eyes are with the Sunne beames.

The viall is to be poured out upon these, not to hurt them, as the former vials hurt the Earth, the Sea, and the Rivers, but that it may give them a certaine force, and may set an edge upon them, whereby they may prick more sharp, and pierce more deep. There is no man that is not unthankfull, and spitefull, in a foule manner, who doth not acknowledge, how notable the goodness of God is towards these last times in this respect.

For through the helpe of certain worthy, and excellent men, (for why should I not so cal and account those learned men, who have helped forward Christian Religion, so greatly with their studies, and labours?) through the helpe, I say, of these men, the most things are made most ealy, and plaine unto us, wherein those that lived in former ages roved, and were deceived through error. And this is no vaine brag that we make of our own times, but a true and due extolling of Gods bounty unto us. And yet the time shall come at length, when the light of the Moone shall be like the light of the Sunne, and the light of the Sunne shall be sevenfold brighter then it even like the light of seven dayes, at what time the Lord shall binde up the breach of his people, and heale the stroke of their wound, *Esay 36. 26*. As it shall in part appeare more manifestly, out of those things that follow. There are many things in the Scripture which are not cleared, and opened sufficiently, to this day. But by how much neerer wee shall come to that day; a more plentiful light shall grow every day, as the beames of the Sunne rising up shall be neerer. To speake plainly, Antichrist hath been revealed marvailously, now for a long time, thorough Gods mercy.

But

But seeing that, the hangby adherents to the *Romish Sea* have found and felt nothing more grievous unto them, in these very years wherein we now live, and to which the order of the times hath brought us, then that the *Iesuits* should be put to death, which was the meaning of the next foregoing *Viall*, this boiling heat of the Sun is now every day to be looked for, that is, some more cleare opening of the Scriptures, whereby the man of sin may be more vehemently scorched. His filthines shall be yet more discovered, whereupon men shall pursue him with greater hatred, wherewith he, and his followers, shall be driven at length to so great distemper, as that they shall fret and gnash their teeth against the Sun, that hath laid his hideous and ugly hue open to the view of all men, so that he himselfe cannot endure to behold it. Wherefore I am to exhort, and to provoke you (O yee godly learned men wheresoever) whom God hath adorned with a singular faculty, above the rest, to see clearly into the truth, and to cause it to be seen clearly of others, that you would bestow your uttermost labours upon so worthy worke, for the use of the Church.

You heare what a glorious victory, and triumph, God hath reserved for these last times. It is a great commendation for our ancestors, that they were the first that unmasked *Antichrist*, there shall be no lesse honour abiding for them, who shall be the means of hiding and driving him quit from the stage. Yea, they do chiefly carry away the Garland, and win the spurs, that make an end of the battell. This is the onely combat that remains, as it seemed, for learned men to make, which should fit them up the more to study, and labour hard. That which remains to be done after this shall be dispatched with fire and sword, not with pen and Inck.

And he had power given him to afflict men with heat by fire. The first event afflicteth men with heat, but what kind of men? Why is there nothing added here, as the mark of the Beast, or some such thing, that so we might know, to what company this plague belongs? What shall others also besides the household servants of *Antichrist* be burnt up with this Sun? Truly, so it seemeth. The Hypocrites, and all the rest that are not truly Religious, whatsoever Religion they profess, cannot brook it, to have their sins laid open, convinced, and reproved, with the lightsome truth of God, so that it should be no marvel, if many other earthly minded men also, who are not of the Popish Religion, should be sore troubled with the scorching heat of the Sun. But the words in the next vers. (that hath power over these plagues) seem to belong to the men who felt the former scourges also, as we have said.

But why are the next words (by fire) added, seeing the verb to scorch, doth expresse the burning heat of the Sun sufficiently? Namely, that we may know, that the heat wherewith they shall boile, shall not be heavenly, but earthly, such as that of the fire is, that is to say, emulation, strife, and all bitter affections of the heart. For this fire here is metaphorical, which may make it plain, that this is no proper Sun, as which doth not work by his own, but by anothers force.

Such therefore is the first event, by which men shall boile in heat, not onely, with inward fretting, and gnawing of their hearts, but also, with open brawling and railing. But shall the Angel of the Sun, be so rewarded for his paines? It had been a wiser, and safer part for him to have stopp'd up his *Viall*, that so it might not have dropped down such a mischievous trouble upon himselfe, but let not his courage quail, nor his hand slack from working. God will provide an hiding place for him, from the strife, and venomousnes of Tongues. This is the selfe same thing, that all the Prophets of God have ever been tried, and scourged with. That Holy Book is of such a nature, that when it is tasted in the mouth, it is sweet as honey, but being eaten up, it brimeth with bitterness to the Belly, Chap. 10. 7. Wherefore let the wicked raile on at their pleasure, whiles that it is the discovery of their wickednes, that makes them thus to disgorge their rancorous dooma.ks.

Vers. 9. And men boiled with a great heate. The second effect are the marvellous, and unwonted vexations that shall befall men, when as there shall be no shade, no not of a thick grove of Trees, wherewith they may break and beat off the Suns heat. They blaspheme the name of God therefore, who hath power over these plagues, even as those people did, who were called *Atlantici*, who cursed the Sunne, with all the execrable curses they could devise, because it scorched them with over-great an heate, as *Herodorus* reporteth. These last words seeme to appropriate this plague to those men, whom the ulcers also did annoy, and whose fountaines were turned into blood. Yet we must not think that they shall blaspheme God, in plain terms and with open mouth, so as they shall violate his Holy name openly, after the manner of the Heathens, and those that know not God; but men do commit this sin at such time also, when they do discredit and disgrace his truth, by rayling and speaking evil against it, such an indirect kind of blasphemy as this is like to be used by them.

Neither did they repent to give him glory. It is a defective speech which is set down at full, Chap. 9. 20. As if he should say, And they repented not of their works, that they might give, &c. And so it is beneath, vers. 11. Now then, see here what this increase of light and heat will work, it will drive men to blaspheme God, and they will continue obstinate in their sins, no lesse then they did before. And this is spoken off here, least perhaps, we should look to see them submitting themselves, and yeelding to so manifest a Truth, as men that are convinced in their Consciences. Be well assured therefore of this, that this kind of men will be perverse and obstinat, that so, when thou seest it prove so, thou maist not be offended at it.

10. Then the fift Angel poured out his viall upon the Throne. This Viall poured on the Throne of the Beast, hath for his former effect, the darkening of his Kingdom. For the second, the rage, blasphemy, and olismacy of the little Beasts, vers. 13. Who this Angel is, we shall see in the next Chapter, vers. 17. Where, the further declaring of this matter is set upon. The things which we have heard before, do inform us sufficiently as touching the Throne; for, it is the City which the Dragon gave the Beast by deed of Gift, Chapter 13. 2. Which City we have shewed to be Rome, which shall be made cleare yet by those things that follow. Therefore, after that evidence of the Scriptures, whereby the Beast shall be made to boile with heat in a marvellous manner, an outward calamity shall fall upon this selfe same City, the Beasts Den, and this is the next thing that is to be expected. Now this shall be no light calamity, whereby the former dignity thereof, shall be a little diminished onely, but a finall destruction, by which it shall come to an utter ruine, and shall fall, and with a vengeance, as it shal be made manifest afterwards; at which time, that saying of *Sybil* shall be proved true, and then shalt thou O Rome be wholly turned into a wast wilderness, as if thou hadst never been. This plague therefore fits neerer to *Antichrists* skirts then the former: The fun cast his darts against him, but it was a loose off, now shall the tops of his execrable Pallace kisse the ground, whereby the glorious shew of his Popish Kingdom shall be turned into darknesse. For how shall hee sit howling, and forlorne, in the darke, when as his Pallace, and Chaire shall be overthrowen, which they were wont to boast of, as if it should be eternall, so that the gates of Hell should never be revaulted against it? To which purpose, *Belshazzar* makes many great figures, but this event which shall be hastened, shall make all men see what a false Prophet he hath been.

And yet some, not being constrained by force of the truth, begin to speak now of the overthrow of Rome; which yet they hold shall not be, because of *Antichrist*, but before hee shall be borne, at least, before that hee shall enter upon his Kingdom. But we will wash downe this washy devise in

its own place. Let us observe from hence, for our learning, how long suffering and slow to anger God is. He hath convinced this whore of her foule and shameful tricks, a thousand times before.

But yet he will not overthrow her utterly, before hee have placed her sins in a more cleare Sun-shine, then ever they saw yet. Which seeing it hath bene, and shall be all in vaine also, what remaineth, but her finall doome of destruction, to punish her with, when as she is past hope of any amendment? But yet the *Beast* shall remaine alive for sometime after the ruine of the City, not for the recovering of his former dignitie, but that hee may come to a more grievous destruction straight after. And therefore he saith, *that his Kingdome shall be dark, not utterly extinguished, but bereaved of the former brightnesse and renown it had.*

And they gnawed their tongues for griefe. Here we have the second Event, they shall gnaw their tongues for rage, and fury. It shalbe a mighty and an intollerable paine, such as is described elsewhere, by weeping and gnashing of teeth, Matth. 22. 13. Vnlesse, perhaps, so great an anguish be signified by this proverbiall manner of speaking, that they shall bee compelled, will they, nill they, to curbe in their malapert and reprochfull tongues, that is, to renounce their own writings, and to speak more modestly for ever after, which is said in common speech, *to bite a mans tongue, and to eat his words.* But when it is said in the next words, *that they repented not of their workes*, the former exposition is more simple. And yet, they may forbeare their evil speaking, feinedly, and for feare, howsoever they will not repent from their hearts truly. Yet had I rather have the former meaning. That place in *Zacharie*, Chap. 14. 12. Seemeth to agree most fitly with this: *Their tongue shall consume away in their mouth.* Now the words in the Greek are, *out of the paine*, which is an Hebrew phrase, which useth the preposition *from, or out, for because of*, as Psal. 102. 6.

12. And they blasphemed the God heaven. Here wee may see the extreme hardnesse of mans heart, which cannot be tamed with any plagues of God. For admit, that the Papists be not convicted, by the more abundant light of the Scriptures, when it commeth; yet, shall not the destruction, even of their *Holy City*, move them upon the sight of it, to acknowledge the Truth? Will they now againe break out into blasphemy, when as there is no hope left, to escape confusion, but by crying to God for pardon? But thus we see, it is not in him that willets, nor in him that smiteth; God striketh, and softneth whose hearts it seemeth good to him; now in that it is said, *because of their Soares*, thereby we are given to wit, that these men are the very same with those, upon whom the former *vials* were powred; but there was speciall mention made of the *Soares*, because every calamity did not vex them with the sence of paine and griefe. The changing of the *Sea* into *filthy bloud*, was so far from vexing them with any ruffull distaste, that men of such feared consciences as these, who knew not, nay, would not know, their own misery, made themselves matter of sporting and rejoycing with it. Besides, it is evident, that the former *Vials* do keep their force still, and that they do not vanish away presently, when new ones are brought in upon them. But above all, envy vexeth the most, which we said to be the plague of the *Soares*, as which puts them to greater paine with the beholding of their enemies felicity, then with their own destruction. Who would look for any sence of the former *Soares*, when the griefe of beholding the *Popes Throne* laid waste, did seize upon them. Great therefore is thy force; & Envy and Repine.

And they repented not of their workes. For this *Beast* is the *Libard*, Chap. 13. 2. *He cannot change his skin.* But the power of God had not put forth it selfe so greatly long ago, if *Pharaoh* had repented at the sight of the first miracles; So there shalbe great plotings, and many subtilie practises, to uphold the *Popes Kingdome*, after that his *Throne* is overturned, and Antichristian Religion shall still be in request, when the Pa-

pists shall survive *Rome*. But let no man be afraid of this; The *Beast* is reserved, only to adorne the triumph of *Christ*, and his Church, over him.

12. And the first Angel poured out his vial upon the great River Euphrates. This River is not either *Tyber*, or any other black-house of *Rome*, (the destruction, whereof was taught in the former *Vial*, that went next before; for why should one, and the same thing, being once done, be done againe?) But it is that which flideth through *Mesopotamia*, at the East side of *Iudea*, as we have seen above Chapter. 9. 14. Yet, this River is put here metaphorically, for any impediment, by which the passage into this Country may be stopped. The former event of this *Vial* is the drying up the waters thereof; as the red Sea was dried up of old, by means of the East winds that blew, and as it was done, when the *Iewes* passed over *Iordan* into the Land of *Canaan*, *Exod. 14. Iosh. 3.* The end why the waters are dried up, is that, the way of the Kings that come from the rising of the Sunne might bee prepared. But who are these Kings? Are they the foure Angels of whom we read, Chapter, 9. 15. The consideration of the time will not fuffert this interpretation to stand. That *Trumpet* sounded many yeares ago; this *Vial* began not to be poured out as yet; it followeth, after the sacking, and razing of *Rome*, which flourisheth yet, and which that *Trumpet* saw flourishing a long time; what then are they those Kings of the earth, and the whole world, of whom mention is made in the 14. verse of this Chapter. But these Kings to whom *Euphrates* giveth place, are Kings of the East only, and not of the whole world.

It would be tedious to rehearse, much more to confute, the interpretations of other men. It seemeth to mee, that that people is here signified by these Kings, for whose sake alone, the Scriptures declare that the waters were dried up of old, namely, the *Iewes*, to whom the red Sea gave passage, and *Iordan* staid his course till they all passed over, making a way through the deeps with their feet. This miracle is proper to this people alone. For whereas *Iosephus* writeth, that the Sea of *Pamphylia* gave place to the *Macedonians*, when *Alexander* led his army that way, *Antiquit. Book. 2. Chapter 7.* Other writers do shew plentifully, after what manner the matter is to be understood. *Plutarch* reporteth in the life of *Alexander*, that the Historiographers have amplified the matter more then can be beleaved, and that *Alexander* himselfe did never beate of any such prodigious accident in his Epistles. *Arianus* writeth, that the way doth never usually lie open by the Sea over against *Phaselis*, which is a City in *Pamphylia*, but when the Northern winds blow, which blew vehemently, when as *Alexander* took his journey that way, so that they seemed to make him an easy passage, and that not without a divine providence.

But *Sirabo* writeth most plainly, that the Souldiers journeyed the whole day through the water, being plunged into it up to the Navell, *Booke. 14.* Therefore *Alexander* passed through shallow waters, not such as were quite dried up. Neither doe I think, that it is reported, and Chronicled any where, that any such thing, as this, fell out unto any people besides the *Iewes*. The vanity of writers may invent many things, but the Holy Scriptures do challenge this as a peculiar miracle, that God wrought for this nation of the *Iewes* alone. Who will say to the deepe, be dried up, and I will drie up thy Rivers, saith the Lord in *Elay*, when hee entreated of the deliverance of his people, *Chap. 44. 27.* And againe, art not thou the same, which hath dried up the Sea, even the waters of the great deepe, making the waters of the great deepe to bee a way for the redeemed to passe over, Chapter 51. 10. And least any should think, that this miracle was wrought onely in times past, and that no such matter is to be expected afterwards, the Prophet *Elay* addeth in the next verse, So the redeemed of the Lord shall returne, and enter into *Sion* with a Song, *Sec. Ch. 63. 11.* Where is he that brought them

up out of the Sea, with the shepheard of his sheepe, who divided the water before them, that lead them through the deepe, as a horse through the wilderness. It is no marvel therefore, that a peculiar note and cognizance of this people alone, is here put for the men themselves. But what need have they to have a way prepared for them? What shall they returne to Jerusalem againe? There is nothing more certaine, the Prophets doe every where directly confirme it, and beat upon it. Yet they shall not come thither to have their ceremoniall worship restored, but to make the goodnesse of God shine forth to all the world, when they shall see him give to that nation (which is now, and hath been for many Ages scattered throughout the whole world, and inhabitheth no where, but by leave and entreaty) their own habitations where their Fathers dwelt, wherein they shall worship Christ purely, and sincerely, according to his will, and commandment alone. Which is a matter that was commonly spoken off by the ancient Jewes, which they understood out of the Prophets, but yet lightly, and as it were through a lartice, glancingly, whence it came to passe, that it hath been deyled with many old wives fables, among the ancient Jewes, as it is also now at this day. That same countreifaite *Ejdras*, saw some small peeces of this truth, which he overwhelmed, with so many, and so great, forgeries of his own, that that reader had need to be wary and attentive, and to be not a litle judicious, that would gather some good gold out of that confused heape of his. He entreating of the ten tribes that are carried away Captives, saith thus, *They entred in by the narrow passages of the River Euphrates, for the most high did worke wonders at that time, stopping the course of the flood, till they had passed over*, booke 4. Chapter 13. 43. 44. Which is a Jewish fable. That commeth nigher the truth? *The most high doth once againe stay the flood, that they may passe over*, &c. In the same Chapter verse 47. Which agreeth, indeed, with this place, may be understood metaphorically, and yet nothing hindereth, but that Gods pleasure may be, to put his ancient power in Vre, of drying up the waters extraordinarily. Seeing then, it is certaine that this nation shall come at last with speed, and earnestnesse to receive the Gospell, and that in the last times, as *Paul* teacheth in *Rom. 11. 25*. And that the *Vials* are poured out in the last Period of all things, and that is not likelie, that all mention of so wonderful a matter, that shall astonish men with beholding it, should be let passe in this, most evident Prophecy of the new Testament, to all which, we may adde the proper Marke to know this Nation by, which is set down in this place, as who are the onely People of the world, for whose sake we read, both the Sea, and the River, to have been dried up; having these reasons to induce me, I do not rashly, and on a sodaine, suppose, that this thing onely is treated off in this place, which must either find a place here, or els it must be wholly concealed in this Booke without once speaking of it. Wherefore after that *Rome* shall be thrown down, and destroyed, there shall be spread every where a rumour touching this new Christian People, at the hearing whereof, the Gentiles shall be astonished. But what are the Jewes, Kings, 1. why not? seeing all Christians bee Kings, as it is above Chapter 1. 6. And seeing the *four* and *twenty Elders*, who do resemble the whole company of the faithfull, weare each of them, *Crowns on their heads*, Chapter 4. 4. But the *Holy Ghost* gives the Jewes this magnificent name, because it shall be an honourable thing for them, in a speciall manner, to returne againe at last, unto this truth, to which they had been like dead men before; as also, to love and honour that truth, with very great godlinesse, holinesse, and reverent homage, having their unbelieving and obstinate hearts, subdued, and mollified, and all this after so many ages, and after such obdurate contumacy of that Nation. And besides all this, the whole Earth shall be in obedience and subjection unto them, so that

this people are not called Kings unworthily, in regard of their large and wide Jurisdiction, and Empire. More then this, they seeme to be expressly called Kings, in the Prophet *Ejsey*. Chapter 24. vers. 21. &c. If we shall consider of the words and meaning of the place diligently, and it shall be (saith he) in that day, the Lord shall visit the host of him that is on high, in a high place, and the Kings of the earth, that are upon the earth; And they shall be gathered together as one that is bound, into a pit and they shall be put up in a prison. And after many dayes they shall be visited. Then the moone shall be abased, and the Sunne ashamed, when the Lord of hosts shall raise up mount Sion, and in Jerusalem, and shall be glorious before his Ancient men. The host of him that is on high, and the Kings of the earth are all one in this place, who are afterward gathered into a Pit, and after many dayes are visited, at whose deliverance the Moone shall be ashamed, &c. Which last words are, for certaine, understood of the full restoring of the Jewes. Wherefore, these first words also doe speake of the same men, as whom God hath thrust into a pit in his most heavy indignation, and hath held them shut up within a most hard and cruel prison, because they have despised his Sonne. But at length he shall visit these bound and prisoned men, and shall bring them out of prison, at whose burning zeale, and notable desire of, and pursuit after, true Godlinesse, the Churches of the Gentiles, as it were, the Moone and Sunne shall be ashamed, by reason of this greater light dazzling them. It is called the Host of the highest, on high, because the Jewes were the peculiar people of God, the most high, and were his Church, which is heavenly, whereupon they are called often in *Daniel*, the holy ones that be on high, or in the high heavens, Chapt. 7. 22. &c. But this shall be enough, to find out the true meaning of these words, we may not now use more words in this matter.

I have set down these things with more store of words, because I would give our Divines an occasion of thinking more seriously of these things. The Kings come from the rising of the Sunne, because there are greatest numbers of the Jewes in those countries, as also, because these shall behold the truth, and shall embrace the study of it, first of all others of themselves.

But you will say, the Temple was shut up, till the seven plagues be accomplished, which we have shewed to be spoken in respect of the Jewes, Chapter 25. 18. But that is to be understood of the Universal calling. But here the beginning thereof is onely taught us, as we will declare more fully afterwards. By which we may see, how the first *Viall* answereth to the first Trumpet. This sent out foure furies into the world from Euphrates, that shall minister great joy from the same place, as which shall yeeld a huge army of new Christians, by whose power, and prowess, those furies shall be sent backe to Hell. But as *Romes* Idolatry brought the foules, moody, and bloody Turkes upon the world; So this comfort of the Church shall then straight waies appeare, after that *Rome* is defaced utterly.

Vers. 13. And I saw unclean Spirits come out of the mouth of the Dragon. This is the second Event, which hath first a Preparation to a Battell, whereof there are three principall causes, and as many helpers, three unclean Spirits like Frogs, in this verse: Whole worke is described in the verse following. The Principall Agents are, the Dragon, the Beast, and the false Prophet. The Dragon is the open enemy throughout this whole Booke, who were the Emperours of Rome, as long as they remained heathens. The Turkes play this part in these last ages. The Beast is a more close, and crafty enemy, who is Antichrist, that sitteth in the Temple of God, as it is Chap. 13. is called a false Prophet, now first of all, and often afterwards after the first *Viall* was poured out. But it must needs be, that there hath been some description made of him before, for *John* speaketh as of a Person well enough known. Which indeed we shall find in that old crafty, and subtil second

Beast, which we have heard, Chapter 13. 1. &c. Who wrought wonders and prodigious lies, both the *Beasts* served to make one and the same *Antichrist*, yet so, as the first signified his temporal, and civil tyranny, the second his spiritual fraud and malice, as it hath been laid before.

But this second *Beast* is now called the false Prophet expressly, in respect of that more manifest revealing of him, which should be under this sixth Viall. For howsoever he should have many followers as yet to retain unto him, yet the chiefe part of men, yea, of those that have been formerly worshippers of him, shall acknowledge him to be a crafty and lying hypocrite, and shall therefore detest and abhorre him as he deserveth. For now the *Event* shall teach us after, that *Rome* is laid waste, what glorious lies those were which they have broached, as touching *Peters Chaire*, the holiness of the Church of *Rome*, and touching the invincible stability, and perpetuall constancy thereof, against the assaults of all men. Wherefore the *Beast*, and the false Prophet is one, and the same, *Antichrist*. But yet so, as he hath a double power, both spiritual, and temporal, all which he shall now make use of, to deceive the simple, and to draw them to be of his side againe. He shall open his treasury, he shall spare for no cost, he shall levy mighty forces, and he shall do all other things, that make to open violence. And he shall be no lesse diligent and careful, that the rude and unskillfull, may be entangled with all kind of fraud, couzenage, and juggling triks of that kinde, that is, with lies, and errors; to the end, that he may have aide from them, towards this final Battell, which he is now in preparing. The *Turke* therefore, that *Emperour-like*, *Priest*, and the *Pope*, *Balaam*, are these three mouths, which shall belch out the frogs at last in their due time.

The three unclean Spirits; like to Frogs.] That is, the three instruments, and helpers, which these execrable heads shall make use off, that is, Out of the mouth of the Dragon, the *Turke*, there shall come those that are called *Bassas*, *Age*, *Begs*, *Bejarbes*, *Sanjacks*; and the rest of the Captaines, and Colonels of his army: out of the Princelike-Priest, there shall come such Captaines also, as he commonly useth in his wars. Out of the mouth of the false Prophet, the *Pope*, there shall come those *Iesuits*, whom he principally useth in this service, with all the rest of the *Toades*, that belong to his helish Hierarchy. These come out of their mouths, because they shall set upon this worke at the commandement of their soveraigne Lords, as it is plaine, by the vow of *Mission*, whereby, the *Iesuits* are bound to the *Pope* to go whither he shall send them, about whatsoever attempt he shall envoine them. But why are they called *Spirits*? It is because they are like to that breath, that cometh out of the mouth, and which hath very great affinity with those from whom it is breathed? both cooling and giving life to them, as also, borrowing warmth, and a stinking favour from them againe? Certainly, these three defying *Goliasses* are joined in great league of friendship with their Lords, they draw life and heat from them, and give them life mutually. Or is it perhaps, for this reason, because they shall approve themselves to be no lesse industrious, & powerful in dispatching of their business, then *Spirits*? Truly, the world hath already, had evidence, and sufficient proofe of the singular vigilancy, and of more, almost, then credible diligence, of these combatants; and it is not likeliest that they will be more sluggish in their last encounter.

They are like unto Frogs,] because they delight in their own most filthy and stinking abominations of Doctrine, out of which they fetch their beginning, and their life. They refuse to be clothed with Christs righteousness, boasting themselves of their own mire, as if they were clean enough therewith, to appeare before God. And seeing the Sea was made all like cariously, filthy blood, before this, what other thing is there that can delight in so filthy a Poole, where such stinking weeds grow, but frogs, toades, and such kind of execrable vermine that came from the Lake of fire and brimstone,

and shall thither againe one day? But besides their filthines, they are like to frogs also in their importunate croaking: For these bellows of troubles, and warre-making Furies, shall leave nothing undone, that they may set the whole world in a combustion. But why is there no difference made, between the Captaines, and Souldiers, of the *Pope*, and the *Turke*? because, howsoever, nothing shalbe more common in the *Iesuits*, and *Papists*, then the name of *Iesus Christ*, so that they will be called *Iesuits* from thence, yet seeing they hope for life and salvation by their own merits, they differ nothing from the Heathens, who do wholly despise Christ.

Verf. 14. For they are Spirits of Devils.] He doth yet more fully describe unto us, in these words, the nature of these Spirits, by their Lords, their prodigious workes, and their embassage to all the Kings of the earth. Their Lords are Devils, because the Princes whom they serve are such, as are wholly depending on, and beholding to the Devil himselfe, Chapter 12. 9. and 3. 2. They shall worke wonders by the force, and power of the Devil, in working whereof the Devil is maivally cunning, so as he hath imparted of his cunning and faculty herein, to the second Beast, 2. Thess. 2. 9. and above Chapter 13. 13. They shall go to the Kings of the earth, to gather them together to the warre, because after that *Euphrates* shalbe dried up, and the way shalbe prepared for the *Easterne Iewes*, the *Turke* feating his own estate, shall make warre against them, with the greatest preparation that may be, as it is declared more at large by *Daniel*, Chapter 11. 4. Neither shall the Beast of *Rome* together with the false Prophet besittre themselves a whit lesse in the west, that they may utterly destroy all that embrace pure Religion with fire and sword. And they shall take the vantage warily, to set upon this, when the *Turks* shalbe withheld, and taken up, with warre in the East; whereby it shall come to passe, that the life and safety of the whole Church shalbe in extreme jeopardy, at one, and the same time; This is that warre, the *Alaram* whereof, the *Frogs* shall sound out to the Kings of the Earth.

Verf. 15. Behold I come as a Theefe.] These words trouble *Theod. Beza*, *Jore*; as if they had crept into a place that had not been meet for them, from some other more proper place. But seeing these times should be most wofull, as it is foretold in respect of the *Iewes* 12. 1. And it is not like, that we the Christian Nations, should be in any better Case, this watch-word here needs not seeme superfluous, and unseasonable to any man. The greatness of this danger might terrify any of the stoutest men that could be in those dayes. But least any man should dash his foot against this stone of offence, and make ship-wrack of his faith, Christ biddeth him be of good cheare, and not to forsake the righteousness of faith for any feare (which bee the garments hee speaketh off here, and which the Adversaries will most of all strive to betwaine a man off) promising, that he will come as a Theefe on a sodaine, and that he will plague the enemies, when they are least aware of it, and that he will also deliver the Church. The like solace was given, Capter 13. 10. and 14. 13. That so wee may know, that such heartning Sentences as this, are neither strange, nor unfruitfull, but most seasonable and necessary. Neither are these words brought in abruptly; but seeing mention was made in the words that went next before; of God almighty, they are brought in, as spoken by this God almighty himselfe in person, to give them the greater force.

Their Garments.] That is, the assurance of the pardon of our sinnes by Iesus Christ alone, wherewith our sinnes are covered, *Rom. 4. 6. 7.* Neither are there any other garments, wherewith all our nakednesse can be covered. The purity of Saints, or of our selves, cannot cover so much as our backs, so farre is it from being able to hide our more deformed, and unseemely parts. Their garments are called afterwards the righteousness of the Saints, Chapt. 19. 8. Where we shall see what force these words have.

16. And they gathered them together into a place called in Hebrew *Arma-gedon*.] This is the third member of the second event. But who is this that shall gather them together? It is Christ verily; and therefore he doth not speak in the plural number, and say, they gathered them, that is, those three Spirits; but the words in the Greek are, he gathered them in the singular number. Whatsoever the Kings of the earth aimed at, Gods secret providence shall so guide and overrule them, that whatsoever destruction they should devise, and intend to bring upon others, it should fall upon themselves; unless perhaps the noun that governeth this verbe, be (Spirits) which are spoken of in the 14. verse, and are said there to go forth, to which these words may be joined, that are in this verse, and so the 15. verse should be interposed by a Parenthesis. But yet, whosoever they were that tooke paines to gather them together, they are governed by the hidden providence of Christ. For being lead by the hand of God, they shall assemble together, of their own accord into that place, from whence there shall no way of escaping appear; which place is called in Hebrew *Arma-gedon*, as *Montanus* and *Planinus* Edition read it, by a single d. even as *Arctas* also reads it, saving onely that he changeth one Letter *Erma-gedon*. And these Copies had perhaps hit right, if they had retained the Aspiration *Harmagedon*, after which manner, I verily think the word is to be read, as it shall be made to appear, by that which shall be immediately spoken upon this word, if I be not deceived. *Theod. Beca.* will have d. doubled, as also the vulgar Latin will, as if it were made of *Har* and *Megiddon*. Which is the place where *Iosias* was slaine, 2. *Chron.* 35. 22. But this place was ruinall unto the Church, and prosperous unto the wicked, but *Har-magedon* seemeth to be contrary: Our contryman *John Foxe*, of happy memory, bringeth an interpretation from a more fit allusion, as it seemeth to me, who will not have any reference to be made to *Iosias* in this place, but to that notable victory, which *Debora* and *Barack* got by a little army, of that exceeding great Host of *Sisera* at the town of *Megiddon*, that was leated on the mountain, *Judg.* 5. 19. &c. But yet, while I consider of the matter more diligently, no such matter seemeth to me to be alluded to in this place, but here is rather a reference made to that place in *Daniel*, Chapter 11. 45. And he shall pitch the Tents of his Pallace between the Sea in the glorious and Holy Mountaines. It may be proved by many Arguments, that, that Prophecy of *Daniel*, and this of *John* in this place, belongeth to the same time, namely, to this sixth Vial, as we will one day make it plaine, if God will give leave. The difference is onely in this, that the *Turke* is there spoken off in severall, as he is the enemy of the Christian Jewes, here all the enemies of the whole Church both Gentiles, and Jewes are spoken and entreated of jointly. Now the place is set down by name, where the enemy of the Jewes did pitch his tents, namely, in the mountaine of the beauty of Holinesse, that is, in the Holy Land, between the *Syriack Sea* and *Euphrates*, which is also called a Sea in the Scriptures.

But the Holy Ghost could not use that word, which is proper to the Jewes in this Prophecy, where he describeth the place of the warre against Jew and Gentile, Christians generally: And therefore he made a new name, that might be common to both of the peoples, & that might come nearest unto it in signification, calling it *Harmagedon*. Which compounded of *Har*, that is a Hill, and *Megadhim*, that signifieth delights, or with the affix, in the singular number, his delight. Which is the same name in sense, altogether, with that which is there used, *Hartsebbi*, the Hill of a kid, or a Roe, or of pleasure and delight. For the word *Tsebbi*, signifieth both these. It is a word used by lovers, when they will call their sweet hearts by loving names, as in the Song of Solomon, my beloved is like a pleasant Roe, &c. *Chap.* 2. 9. By all this, it appears therefore, that the place is by name fore-

told by *Daniel*, where the *Turke* shall fight with the Jewes. But here, the same place is onely intimated in generall, where the Beast shall encounter with the Church of the Gentiles.

As if *Harmagedon*, were a common name for both people, which is distinguished into *Har-Tsebbi*, and *seeth in the Hill of his Holy pleasantness*, the place for the Jewes, and into a Westerner place that hath no name at all, but is included in the name of the whole. And yet this name reacheth us, that this Battell is to be made there, where the Church flourisheth with greatest purity. For this is the Hill of the delights in Christs account; we shall see this place to be a little more distinctly declared, in the larger opening of this Viall, Chapter 19. But let us observe, for our comfort, that the Holy Church, that is among us Gentiles, no lesse, the Hill of delights unto God, than that which is to be of the Jewes, God is no acceptor of Persons, he accounteth of them as most deare unto him in every Nation, who worship him truly in Christ.

17. And the Seventh Angel poured out his Viall upon the aire.] The event of this Viall shall be common, as which is poured upon the aire, which compasseth the land and Sea, round about, which aire yet, is not this Elementary aire, that we breath in, but some other thing, which is signified by this name, as it was usuall in the other Vials. Now we know, that the Devil is called in Scriptures, the Prince that hath power over the Aire, *Ephes.* 2. 2. Whither those Chaines of darkenesse belong, which *Peter* speaks off, 2. *Epist.* 2. 4. And *Iude* in his *Epist.* vers. 6. Seeing therefore the Aire be longeth to his jurisdiction, this last Viall shall bring a most grievous Calamity unto the whole Kingdom of the Devil. The former Viall did plague some members thereof severally, this shall destroy the whole body of the wicked, with a common destruction.

And there came a great voice out of the Temple of heaven.] The first event is a great voice, which is described by the place from whence it cometh, and by that which it spake. The place is not onely the Temple of Heaven, but the Throne also, whereof we had a description, Chapter 4. 2. That is, the habitation of the Saints, as we have seene before, this is that Throne of highest Majesty, which being placed in the middle of the assembly of the faithfull, doth glister with an incomprehensible brightnesse, and glory of the most Holy Trinity. Wherefore this voice cometh immediately from God himselfe, in respect of the ministry of the Church; whereby it is signified, that God would provide for his Servants, under this Viall, beyond his usuall manner, and almost, beyond all hope and expectation, by putting forth his power and force from heaven, for the defacing of all his enemies; all which we have heard right now, that they were gathered together, into the place called, *Harmagedon*, which interpretation we shall see confirmed more fully in the Chapters that follow, where there is a more large explaining of this Viall. The word which was given forth, was, It is done; which is a most fit word for the consummation of all things. Which we know was used in the creation of them; *Gen.* 1. This is the meaning of it; as if he should say, All things have now been, which I have decreed should be done. Neither is there any thing more of my promises remaining, the accomplishment whereof; is to be looked for upon earth. For this word is done, hath Relation to that, Chapter 10. 7. In the dayes of the voice of the seventh Angel, when he shall blow the Trumpet, the mystery of God shall be accomplished.

Now shall the end of all the Prophets come, both when all the enemies shall be utterly, and at once, abolished, and when there shall be one sheepfold made upon earth, of all the Elect, both Jewes, and Gentiles, under one shepheard Iesus Christ. It is certaine, that this Kingdom of Christ that is thus begun, shall be eternall, and shall never be broken off againe; and discontinued, and that it shall be translated at length from earth into heaven: But I find no mention, in

this Booke, of the time, into which this translation shall fall, that shall be finished perfectly in Christs second coming. This Prophecy proceeds no further, then to the final, and Universal slaughter of all the enemies, and the full restoring of the Jewish Nation; the estate whereof being thus restored, as also, of the whole Church in all nations whereforever, it telleth us, that it shall be most happy, but it setteth down no certaine point of time, wherein it shall depart hence from the earth, and shall take possession of the heavenly inheritance thereof. These things shall be made manifest out of the Interpretation that followeth, some tyme whereof was to be given in this place, least some, perhaps, being too curious in marking the order of matters, should slip into that error of setting down a certaine time of the last day, with which I see certaine learned and godly men to be carried away, as if some very neere moment thereof could be defined out of this *Viall*. The which thing, if we shall examine it a little more diligently, we shall find, that it is wholly layd up and hidden in the expectation of hope, and not to come at all, within the comprehension of any understanding of ours. Now the agreement of the last *Viall*, with the last Trumpet is in this, that the Kingdom of Christ is begun in this, where the enemies shall be put down in part, as it is Chap. 11. 15. Whereupon that voice was given forth there, saying, *the Kingdom of the world is come unto Christ*. In that, the Kingdom of Christ is consummat, when all the enemies are quite swept away; wherefore the voice that is given forth in this, sayeth, *it is done*.

Verf. 18. *And there were voices and Thundrings, &c.* There are three members of this second Event; which is the execution of Gods judgement against wicked Reprobats; for first, we are taught by what things this judgement is executed, in this verse. Secondly, upon what things it is executed; verf. 19. 20. Lastly, what effect this judgement should have in respect of the Reprobats; verf. 21. The Lightnings, Thunders, and voices, shall come from heaven, the earth it selfe shall be moved, and shaken, whereby we are taught, that both heaven and earth shall conspire together, for the punishing of wicked men, both which shall pour out whatsoever deathfull thing it hath, upon the wicked rout; And that not after the usual manner of the former times, but with an horrible terrour, such as never was the like from the creation of the world: For now there shall be a visible Taste and resemblance of that punishment in Hell, which shall insue at last, after the last judgement. Besides, these kinds of Punishments declare, that the enemies are to be destroyed, rather by the extraordinary power of God himselfe, then by any labour and endeavour of men, which is made more cleare and manifest afterwards, Chapter 19. 20. and 20. 9.

Verf. 19. *And the great City was divided into three parts.* This is the second member of the second Event, shewing, against what things this judgement shall be exercised, which are partly, places, partly, men. The places, are Cities and Nations, and they are three in this verse: *The great City, the Cities of the Nations, and that great Babylon*. But what is this great City? We have heard above, that the City doth not only signifie some Town compassed with walls, which Citizens doe inhabit in great number, being joined together among themselves, with the bonds of the same Lawes, and Priviledges; but also, the whole jurisdiction and Government of some City, as the tenth part of Rome fell, when Germany withdrew it selfe from the yoke of her bondage. Chap. 11. 13. What then, is this City here spoken of, the Jurisdiction of Rome only? So indeed it was called above, the great City, Chapter 11. 3.

But seeing, the full and final destruction of all wicked men is spoken of in this place, (for this *Viall* is poured out upon the *Aire*, as we have said) it comprehends whatsoever Dominion, and Rule, the enemies of the Church have in their hands, any where in the world. It doth there-

fore containe in one compasse, the Tyranny of the Turkes, which doth helpe to make up this great City, together with the Romish Tyranny, as it doth better appeare by the spoiling of this City. For it is divided, and broken into three peeces, proportionably, answering to the three Princes, by whom it is governed, namely, the Dragon, the Beast, and the false Prophet, as it is above, verf. 13. Wherefore by this threefold distribution, all the Tyranny of the Turkes, and Mahomet, that is, of the Dragon, all the power of the Beast, that is, of the Emperour-like Priest, all the Authority of the false Prophet, that is, of the Pope-Balaam, fall to the ground at once. For this man of Sinne is only remaining after the ruine of his Throne, being reserved forth this small and dismal discomfiture. The former *Viall* was onely a Preparation unto the warre against them, this seventh bringeth their last, and utter confusion upon them.

And the Cities of the Gentiles fell.] Thus we have heard what shall be the doome of the universall Empire of the wicked. But this shall not onely come to nought in generall, but also all the Cities, and Provinces, in severall, that are confederate together, belonging both to the Turke and Mahomet, as also to the Pope. For the Gentiles are all those that are enemies to the truth, whether they be such, as are further estranged from it; as the Barbarous Nations, or els, such as have some nearer acquaintance with it, and make some profession of it, as the Papists, who are called Christians, but by a false name. For we have seene before, that the Court, which was next unto the Temple, was granted unto the Gentiles; as also, that the Holy City was given them, which were the places of habitation to that company of hypocrites, which boasted without cause of the vaine and counterfeit Title of Christians, Chapter 11. 2.

And that great Babylon.] The third place, which shall perish utterly, is that great Babylon. But did it not perish before under the first *Viall*? when Rome fell, that is the Throne of the Beast; verf. 17. For we have seene it called so before. It is fallen; It is fallen, Babylon that great City, Chapter 14. 8. Rome, indeed, was ruined before this, but this is new Rome, new Babylon; namely, Constantinople. For every powerfull, proud, Idolatrous, bloody and wicked City, may be called Babylon, but Constantinople especially, next after Rome; as being the onely daughter and entyre heire of her mother Rome, so that as she resembleth her in her conditions, and taketh them from her by descent, so she tooke to her selfe a name, being called new Rome, and that worthily.

And indeed, it seemeth that God hath disposed of matters to come in this order, first, that all the forces of the Turke, and Pope, should be vanquished and destroyed, then that the Cities and Provinces that are in league with them, if they shall not themselves also utterly perish with them, yet shall, at least, come into the hands of new Lords and commanders, thirdly, that the mother City, it selfe, of the Turkes, this new Babylon, should be punished as her impiety justly deserved.

And it may be that the Western Christians, after that the Popes name and power shall be abolished, and the Turke shall be discomfited in the East, will pour forth their Anger upon Constantinople, and shall by that means execute that judgement, whereof mention is made in this place. Out of which things it may be now understood, that all our enterprises shall be to no purpose undertaken against the Turke, till Rome shall be thrown down. For this is she that hath brought in the Turke at first, as we have learned out of the 9. Chapter 20. 21. Neither shall this scourge be removed, till the cause thereof be quite taken away. But after that, the Throne of the Beast shall be consumed with fire; and the last battell against the Papists shall be dispatched, then shall this horrible Tyrant be tumbled down into Hell, without any labour of ours, neither is there any trouble to be feared from any of his miserable remainders at any time.

Came in remembrance before God.] Now is the cause also mentioned, of the destruction of this *Babylon of Conscience*, and the Punishment wherewith she shall be afflicted. That is, the remembrance of God, who is said to remember both in mercy, and in judgement, when he doth performe that indeed, which he hath decreed should be done. As long as he deferreth to revenge, and to punish, he seemeth to forget, and not to take any care of our matters. The which thing doth very finely expresse, that inhumanity of this *Babylon*, not to bee spoken off, wherewith God suffereth the Christians to be oppressed, when as he doth not punish the enemies in the meane time, nor send the Christians any meanes to defend themselves from injuries. Who is there that cannot see, and would not say, that God turneth away his eyes from beholding our miseries, when as he suffers us to be killed, spoiled, and vexed with all kind of reproches, and indignities to have our Virgins desoured, our wives ravished, whole flocks of our men to be bound and chained, and so carried into bondage, to have our infants plucked from the Breasts to be poisoned with the blasphemous Doctrines of *Mahomet*, that so their parents might know that they beget children to be damned for ever? Who is there, I say, who considering of these, and many more things, all which *Idolatry* hath brought upon Christians, would stick to say, as he may worthily, that God hath forgotten our misery. He winketh therefore at the *Sinnes of Babylon*, that he may enforce her to lay lodes of calamities one upon another, on the necks of those men, who will not be bettered by any words and warnings, to learne repentance. But at last, when the Impiety of us Christians shall cease, after that the shop, where it is minted, shall be burnt up, and consumed, he shall cast his eyes against *Babylon*, and shall call to minde all her wickednesse, that he may measure out unto her, condigne punishment.

But yet we may observe, that the *Holy Ghost* doth not aggravate the iniquity of this City, with so many, and so vehement words, as he doth that of her mother *Rome*, because the *Sinnes of the Heathens*, howsoever they be most hainous, are more light then the Sinne of those that abuse Gods grace. As for the words, the middle voice is used for the passive in the verbe *remembering*, as it is, *Act. 10. 31.* So is also to give, used for to be given, to give her the Cup, &c. The punishment, shall be the Cup of the Wine of the indignation of his wrath. Cup is a part or portion, as the Lord is the part of my portion, and of my Cup, *Psal. 16. 5. and 11. 6.* By a Metaphore taken from Masters of feasts, who were wont to measure out to every one, as much as he should drinke, whereupon some are said in *Homer (Iliads the 4. Book)* to drinke by a divided measure, as it were a Cup halfe full, to which a full Cup, wherein a man may drinke as much as he will, is opposed. Such are Gods judgements, which are inflicted upon men in such just measure and waight, as is meet for every one. Now, these judgements are *Cups of Wine*, because they shall be as pleasing and delectable unto God, as mens finnes have been unto them, that is, he shall take delight in cutting them off, as it is Chapter 14. 10. Vnlesse it be therefore called a Cup of Wine, because the severity of it shall take all sense away from men, as too much gulling in of Wine is wont to do, so that a man shall be no more able to scape a mis-

chiefe, then one that is besides himselfe, with drunkenness. For which cause, it is said in *Zachary*, *I will make Ierusalem a Cup of Slumber, or trembling, I will finite every Horse with astonishment, and his Rider with madness.* Chapter 12. 2. 4.

Now this heaping up of words, the indignation of wrath, signifieth, most grievous, and sharp punishments, though it be not declared expressly, whether it shall be by this meanes quit rooted out, as *old Rome* was before. It is likelie, that the City it selfe shall be left standing, after it shall have endured a mighty Calamity, and that it shall be possessed by Christians, and shall be in subjection unto them for ever afterwards.

Verf. 20. And every Isle fled away.] So much of the Calamity that shall befall the Citties, and Provinces that be next adjoining unto them. These words here are to be referred to the more remote Nations, which shall have no helpe and aide against calamity, by the distance of the place. This desolation shall passe over the Sea, and shall seaze upon men in their furthest Isles. Neither shall those places be in better case, which shall be fenced with the firmnesse of mountaines, for these shall be also plucked up by the roots, and shall perish for ever, as above, Chapter 6. 14. And yet this hurly burly shall be farre greater, and more grievous then that. For there, the mountaines and Isles were removed out of their places, here, they shall be so utterly abolished, that there shall be no footsteps thereof left standing. But an Isle in this place, is not put onely for the Land, which is compassed about on every side with the Sea, but also for the Continent, after the manner of the Hebrewes, who give the name of Isles to all the countries that are beyond the Seas. *Psal. 72. 10.* So the word Isle here, may containe *Egypt*, and *Africk* also.

Verf. 21 And there fell a great Haile about the waights of a Talent.] Thus farre of the Calamity that shall befall places. As for men, an Haile as big as a Talent should raine down upon them, as of old, *Iosua 10. 11.* And it came to passe, that when they fled from before Israel, God threw down great stones upon them from heaven, as they were in the going down to *Beth-horon*, untill *Azekah*, and they died, they were more that died with the hailestones, then they whom the Children of Israel slew with the sword. But here he speaks of hailestones of an huge bignesse, which should not onely be able to kill men, but even to grind them to dust also, because there was not so horrible a vengeance ever scene, or heard off before, to light upon men.

And men blasphemed God.] The effect of all these things in regard of the reprobates, is that they shall still vomit out their blasphemy against God. Hence therefore, shall not the end of all things be, at which time wicked men shall subscribe to the Sentence of the Law, with their suffrage, and shall say, Amen, acknowledging that their damnation is most just, *Dent. 27. 13. &c.* But there shall be some wicked men remaining still upon earth, yet onely to beare yokes, and to be like *Gibeonites*, seeing they shall never be able to hurt the Church any longer, in the power whereof, the regiment of the whole world shall be. And thus we have a short, and distinct delineation of all matters, both that are present, and that shall bee unto the end of the World.

THE SEVENTEENTH CHAPTER.

AND there came one of the seven Angels which had the seven vials, and talked with me, saying unto me, come, I will shew thee the damnation of the great whore that sitteth upon many waters.

2 With whom the Kings of the earth have committed fornication, and the inhabitants of the earth are drunken with the wine of her fornication.

3 So he caried me away into the wilderness in the Spirit, and I saw a woman sit upon a skarlet coloured Beast, full of names of blasphemy, which had seven heads and ten horns.

4 And the woman was araied in purple, and skarlet, and gilded with gold and precious stones, and pearles, and had a cup of gold in her hand, full of abominations, and filthinesse of her fornication.

5 And in her forehead was a name written, a Myserie, that great Babylon, that mother of whoredoms, and abominations of the earth.

6 And I saw the woman drunken with the blood of the Saints, and with the Blood of the Martyrs of Iesus: and when I saw her, I wondred with great marvaile.

7 Then the Angel said unto mee, wherefore marvailest thou? I will shew thee the misterie of the woman, and of that Beast, that beareth her, which hath seven heads, and ten horns.

8 The Beast that thou hast seen, was, and is not, and shall ascend out of the bottomlesse pit, and shall go into perdition, and they that dwell on the earth shall wonder (whose names are not written in the book of life, from the foundation of the

world,) when they behold the Beast that was, and is not, and yet is.

9 Here is the minde that hath wisdom: the seven heads are seven mountaines, wheron the woman sitteth.

10 They are also seven Kings, five are fallen, one is, and another is not yet come: and when he shall come, he must continue a short space.

11 And the Beast which was, and is not, is even the eight, and is one of those seven, and goeth into destruction.

12 And the ten hornes, which thou sawest are ten Kings, which yet have not received a Kingdom, but shall receive power as Kings one houre with the Beast.

13 These have one minde, and shall give their power and authority to the Beast.

14 These shall fight with the Lambe, and the Lambe shall overcome them: for he is Lord of Lords, and King of Kings, and they that are on his side, called, and chosen, and faithful.

15 After he said unto mee, the waters which thou sawest, where the whore sitteth, are people, and multitudes, and nations, and tongues.

16 And the tenne hornes which thou sawest upon the Beast, are they that shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burne her with fire.

17 For God hath put in their heart to fulfill his will, and to consent, and give their Kingdom to the Beast until the words of God be fulfilled.

18 And the woman, which thou sawest is that great citie, which reigneth over the Kings of the earth.

The Logically Resolution of it.

AND thus we have had the distinct Prophecy of the last Period, that hath been divided into his seven members, according to the manner that was used in the Scales, and Trumpets, now followeth the continued enarration, and the more large unfolding of the three last Vials, as which are of greatest weight, and of speciall moment. The first of these is handled in this Chapter, as also throughout that which followeth, and in the first five verses of the nineteenth Chapter. The first is comprehended in the 15. verses next following of that 19. Chapter, from the 20. verse. The seventh is continued through the 20. and 21. Chapters, and unto the first verse of the 22. Chapter. And from thence followeth the Conclusion of the whole Booke. It doth much availe to make things cleare, that we should know what things do agree in time, and in the nature of the matter. As touching the first Viall, it is wholly carried, against the Throne of the Beast (as we have seene above Chapter 16. vers. 10. 11.) And the explanation of it consisteth partly, in declaring what, and of what kinde, this Throne is, throughout this Chapter; partly, in relating those things, which do accompany the ruine thereof, in the Chapter following, and in the beginning of the 19. The declaration of the Throne, hath first a preparation, that doth invite Iohn to come, and know, the damnation of the whore, vers. 1. 2. And that leadeth him away into the wilderness, to the end it might be the better known, vers. 3. After that, it contains a description of it, by a double Type, one of the Beast, another of a magnificall, and most beaustly woman that sitteth upon the Beast, vers. 4. Of a woman that is the mother of abominations, vers. 5. Of one that is a killer of the Martyrs, vers. 6. The interpretation of which things is illustrated, by the occasion thereof, which Iohns admiration gave, vers. 6. 7. And then it is propounded plainly, teaching what, the Beast is, first, in respect of his whole Person, vers. 8. Where attention is stirred up, that so this pointing of the Beast out, should not passe a way without fruit, vers. 9. Secondly, in respect of his Parts, both his heads, vers. 9. 10. 11. And his hornes, whose Originall is declared, vers. 12. The obedience also which they shall give unto the Beast, vers. 13. And their destruction that shall be effected, at last, by the Lambe, vers. 14. So much for the Beast. The interpretation of the woman, is first, in respect of her jurisdiction, both as it flourisheth, vers. 15. As also, as it is brought to decay by the ten Hornes, as the instruments, and by Gods will, as being the principal cause, vers. 16. 17. and after that, in respect of her Pallace, vers. 18.

THE EXPOSITION.

Then there came one of the seven Angels.] We said in the 'planation, which is contained in the Chapters following, unto the conclusion of the whole Booke, is of the three

three last Vials; onely; which how true it is, the matter it self will shew. In the mean time, it may be asked, why the explaining of the former Vials is omitted?

The reason whereof seemeth to be this, because those former were partly past, and gone before, and partly, they were present, at the time when the Vial should be poured out upon the Throne; and that therefore they have no need of any larger opening, then either the fresh remembrance, or the present experience and state of matters yielded, but as for the rest that were to come, they needed a more plentiful declaration, and for that cause, all the rest of the labour is spent upon that. Therefore as touching this one Angel of the seven, it is that fifth Angel that should bring calamity upon the Throne, Chap. 18. 10. Of which calamity, yet, there are certain degrees, so that there are certain light sprinklings of punishments, made by the helpe of certaine other Angels, before that this whole Vial be poured out by this. And yet, all these are accounted, and called this one fifth Angel, by a common name. Which thing appeareth out of this Chapter, which is wholly spent in declaring the damnation of the whore, although her final destruction be reserved to the next chapter. These things being thus laid down, let us now consider the matter it selfe.

First, the Angel prepareth a way for himself, to that which he intendeth, both by inviting Iohn to learne, as also, by carrying him over to that place, where hee might behold the whole matter most fitly. He inviteth him, partly, by calling upon him, and saying, come hither; for that is the meaning of the defective speech in the Greek (as if Iohn desired to understand the matter, but yet went not the right way to find it out. For so we are wont to call men back, that are desirous to know a matter, and yet go astray, by shewing them the right path to the place, whither they are seeking to goe, (but all in vaine;) partly, by labouring to increas his diligence in seeking, when he sheweth him the greatnesse of the matter, saying, I will shew thee the damnation of the great whore. Which damnation yet is not a present destruction of her, but that, that is to come shortly after. And so the word put for damnation, signifieth, judgement, properly, which being pronounced solemnly in this chapter, should be executed a little after, but what whore is this, whose damnation he speaketh off? Wee have never had any expresse mention made of this whore before now; and yet she must needs be well known, because he calls Iohn to know her damnation, as being a thing, that was so exceedingly wished for. Certainly, this is that Ixazel, of which we have heard in the Church of Thyatira, that noble Harlot that had lain sick in her bed of a long time, who is now for all that to be put to death, and to be tumbled out of the window, least she should die of her disease, before she die of her punishment, Chapter. 2. 20.

This is that great Babylon that is spoken of, verse 5. of this Chapter. Which wee have heard was made famous, for the mother of fornications, and abominations of the earth, Chap. 14. 3. Therefore this is no new whore, lately heard of, but an old, and almost, withered bawd, containing within her selfe, most compendiously, whatsoever Sodom and Egypt signified, as being the principall, without match, or mate, for both kinds of fornication, both spirituall, and corporall, Chapter, 11. 2.

The short description of which whore, the Angel giveth Iohn here, to take a tast of it, both, in respect of the place where she sits, and keeps shop; as also, in respect of those, with whom she hath plac'd the harlot. Her Seat is above many waters; that is, many people, multitudes, nations, languages, as it is beneath, verse 15. Wherefore, she is no base strumpet that will be hired for a dodkin; but a Queen, like a Queen, for state, and Pompey, worthily called Ixazel, and a great whore, being of so large dominion: The Fornicators are the Kings of the earth, who have conspired to commit the same Idolatry with her; and they are so called, as well as she, by a most usual Metaphor in the Scriptures, because the Spiritual

Adultery, is equally, yea, surpassing in filthinesse, and wickednesse, with the bodily, as whereby a man revolteth from the true God. And she is not onely naught with Kings, but also, with the rest of the inhabitants of the earth, Nobles, Earles, Marquesses, Governours of Cities, (for she is her self refueth no man) and all these doth she make drunk with the wine of her whoredom, by besotting them so wholly with her deligitome superstitions, that they being bereaved utterly of all sense of true Religion, did suffer a kind of senselesse, such as drunkards did suffer; These few words might be enough to shew, who this whore is, and what is the Throne of the Beast. For is not Rome that great whore? Have we not already convinced her to be Ixazel? doth she not sit upon many waters? and hath not Rome enticed the Kings, and inhabitants of the earth unto Idolatry, with her confusing tricks? There are none that can doubt of the matter, as the truth is, and not partially.

Notwithstanding, that there might be no place left to the adversaries once to cavill, the Angel contenteth not himself with setting down these common marks, to know her by, but making all this, but as an entrance to the matter, he promisseth to give us more evident marks yet, then these. For the words, to be drunken with wine, is an Hebrew kind of speech, as, bear thou that art afflicted and drunken, but not with wine, Elay. Chapter. 51. 21. Though the same Prophet useth the same phrase elsewhere, without the preposition, as Chap. 29. 9. As the Greek Interpreters translate it also.

Verse 3. So carried me away.) So much for Iohns invitation to come. Now Iohns is carried away into a place, where he might behold the matter most plainly; he is taken away into a desert, and a wilderness; But will some say, what needed he to go into any more solitary place, being now in Patmos, and abiding there in banishment? Iohn doth here beate the Person of the faithfull, whole carrying away into a solitary place signifieth the event, for which cause, he did also stand before upon the Sea-beach, Chapter 12. 18. Whereby wee are taught, that the manifesting of this Throne is to bee fetched, and taken by the faithfull, from some men that keep in an obscure place, as it were, in a desert, and wilderness, whence no such thing as this was looked for.

For as the light that gave knowledge of Christ did arise of old among a people, that dwelt in darkness, and that sate in the Region and shadow of death, Matth. 4. 15. 16. So his counter-fait Vicar should, in some sort, resemble our Lord as touching his Seat. Not but that he should be known before in part to the world, but that the wilderness should give a clearer light to know him by, yet more fully, so that he should scarce endure to look men in the face.

We know that the whore hath hardened her fore-head again, within these few yeares, but there shall a new strange reproch be cast upon her coming out of the desert, by means whereof, she shall be compelled to hide her face, unlesse, perhaps she hath forgotten her lesson of being ashamed, and learnt to blush at nothing. And therefore let me stirre you up, my brethren, to set upon this whore with a renewed and fresh assault; and let not any man be terrified, because he is a man of no great note, and name, in the world; God will have so ne brightnesse to be acknowledged in man, that is like obscuring itself. And let not any man marvel from henceforth, why Antichrist, or the whore, cannot be seen at Rome; we must needs go into the wilderness, to find her out. Pompey and multitudes of people, take away the sight of her from the Papists. If they desire to see her clearly, let them get themselves to that place where onely they may see her fully and freely.

And I saw a woman sitting upon a Scarlet coloured Beast; 35. as much for the Preparation; now he setteth upon the description, propounding a common Type, a woman sitting upon a Beast. Both which, being joined together, do give us the certain and undoubted knowledge of the Throne, which is the only purpose of the Holy Ghost in this Chapter.

And yet, in regard of this more cleare understanding, a more plentiful knowledge of the *Beast* will follow also necessarily, when once his den shall be sifted and searched into. For the woman sheweth us the place, and besides, the *Beast* will teach us the time, when that place is to be counted the *Throne*, both which things are to be searched into, to know this matter. And indeed the *Holy Ghost* doth most plainly lay open both these points, (as wee shall shew by his helpe) thereby meeting with the convelance of the *Iesuss*, as it were of purpose, as whom he foresaw in his most wise providence, that they would keep a brabbling about the time, when they were convinced about the place.

But he hath cut off all occasion of wrangling from them by this so accurat a description. Therefore as touching this woman, this doth expresse nothing of her, out in this place, by *Babylon*, by the seven *Hills*, seven *Kings*, by her flourishing power, and after that, by her destruction, when the rest of the world shall be standing whole; and lastly, by name of a *City*, which is given her in stead of an interpretation, doth prove most strongly, that the whole *City* where the Devil reigneth, is not here understood by the woman, but some singular *City*, and by name *Rome*, and that so much the rather because this *whore* is the *Throne* of the *Beast*, and wee know that the *Throne* of the Devil was given to a certaine *City*, that is to say, to *Pergamus* as we have seen above, Chap. 2. 13.

Bellarmino therefore doth not without cause refuse that opinion, and say, that it is better to understand *Rome* by the woman in his judgement, as *Tertullian* expounds it in his book against the *Jewes*, and in the third book against *Marcion*, and as *Ierom* expounds in his 17. Epist. to *Marcion* and the 11. quest. to *Algasia*. *Bellarmino* 3. Book of the Pope of *Rome*, chap. 11. Here then we have the adversary himselfe confessing that, which we say to be true. What hindereth then that we should not agree with them about *Antichrist*. They have contrived in their cunning, a double starting hole for themselves to scape the force of this place; one taken from the place, another from the time. From the place, because, though *Rome* be the *whore*, yet it is not the *Seat* of *Antichrist*, but *Ierusalem*: from the time, because *Rome* was the *whore*, when the heathen Emperours reigned, but it is not now, since it was made *Christians*, and therefore, that it is not the *Seat* of *Antichrist*. But the *Popelings* are caught in their own snars, for acknowledging *Rome* to be the *whore*, they must needs grant all the rest also with it. First, that *Rome* is the *seat* of *Antichrist*, and not *Ierusalem*: For is not this *Beast* *Antichrist* himselfe? *Bellarmino* granteth this also, and the truth will wring it from him, though he would not give it, as we shall see. But he affirmeth that *Antichrist* shall hate *Rome* out of the 16. verse beneath, thus acknowledging the *Beast* to be *Antichrist* very rightly, but how truly he hath spoken that of hatred of *Rome*, we shall examine it when we come to that place. We have, and hold these two things out of his confession, both that this *whore* is *Rome*, and that the *Beast* is *Antichrist*.

Out of which it must needs be gathered, that *Antichrist* shall have his *Beastly* denne at *Rome*, seeing it is the *Beast* itselfe, upon which the *whore* is carryed; doth not the *Holy Ghost* shew that there is a great conjunction and affinity of both these of the *whore* to the *Beast*, by sitting on him, of the *Beast* to the *whore* by bearing of her. There is no man that will not say, that the man is very neerely joined to his horse which he rideth on. Certainly, if *Antichrist* should raigne at *Ierusalem*, *Rome* that is set so far out of the *Saddle*, should walke on his ten toes poore and base, which had so little aide from the Emperours, after that they rooke themselves to *Bizantium*, where they were nothing so far off. Secondly, as touching the time, how absurd is this distinction, that heathenish *Rome* should be the *whore*, in the first three hundred

yeares after *Christ*; but *Antichrist* the *Beast*, should not come till three yeares and an halfe before the last day? Shall shee ride upon the *Beast* that was not borne, no, nor conceived for an exceeding long time after? Or shall the *Beast* when hee shall come, carry the whore that was dead to many Ages before? For shee shall leave to bee the *whore* a thousand three hundred yeares, and wee know not how many more, before *Antichrist* shall come forth into the world.

These are dreames, yea monstrous conceits of bearing and riding in this sense. The *Holy Ghost* hath taken away from you every such shift as this, when as he coupleth these two things together with so inseparable a connexion, whereby he forbids us both to seeke for *Antichrist* any where, save at *Rome*, and not to judge her to be this whore at any other time, then when *Antichrist* shall have his *Sea* there. These two things are to be joined together necessarily, both in place, and time. But when shall this time begin? For this is a matter that is yet to be doubted of.

Namely, when shall we see the *whore* carried upon the *Beast*, and through his power, authority, and helpe, placed in dignity, and lift up on high? This thing will *Leo* confesse to be done, (though I should say nothing of it) in his first Sermon touching the birth day of the Apostles, then when the *Popes* were in highest authority, and *Rome* began to be aloft, through the opinion of her Religion. O *Rome* (saith he) that art made the head of the world through the *Holy Sea* of *S. Peter*, thou rulest more largely through divine Religion, then through any earthly dominion. For though thou hast enlarged the Priviledge of thy Empire by land and Sea, being amplified with many victories; yet that is lesse, which thou hast had subdued to thee by marke labour, then that which Christian peace hath brought under thy power. So *Prosper*.

Therefore this one common Type affordeth us a necessary argument, that *Antichrist* hath both his *Seat*, and his Kingdom, at *Rome*, which one argument were enough to take away all controversie, if men did not love themselves better then the truth, and would never leave barking against it, before their mouths were altogether stopped, wherefore the *Holy Ghost* doth not here stay himselfe, but goeth on to other more cleare arguments, that they whom the morning light will not suffice to make them see the truth by it, might have the Sun at noone day to be their helper, if perhaps, they will then be brought to see it.

The Woman and her *Beast*, that shee sitteth on, being thus declared, he doth afterwards come down to handle each of them severally, and first he cometh to the *Beast*, which is described by his colour, his names of blasphemy, his heads, and his horns. His colour is like *Scarlet*, being made red of a *Scarlet* die. Wherefore this *Beast*, is hereby made honourable, as glistering with the same colour, that *Kings* shine in, and he is made no lesse wicked and bloody. For this same colour is used to set forth most grievous sins. If your sins were as *Scarlet*, saith *Iay*, Ch. 1. 18. Not only, because it is a deep colour, that cannot be washed away, but especially, because of their cruelty in shedding of blood, which sinne seemeth to be most horrible of all the rest, who seeth not that this *Beast* is at *Rome*, where the *Pope* sitteth, whose feet *Kings* kisse, and who killeth *Christians* that will not acknowledge his Divine power, and that most cruelly; both in the *City*, as also, through the whole justification of *Rome*? It was not without cause, that this colour hath above the rest pleased the Court of *Rome*, which was thus ordered, indeed, by Gods providence, that so the *Scarlet Fathers* might give a visible argument unto the world, that they are this *Beast*, concerning which matter, see what *I. beed. Beza* hath written in a most elegant Epigramme.

Rome

*Rome is the seat of Peter,
Which in honor Passorall
Is made of the world head.
Was by the right Martiell
She doth not possesse, yet show
By religion holdeth free.*

Secondly, this *Beast* is full of the names of blasphemy, how happy an increase is here made of an unhappy matter? Erewhiles, the heads did wear the names of blasphemy, Chap. 13.1. Now, the whole body is full of them. And indeed, the Popes supremacy was the chiefest blasphemy in the beginning, and then, for it was meet to have the name of blasphemy carried on his head, but time did add new blasphemies to this every day, which grew daily by heaps, till at last the matter came into the hands of the Council of Trent, and to the Masters of Controversies, by whose helpe the *Beast* is now all covered over with most detestable errors (the whole Sea of Doctrine, being turned by them, into deadly and filthy blood, as hath been said Chapter 16.3). So that a man can see no part of him free from strange and horrible blasphemy. Let the indifferent judge consider of those so many, and so foule, and fearefull errors, as Bellarmine defendeth in his three great volumes, and that with the allowance of the Pope, and then let him tell us, with a good conscience, whether he find not, every haire almost of this *Beast*, stained with some notorious blasphemy.

Thirdly, This *Beast* had seven heads and ten hornes, the meaning whereof shalbe taught us out of the Interpretation of the *Angel*, which he will bring straight waies. In the meane time, it may appeare by this, that this *Beast* is the same, with that which we have seene, Chap. 13. And that it is the former of those two. For the *Second* is said to have two hornes onely in the 11. verse of that Chapter. Here the Holy Ghost maketh mention but of one *Beast* onely, because both those there spoken of, do make but one *Antichrist*, as we have shewed on that foresaid Chapter, here also he mentioneth the former *Beast* onely, because it is his purpose, to set *Antichrist* intirely before our eyes, from his first beginning. Halfe of whose portraiture onely, the *second Beast* did represent unto us: as also, because that now, in these last times, wherein the *Beast* should be fully laid open, the Whore of Rome should rely more upon the Civill authority of the Pope, whereof that former *Beast* was a Type, then upon his spirituall power, which is represented by the *second*. We see at this day, that the Patrimony of Peter is of more force and estimation with Papists, then the doctrine of Paul, of which they make a vizard to cover their filthinesse with, and we see also that neither, Spaine, nor France, nor many other people do care a rush for Rome, but onely, so farre forth, as she may serve to advance, and advantage them by her authority. No man is ignorant, that Italy hath now for a long time, despised her at her own doores, whereas it can endure to have her worshipped, for foraine nations, like a God. For these causes therefore, is the former *Beast* spoken off, onely in this Chapter.

Francis de Ribera the Iesuite, labours to prove that this *Beast* here spoken off, is not either of those which are described in the 13. Chapter, but some new one, that was now first of all seene of Iohn. And why so, I pray you? because, saith he, there is no article prefixed before the woman, or the *Beast*, as it is wont to be done in matters that be well known. Indeed, it is certaine, that if he should conclude hence, touching a new representation, wherein they do now appeare, first of all, that which he saith, should be of some moment, but seeing he gathereth, that neither of them, was simply, and absolutely extant before this, and that from hence, because they appeared not in this forme before, which is the onely thing, that the want of the article respecteth, he dealeth, either foolishly, or fraudulently, after the fashion

of Iesuites. For so we reade elsewhere, I looked (saith Iohn) and beheld a Lampe stood upon Mount Sion, Chapter 14.1. Where the Article is wanting also. What then, is this a new Lambe? if one should call it a new representation of him that stands upon Mount Sion, accompanied with an hundred and foure and forty thousand, he should not say any thing disagreeing from the truth, but it is the same Lambe, indeed, of which there was mention made before, Chapter. 5.

After the same manner, here is a new portraiture brought in, but not of a new person, as it is cleare by the woman, which being called the *whore* in the first verse, had the efficacy of the articles, which did shew that he speaks of the old *whore*. But now the same woman wants those articles, when she cometh forth with a new attire that was not seene before. The woman therefore, is the same with the *whore*, and this is the same *Beast*, which was spoken of in the 13. Chapter, having the same Sea, blasphemy, heads, hornes, worship among men, and that shall have the same eternall destruction also, as he is the cause of it unto others, and he partaketh with him in all his properties, save that some of these, should be more increased now in proceesse of time, and all of them, should be more in the view of the world, under this first *Veil*, then they were at first, when he sprang up. For now he appeareth full of blasphemy, which did onely take hold of his head before. Now, was that former *Beast* *Antichrist*, and shall not this be he, that is more blasphemous? Whose admirers also be reprobates, no lesse then they that admire the former *Beast*? What advantage therefore getteth the Iesuite, if when he hath sent the former *Beast* packing to Ierusalem, he shall leave this at Rome, that is farre more pernicious?

Vers. 4. And the woman was arrayed in purple and Scarlet. I So much of the *Beast*, now he shewed of what fashion the woman is, whom we shall see to be far more most magnifically. Touching which matter, Tertullian speaks well. She that deserved to be called a *whore* by our Lord, is set forth, as it were, with an habit fit for such a name. She sitteth in purple, with Scarlets, and Gold, and precious stones, which are cursed things, without which, a cursed and common whore could not be described. These things, saith he, but perhaps, a little too severely, in his Booke of the Attire of women. The woman's attire here is indeed royall and tryumphall, such, as Baltazar promised to them that could read the hand writing, he shall be (saith he) clothed with purple, with a Gold chaine about his neck, and he shall be the third ruler in this Kingdom, Dan. 5.7. So that this is an habite fit for her, that hath rule over the Kings of the earth, as it is beneath, vers. 18. 1, but purple were enough to declare her dignity? To what end is Scarlet also added? That her notorious cruelty, that is joined with her pride, might be noted out. She is of the same disposition that the *Beast* is of, which is like to the Dragon, who is red, with the slaughter of the faithfull, Chapter 12.3. There are many cities that are made famous in Histories for notable cruelty, but the dwelling place of *Antichrist* must therewith all flourish, as wel with Sovereignty in the highest degree, that so it might be knownen evidently, and discerned from all other Cities.

In both which respects, the Iesuits themselves cannot deny, that Rome beareth away the prize.

But to both these, Gold, precious Stones, and Pearles, are added, which besides her Majesty, do declare her most excessive riot, and prodigality, which is another marke to know this woman by. And indeed, who can reckon up the infinit expences that this City is at, in building, and maintaining, Temples, Theatres, Porches, Bathes, Palaces, Brooches, in forme of a Pyramid, Statues, triumphall Arches, private houses, and the rest of the ornaments thereof? The glory of all the world, is heaped up together upon this one City, which was taken away by spoile from many other, to let go matters of old, what an infinit summe of

mony

mony did *Sixtus* the fifth lay out of late upon a Conduit, which he built upon the *Quirinal Hill*, in the year 1588. It is reported; that two hundred and three score thousand *Crownes* were spent upon this matter. And it was no necessity that did wring this Charge from the *Pope*, but it was done for his pleasure only, that he might keep more pleasantly on that hill in the Sommer time. The *Vatican Library* that was repaired by the same *Pope*, did perhaps stand him in little lesse, yet the same man brought in fifty hundred thousand crownes of Gold into the new treasury, which he built on *S. Angelos castle*, that so we might know that the *Pope* was not yet brought to beggary.

But yet this *Gold*, and these *precious Stones*, seeme not onely to serve to nourish excess, and riot, for *Rome* was farre more prodigall, and wealthy, in ancient daies, then it is at this day, and to what end should he now upbraid her with her immoderate *Pride*, and pompe, of which he said nothing, when as he exceeded this by many degrees? But rather, these things are notes to know whose wealth she should rely on, for maintenance of her state in these last dayes; for we shall see beneath, *Chapt. 18. 21.* That *Purple, Scarlet, gold, precious stones, and Pearles*, are among those wares of Merchandize, by which *Spaine* is signified. Wherefore this decking of the woman may serve to that purpose, that it may shew, that *Rome* should brag, and relye most of, and upon the *Spaniards*; and, at the time when this *Viall* should be poured upon the *Thron*. Otherwise, the *Holy Ghost* would have mentioned former Ages, when her attire was more sumptuous, and curious. And is not *Spaine* now, at this day, the Chief prop to uphold tottering *Rome*, as it hath been ever since *Charles* the fifth?

If any man be ignorant hereof, let him know at length, that the matter stands so; and that by the testimony of *Clement* the 8. who is *Pope* and *Pilot* of the *Church* of *Rome* at this day, who being to create some new Cardinals of late, in the yeere 1596. did protest before in this manner, that although he made this creature of himselfe, by his own proper motion, yet he could not deny, to do this office to the *King* of *Spaine*, to create some *Spanish* Cardinals also, because he is the *Prope* of the *Catholiks Religion*, who ought not to have so much denied unto him now, in this decrepit old Age of his, but he should rather be gratified, and satisfied in this matter, as *Janſonius* relates in his *Italian Historie*. This then is the reason of this arraying of the woman, that is proper to this time, which *Iohn* marvelleth at, for the newenewesse of it, beneath *vers. 6.*

She had a *Golden Cup* in her hand. Now is her ugly filthinesse laid open, which is double, the one is that, that she useth towards those men that be well known of her, and of speciall note, and worth; whom she doth, as it were, speake unto by name, and reacheth them the *Cup* of her fornication, the other pertains to those that she knoweth not, whom she allureth by her name, that is written in her forehead, in the next verse. For she is desirous that none should scape her snares. She cometh forth with a *Cup*, as with an Instrument fit for the fulfilling of her lust, even as of old, every one did openly beare in his hand at *Rome*, the badge of that Art which he professed. For the *Holy Ghost* hath recorded her wine of fornication now already, and drunkenes, and gluttony, are most fit bellows to stirre up filthy lust. Whence it is, that the *Harlot* in *Salomons Proverbs* 7. 14. Telleth the *Yongman* of her daunties which she hath ready for him. This *Cup* therefore she hath in her hand, reached forth to the renowned *Kings* and *Princes*, to whom she sends *Cardinals, Jesuits*, and other *uncleane Spirits* of that kind, in ambassage, to draw them unto, and to detain them in the fellowship of her *Romish* Idolatry. In which point, the most ardent diligence of *Rome* is known to all men, who spareth for no labour, or cost, so she may enveigle these men to commit this detestable whoredom with her. Which, that she may the better do, the *Cup* is golden, very precious abroad and in the esti-

mation of men, the *Romish impiety*, being commended with all pompe of words, for the consent it hath, for multitude, antiquity, perpetuall succession, the very *Charme* of *Peter*, and such goodly colours as these, to varnish her over with, that so she might seeme more precious, then any *Gold*, to simple people, and might, by that meanes, deceive them. But this *Cup* is full of abominations, and filthy fornication with it, that is, if her doctrine be tried, examined, and tipped up to the quicke, nothing is so filthy, but this doth surpasse it, in fowle and loathsome filthinesse. For to the end the *Holy Ghost* might expresse the unspeakable filthinesse thereof, he hath made choise of such a kind of nasty matter, as shame will not suffer a man to name. In one word, this whore is of the kind of those men, who are called *Borborige*, of their miry filthinesse, whom *Epphranius* and *Oecumenius* in *Penario* on *Juda* speake of.

Vers. 5. And in her forehead was a name written, a *Mystery*. Another kind of filthinesse is that, whereby she beareth her name upon her forehead most impudently, and proclaims, that she is a common harlot. She would have no man passe by her unknown, and uncalled on, but would have men know by the Title, where they may turne in to a harlot. It can hardly be expressed, of what monstrous lust, those little *facing* and *fance belles* brothelhoues were instruments, which this same whore of *Rome* did use of old, which *Socrates* recordeth, *Book 1. Chap. 18.* But this name written, goeth beyond that impudency. For they were sometimes silent, and they suffered the senses to take some respite from the filthy interrupter, and disturber of men, this Title giveth no rest to the eyes, always running into them, & solliciting men to filthinesse. She doth not then think it enough to declare her profession by her habit, unless she do also carry this cognizance on her forehead, that so this Iuy bush might make her wine saleable. Impudency. Harlots were of old, covered with a vail, and doest thou boast of thy filthinesse with an open forehead, and a Title written upon it? But what is this name? Not this word *Mystery*, as it seemeth, for *Aretas* joined it with the verbe (written) without any note of distinction, after this manner, and upon her forehead she had a name written, *Mystery, the great Babylon, &c.* As if *Mystery* were the substantive for the adjective, full of mysticall matter, as if it were said, and upon her forehead there was a mysticall name written, *Babylon, &c.* Certainly, the construction requireth, that some noun, being joined with another without an article, should supply the place of that which the Logicians call, *Predicatum*, thus, and she had a name written in her forehead; which is a *mystery*.

Out of which it doth appeare, that *mystery* is not to be written with a great *M*. in the beginning; as if it were a part of the name, and of the cognizance of the whore, set on her forehead, but that it is to be read jointly with those things that go before the name. But the meaning of it, is all one; how ever it be set; teaching us, that some secret, lurketh in this name, which is to be interpreted otherwise, then it is commonly taken for, and maketh shew of. Wherefore the name written on the foreheads, is the whole connexion of these words; That great *Babylon*, that mother of fornication, and abhom nations of the earth. But (may I now say) there is no City that doth boast of her selfe, to be such an one, in expresse words. Neither doth the *Holy Ghost* say so, but he teacheth, that this is her true name, which *Iohn* saw written on her forehead, in so many letters, and Syllables, howsoever it is, the true *Babylon* should have a name written on her, which should signifie this selfe same thing, with other words, by a *mystery*; Namely, *Rome* the Emprisse of the world, the Pillar of truth, the looking glasse and patterne for all Churches to behold, from whose statutes we must not depart in any case, whatsoever be ordained. *Distinc. 19. Enumvero.* This is that name, painted with great letters, on the forehead of the

the whore, the meaning whereof, if a man will diligently search into, he shall see, that it cometh all to one by a mystery, with that which *Iohn* saw. For whatsoever ancient corruption either hath been of old, or is yet remaining in these *Western*, and *Northern* Churches of ours, all that hath flowed wholly from *Rome*; in which respect she calleth her selfe vauntingly, the mother of the Churches, but she may be called, a *Stepmother* rather, which hath mingled a Cup full of deadly Henbane to her daughters. Such therefore is this name, which yet remaineth mysticall, is this last Period, as the *Holy Ghost* doth declare plainly, by prefixing this word *mystery* before it, and therefore neither shall it be manifest now unto all men, as we may see in the *Papists*, who adore this name, as if it were that most Holy name, *Holiness* to the Lord. The *Iesuits* do against their wills confesse, that this *Babylon* is their *Rome*, as we have seene a little above, and yet what windings and starting holes do they seeke, whereas their *Papish* filthynesse, and impiety may slip away? *Bellarmine* will have the *heathenish Rome* to be understood, such as it was of old, under the Emperours, that were the enemies of the Christian profession. *Francis Ribera*, had rather have the time to come respected, when the *Pope* shall be driven out of *Rome* by *Antichrist*, as he dreameth.

Thus are these men blinded, in understanding this name, which soundeth any thing rather unto them, than that which it is in truth. But we have shewed sufficiently, that these forgeries of theirs, are no lesse *poppish* and foolish, then they are pernicious to those that do reverence them; and those things which follow in this Chapter, shall make it yet more manifest, that there is no other *Babylon* mentioned here, then that *Papish Rome* that is extant at this day, and that in such a fashion as it now is, and hath been for many Ages past. For did ever the heathen Emperours, labour to impose their *Romish* Idolatry upon the nations that they vanquished? Or if they had striven to do it, could this impiety have had any mystery in it? It was manifest, that the heathenish superstition was execrable in the eyes of the Christians; but this *Babylon*, should infect Christians, with the contagion of her superstition, which cannot agree to any other *Rome*, but that which is *Papish*.

But let it be some thing to come, and admit, that the *Pope* shall be driven thence, and that all impiety shall openly rage and range abroad there, which thou must needs confesse (o *Ribera*). Where then shall this *Mystery* be? Who is there that cannot perceive excessive wickednesse joined with the like impudency? That therefore which you saine, is quite contrary to all likelihood of truth. This *Babylon* is that *Rome*, which should deceive her followers with a shew of piety, which should be called the *Holy City*, and should possesse the Court of the Temple, as it is, *Chapt. 11. 2.* Which shew, unless it did now gull and delude you (o *Papists*) I could not so well know her to be *Babylon*, but your peevishnesse, whether it be upon knowledge, or ignorance, brings most evident credit to this Prophecy. Let us then take that from hence, which the words do give us, and let us conclude, that the whore, neither doth, nor shall wage open warre against *Christ*, but that she doth, and shall oppugne him closely, and privily by a *Mystery*. The which thing, what force it hath to finde out *Antichrist*, we shall see afterwards.

6. And I saw the woman drunken with blood. The third property is her notable cruelty, in that she doth wholly overflow with the blood of *Martyrs*. Yea, this is she that killed our Lord *Iesus*, as it is above, *Chapter 11. 8.* So that it is hard to say, how much Christian blood, the wicked Emperours shed, after that there was made an onset to their cruelty from thence. What slaughter soever was made, through the whole world almost, that proceeded either from the Edict, or the provoking and allowance of this City. It cannot be expressed, how many and great wretches, the horrible *Popes* have stirred up in the ages

following, who have set all the *Kings of Europe* by the eares together.

And besides, the massacres that were made by publicke wars, how many holy men have lost their lives, because they, and *Rome*, could not jumpe together in one minde? For which cause, they were proscribed for hereticks, and were consumed with the tormenting flames of fire. It treades in the same steps at this day; as it appeareth, by that execution which it made lately in the year, 1595. upon a certain Englishman, for striking to the ground their sacrilegious sacrifice of the Altar, out of the hands of the *Arch-Bishop of Ambrosensis*. For after they had cut off his right hand, and had scorched the rest of his body in sundry places, with burning torches, while hee was dragged through the City by his executioners, at last, they burnt him alive, over against the Capitoll.

At length, behold (o ye Englishmen) whether it is that ye fly over for, whatsoever cause, namely, to that place, where so great impiety rageth, that if so be that ye have any seed of election remaining in you, you will chuse rather to die a thousand deaths, then to give any toleration to it with your silence.

Is not the same *Rome*, the forge of Rebellions, and the slaughterhouse of Christian Princes, at this day? Certainly, this *Council*, that is made of a company of furies, doth first decree the killing of Princes, and then it sends out the *Iesuits* underhand, that are a crew of cut-throats, and poisoning villains, who do bring their wicked decrees into execution, by any means they can devise. It were an endless labour to go through all thy butcheries, o *Rome*. Thou art drunk indeed with blood, tumbling thy selfe in thy own surfeit, which thou hast parbraked with excessive quaffing of blood.

Now therefore, all these common properties being joined together, do shew unto us such an whore as this, namely, one that is increased and sustained by the *Beast*, one that is Prince-like, rich, glistering, that great Mother City, and spiritual *Babylon*, the Princess of all superstitions, yet, one that doth deceive men cunningly with her juggling sleights; and lastly, a cruel killer of the *Martyrs*. All which, if they can be found no where els together, but in *Rome* alone, let us take notice of the City that is to be condemned, and let every one take heed in time, how he have any society with her, least that he perish together with her, in her destruction, that is now shortly coming upon her.

And I marvelled. Thus farre of the typicall description. Now he passeth over to the Interpretation of it, the occasion whereof is set down in these words. But how is it that *Iohn* marvelleth, whereas this is the property of cursed men, beneath in the 18. verse. This marvailling is full of indignation because of that so great felicity of the wicked harlot, whose just destruction should have been seen in her first conception, or at least, when she was in her cradle. But as for wicked men, they admire her, with a kind of worshipping of her, out of an opinion of a certain excellency of hers, even as they are said to marvelle after the *Beast*, *Chap. 13. 3.*

But was he ignorant of the *Beast*, which hee saw, *Chapter 13. 2.* No such matter; Neither is hee said to admire the *Beast* alone, but as hee was joyued with the woman, both which he had not beheld before in this new portraiture, and this setting out of them in so full and complete manner.

And who is there that would not bee astonished, to see that the Throne of the Dragon, which *Iohn* saw, to be made a sheepfold of *Christ*, in some sort, after that the Dragon was thrust out thence, could rise up againe, to this height of impiety? But wee must not sticke, in the person of *Iohn* onely, who doth now beare the common person of the faithfull, but wee must understand, that certaine Godly men that live under the *fift Vial*, considering the horrible blasphemy of *Rome*, which they have tried and knowne most undoubtedly, and thinking withall, of this felicity

of hers, of what kind soever it is, should wonder with themselves exceedingly, how it could be, that so great impiety should remain unpunished so long, and this wondering of his, moved the Angel to take upon him the full opening of these things.

7. *And the Angel said unto me, wherefore dost thou marvel?* The interrogation containeth in it a certain reproof of mens negligence, and silliness, as if he should say, unless men had shamefully scorned to observe the former times, they should have had no need to wonder at the *whore* now, because they see her to flourish, with this kinde of felicity, such as it is. But *our mercifull Father*, who pardoneth all the faults of his children, for Christs sake, doth forgive this carelesse of theirs also. And therefore he sends his Angel, who may make the whole matter most plaine unto them: For this is that effect of the words following, *I will tell thee the mystery*, &c. Whereby yet he intimateth, and that not obscurely, that the interpretation also it self, should not be clearly known of all men, but that it should remaine hidden still from men of feared consciences, as we saw above, at the 3. and 5. verses.

8. *The Beast which thou sawest.*] The first interpretation is of the Beast, and that, first in regard of his whole Person, as we have distinguished it in the Analysis, whereby his diverse estate is declared, according to the four changes of the times, such as he should be now, at last, known to be most plainly under this *Vial*. The first time is that, wherein he was, the second, wherein he was not, the third, wherein he arose out of the bottomlesse pit, the fourth, wherein he shall goe at last into perdition. As touching the first, it is not to be understood of any time, which were before *Iohms* age, or before this Prophecy was revealed unto him.

For the Angel doth flatly affirme, that this Beast was not come yet, verse 10. That is, that he was not extant as yet, when *Iohn* received this Prophecy, but that he should receive power at the same houre, with the *ten Kings*, who were not come to their Kingdom as yet, in *Iohms* time, verse 12. Therefore this Beast is not properly the Devil, as some of the ancient writers interpret it, which *Ribens*, the *Iesuite* catcheth at greedily. Of him it cannot be said, that he was not yet come, or that he had not received power as yet, whose Kingdom did both then flourish most of all, yea, it flourished before *Christ* came in the flesh. We shall see afterwards, that the first birth-day of the Beast, is to be referred to that time, wherein the Dragon was thrust out of heaven, and gave him his Throne. And so the forty two moneths, wherein he did exercise his power chiefly, which is the same space of time, with that of the woman lurking in the wilderness, and wherein the two Prophets were clothed in sackcloth, did challenge the same beginning with this birth-day of the Beast, Chapter 13. 5. And 12. 6. and 11. 2. Which we have shewed, to have fallen out about the time of *Constantines* inaugurating into his Kingdom, many ages after that *Iohn* departed out of this life. From which beginning the first article noeth, that the time was, when the Beast flourished for a certain time, namely, from the end of the publike persecutions by the open enemies; whom the puissance of *Constantine* the great put to flight.

The second Article teacheth us, that after that happy tranquillity, that the Beast had long enjoyed, a new tempest arose, which did afflict the Beast so vehemently, that men might well, and justly say, that he was once of old, but he was not now, as whom they might think to have perished utterly in those troubles, as it came to passe, after that time of peace and breathing, which he had under some few Emperours, (during which time, the authority of the Pope of Rome had grown marvellously) when as the invasion of the Barbarians, did miserably vex all Italy, did waste Rome it self horribly, which was the Throne of the Beast, and cut off the Popes authority, that had grown rauke, and riotous, even to the

root almost. Might not men have cried out at that time, and have said by right, that the Pope had been, but now was not, when as they might think, that not onely his authority, but his Seat also was quite overthrown, and past hope of recovery.

This second time was called, his wounded head, Chap. 13. 3. Which brought with it the knowledge of his former estate, whereof there could be no knowledge till this change happened. But yet the Beast lay not for ever in this overthrow, but he got up, and out of it againe, as the third article teacheth us, he ascended out of the bottomlesse pit, which came to passe, when hee put forth his hornes againe, after that Tempest brought in by the Barbarons people was blowne over. This article contains in it, both the healing of the wound, by *Iustinian* and *Phocas*, as also his uprising out of the Earth, by *Gregory* the second, of both which we have spoken, Chap. 13. 3. 11. and 11. 7. and 9. 2. 11. This *Gregory* exercised that power, which his ancestors had obtained from the Emperours, yet farre greater, being become, not onely, an universall Bishop, but also a Sovereigne commander of all commanders, Dictator-like, one that could give, and take away the Empire, at his pleasure. It is enough to note out the first beginnings of matters in this place; we have shewed elsewhere, who was the first Pope that conferred upon men the name of the Emperour over the western people. Then therefore did the Beast plunge up out of the Pit, when the Popes had gotten this earthly power to themselves, as we have shewed, Chap. 13. 11. Which earth he calleth, the bottomlesse Pit here, as it is also called elsewhere, as Pl. 71. 20. *Thou makest me to arise out of the bottomlesse places of the earth*; And so much of the third time.

The fourth is, he shall go into destruction, which teacheth, that this new revived dignity shall not remain for ever, but that it is to be diminished by litle and litle, and to be wasted leisurely, till it be quite extinguished at length; as we have heard before, in the second chapter, that *Isabell*, the paramour of this Beast, lay sicke, and languishing with an incurable consumption, even as we see at this day, it is come to passe both in Rome, and in the Pope, but their funerall and exequies remaine to be kept as yet, and this Revelation will teach us afterwards, at what time that shall be. These are the foure notable changes, by observing of which, the Beast might be clearly known of men that are not wilfully blind, as out of which, we have a most strong argument, both of the time when Rome is the whore, and of the person of Antichrist.

For that City is the whore, wherein Antichrist reigneth, that is, the Beast which was, which was not, which ascended out of the deepe, and which shall goe into destruction. But Rome is the City, wherein from the time of *Constantine* the great, the Pope reigned, which was, which was not, which rose up out of the deepe, and shall goe into destruction.

Therefore Rome is the whore from *Constantines* time, and the Pope of Rome is the Beast, and Antichrist, from the same time, in whom we see all these changes to be at this day, as farre as it can be, while he is not quite carried away out of this world, into the bottomlesse Pit of Hell, from whence he came; whence we conclude, that it is not to be doubted, but that he is that adversary, that man of Sinne, that great Antichrist, whom we ought all of us to fly from, and to abhorre, and so wish, and worke him destruction with all our might. If any man think, that the Beast cannot be known before his last dismal doomsday (which is to know him too late) let him observe, how the Angel stayes himselfe in the third Article, in the end of the verse, saying; *seeing the Beast which was, and was not, and yet is*, whereby he teacheth us, that there may be certaine knowledge had of him, at the time of the third change.

And the inhabitants of the earth shall marvelle.] Namely, by giving all honour and obedience unto him, being dazzled with the glittering shew of his false dignity, which was called before *marveling after the Beast*, Chapter 13. 3.

And.

And yet, least we should think that all men are to be carried headlong into this damnable sinne of *honouring the Beast*, he reckoneth up the *inhabitants of the earth* onely, among this true, namely, the Citizens of the counterfeit Church, whose names are not written in the *Book of life*. Now therefore, consider in Gods name, (O ye followers, & favourers of the Pope, and popery) how much it concerns you to trie what ye can do, to cleare your Pope from having any affinity with this *Beast*? For if he be found to be covered in his skin, (which this Chapter will make clearer, then the light at noone day) you are utterly undone, all the sort of you, unlesse you will fly from him, and avoid all comforting with him, asfoone, as may be. I beseech you, as you tender your own salvation, lay aside all hatred, prejudice, and bitterness of affections, and then weigh the matter with me in equal ballances. The matter is great, that you, and we, stand upon, and deale in, either the winning, or loosing of eternall life.

Do ye not see the Pope, and the *Beast*, to tread in the same steps continually hitherto? Marke the things that follow after, we shall find both of them still go on together in the same track, which the *Holy Ghost* hath chalked out, and that hand in hand, and with equal paces. But it may be, you will cry out, that this is a new interpretation; But do not offer to bind the *Holy Ghost* to bee at your command, and pleasure. It is he, that sorteth out the measure of knowledge to every time, according to his own good will, and that most wisely.

Consider rather the consent of the whole Prophecy, which will give most plaine and evident prooffe of its own authority, and certainty, and count that to be most ancient, which ye shall find to bee most true. Why do you suffer your selves to be deceived with the names of the Fathers, whom the most certaine event doth teach, to have been exceedingly blinded with error, in the most places of this book of the *Revelation*? This is the notorious cunning, and coulgeage, of the *Jesuits*, to call those men chiefly to witnesse, and to cite those interpreters, with whose venerable ignorance, they might hide and cover the *Popes impiety*; while those ancient Fathers lived, which was either before *Antichrist*, or straightway after, and from the time of his infancy, they could not be much endangered by him. They understood sufficiently, that which availed them to their salvation, God would have all other matters to be wrapped up from them in darknesse, till the time fore-appointed came, that Reprobates seeing, should not see, and so the way should be made to fulfill his Holy and just decree. Awake therefore (O ye popish people) awake you that lie, and have been lying, so long in so dead a sleepe, and at length open your eyes, to behold the truth that shineth so brightly. Which if you shall behold to glister more gloriously, then it can be obscured with any dusky Cavills and delusions, that the *Juggling Jesuits* can cast upon it, remember that, which is here againe inculcated by the *Holy Ghost*, that all they who shall admire and honour this *Beast*, are not written in the *Book of life*, and then looke well about you, as the waightinesse of the matters requireth of you.

Let me likewise admonish you (O my brethren, in a few words, for so I account of you, while there is any hope left of your repentance) who change your Religion, and turn Catholiks, in lesse then two or three dayes, yee are so giddy headed, and new fangled, you think it to be fine sport, to revolt from the *Truth*, to the *Pope*, but take heed, least in good earnest, ye cast your selves into Hell for a pastime; what will ye wilfully dash out your own names out of the *Book of life*? Ye make shew as if you would be made *Catholikes*, but consider, that those whom you call and count *Catholiks*, are called and counted *flat reprobates* by the *Holy Ghost*, unlesse they will get them packing away at length, and that in all hast, out of the *Popes Campe*, whither you play the runnagates out of the *Campe* of your *Captaine Christ*, and that, as

you pretend, for salvations sake. But this pretended plea of seeking salvation by this your revolt, is but a toy; I know where your shoe pincheth you; you cannot live at home but in poverty, or disgrace, and infamy, it may be, for some of your lewd pranks you have plaid here, or els, you cannot brook to see others preferred and esteemed above you. But what can you gaine by it, if you get the largest, and most ample reward, for your labour, that can be given you in this world, if you shall cast away your soules for ever? What infamy can be greater, then to be enrolled among the *beard of Goates*, that are to bee awarded into everlasting fire? Or who is there that may not think himselfe esteemed, and honoured enough, that is numbred among the *Saints*, and *Sonnes of God*? Consider of these, and the like things, I beseech you, and do not think it a light matter to forsake the true God, and to make a league of amity, and fellowship, with the *Devill himselfe*. Behold also, you that harbour *Jesuites* and *Priests*, so gladly in your houses, what pestilent vipers you nourish in your bosoms. Whatsoever he is that would reconcile you to the *Pope*, and so would make you to be his confederates, he goeth about certainly to tumble you into the bottomlesse Pit of Hell. Whereof the *Pope* is the *Angel*, *King*, and *Key-bearer*, whose name is therefore called in all tongues *Destroyer*, yet destruction it selfe, as we have heard before, Chapter 9.11. And this name doth notably agree with that name, the *sonne of perdition*, which is given him, 2. Thess. 2.3. How wretched a course is it to seeke to loose eternall life, without all per-adventures, and that to avoid an uncertaine danger in this life?

Do not measure and waigh the matter any longer, which is of such importance, and consequence, rather by the *Jesuits* coloured lies, then by the perfect square of the truth it selfe, which is so manifest. Neither be so obstinat, as to despise my counsell and advise. I am an adversary onely to your errors, I desire from my heart to have your persons saved by *Iesus Christ*. Examine what I say, I desire to be beleevd upon no other condition; And if upon trial, you finde matters to be so for certaine, as I say, then take notice of the subtill serpentine sophistry of the *Jesuits*, thrust out from among you these hellish suites, curse these detestable, and pestiferous fellowes, and all the broode of them, to the Pit of Hell, behold your own danger, and if you have any care of your Salvation, at length and at last, be wise, and wel advised.

From the foundation of the world.] So before, the eternall decree touching the death of Christ, and touching the force and efficacy thereof, was signified by these words, Chap. 13.8. Now the same kind of speaking, noteth out the eternal election of those that shall be saved, which two things are most neerely joined together.

Seeing the *Beast* which was, and which is not, and yet is.] These last words, and yet is, seeme to be read thus, and he is present. The difference of the readings is, that the words of the common reading signifie unto us, that the *Beast* was remaining alive in that discomfort which he suffered; as if it were said; although he be not extant in the opinion of men, yet he is, and so both the members are referred to the same time, as before *Iohn* saw one of the heads wounded, as it were, in a deadly manner, which yet was not quite cut off and killed, Chapter 13.3. The other reading, noteth out the third time more manifestly wherein the *Beast* should revive againe, after the calamity which light on him was passed over, which *Arcas*, *Complutenis*, and other bookes do plainly distinguish, who read it thus, and he shall be forthcoming, and so *Primasius*, he shall come, or he is to come. Yet that former reading of *Theod. Beza*, may carry this same meaning also. Though the *Beast* was not erewhiles in mens opinion, yet now he is. And so the words are to be taken in this sense, that they may have reference to the *Beast*, as he commeth forth of his Calamity, nor as he lieth still in it

of hers, of what kind soever it is, should wonder with themselves exceedingly, how it could be, that so great impiety should remain unpunished so long, and this wondering of his, moved the *Angel* to take upon him the full opening of these things.

7. And the *Angel* said unto me, wherefore dost thou marvel? The interrogation containeth in it a certaine reproofe of mens negligence, and sillinesse, as if he should say, unless men had shamefully scorned to observe the former times, they should have had no need to wonder at the *whore* now, because they see her to flourish, with this kinde of felicity, such as it is. But our mercifull Father, who pardoneth all the faults of his children, for Christs sake, doth forgive this carelesse of theirs also. And therefore he sends his *Angel*, who may make the whole matter most plaine unto them: For this is that effect of the words following, *I will tell thee the mystery*, &c. Whereby yet he intimateth, and that not obscurely, that the interpretation also it selfe, should not be clearly known of all men, but that it should remaine hidden still from men of obscured consciences, as we saw above, at the 3. and 5. verses.

8. The *Beast* which thou sawest.] The first interpretation is of the *Beast*, and that, first in regard of his whole Person, as we have distinguished it in the Analysis. whereby his diverse estate is declared, according to the foure changes of the times, such as he should be now, at last, known to be most plainly under this *Veil*. The first time is that, wherein he was, the second, wherein he was not; the third, wherein he arose out of the bottomlesse pit; the fourth, wherein he shall goe at last into perdition. As touching the first, it is not to be understood of any time, which were before *Iohans* age, or before this Prophecy was revealed unto him.

For the *Angel* doth flatly affirme, that this *Beast* was not come yet, verse 10. That is, that he was not extant as yet, when *Iohn* receiued this Prophecy, but that he should receive power at the same houre, with the ten Kings, who were not come to their Kingdom as yet, in *Iohans* time, vers. 12. Therefore this *Beast* is not properly the *Devill*, as some of the ancient writers interpret it, which *Ribens*, the Iesuite catcheth at greedily. Of him it cannot be said, that he was not yet come, or that he had not received power as yet, whose Kingdom did both then flourish most of all, yea, it flourished before *Christ* came in the flesh. We shall see afterwards, that the first birth-day of the *Beast*, is to be referred to that time, wherein the *Dragon* was thrust out of heaven, and gave him his Throne. And so the fourth two moneths, wherein he did exercise his power chiefly, which is the same space of time, with that of the *womans* lurking in the wilderness, and wherein the two Prophets were clothed in sackcloth, did challenge the same beginning with this birth-day of the *Beast*, Chapter 13. 5. And 12. 6. and 14. 2. Which we have shewed, to have fallen out about the time of *Constantines* inaugurating into his Kingdom, many ages after that *Iohn* departed out of this life. From which beginning the first article noeth, that the time was, when the *Beast* flourished for a certaine time, namely, from the end of the publique persecutions by the open enemies; whom the puissance of *Constantine* the great put to flight.

The second Article teacheth us, that after that happy tranquillity, that the *Beast* had long enjoyed, a new tempest arose, which did afflict the *Beast* so vehemently, that men might well, and justly say, that he was once of old, but he was not now, as whom they might think to have perished utterly in those troubles, as it came to passe, after that time of peace and breathing, which he had under some few Emperours, (during which time, the authority of the Pope of Rome had grown marvellously) when as the invasion of the Barbarians, did miserably vex all Italy, did waite Rome it selfe horribly, which was the Throne of the *Beast*; and cut off the Popes authority, that had grown ranke, and riotous, even to the

root almost. Might not men have cried out at that time, and have said by right, that the Pope had been, but now was not, when as they might think, that not onely his authority, but his Seat also was quite overthrown, and past hope of recovery.

This second time was called, his wounded head, Chapt. 13. 3. Which brought with it the knowledge of his former estate, whereof there could be no knowledge till this change happened. But yet the *Beast* lay not for ever in this overthrow, but he got up, and out of it againe, as the third article teacheth us, he ascended out of the bottomlesse pit, which came to passe, when hee put forth his horns againe, after that *Tempest* brought in by the Barbarons people was blowne over. This article containes in it, both the healing of the wound, by *Iustinian* and *Phocas*, as also his uprising out of the Earth, by *Gregory* the second, of both which we have spoken, Chapt. 13. 3. 11. and 11. 7. and 9. 2. 11. This *Gregory* exercised that power, which his ancestors had obtained from the Emperours, yea farre greater, being become, not onely, an universall Bishop, but also a Sovereigne commander of all commanders, Dictator-like, one that could give, and take away the Empire, at his pleasure. It is enough to note out the first beginnings of matters in this place; we have shewed elsewhere, who was the first Pope that conferred upon men the name of the Emperour over the western people. Then therefore did the *Beast* plunge up out of the Pit, when the Popes had gotten this earthly power to themselves, as we have shewed, Chapt. 13. 11. Which earth he calleth, the bottomlesse Pit here, as it is also called elsewhere, as Pl. 71. 20. Thou makest me to arise out of the bottomlesse places of the earth; And so much of the third time.

The fourth is, he shall go into destruction, which teacheth, that this new revived dignity shall not remain for ever, but that it is to be diminished by little and little, and to be wasted leisurely, till it be quite extinguished at length; as we have heard before, in the second chapter, that *Lezabell*, the paramour of this *Beast*, lay sicke, and languishing with an incurable consumption, even as we see at this day, it is come to passe both in Rome, and in the Pope, but their funerall and exequies remaine to be kept as yet, and this Revelation will teach us afterwards, at what time that shall be. These are the foure notable changes, by observing of which, the *Beast* might be clearly known of men that are not wilfully blind, as out of which, we have a most strong argument, both of the time when Rome is the *whore*, and of the person of *Antichrist*.

For that City is the *whore*, wherein *Antichrist* reigneth, that is, the *Beast* which was, which was not, which ascended out of the deepe, and which shall goe into destruction. But Rome is the City, wherein from the time of *Constantine* the great, the Pope reigned, which was, which was not, which is up out of the deepe, and shall goe into destruction.

Therefore Rome is the *whore* from *Constantines* time, and the Pope of Rome is the *Beast*, and *Antichrist*, from the same time, in whom we see all these changes to be at this day, as farre as it can be, while he is not quite carried away out of this world, into the bottomlesse Pit of Hell, from whence he came; whence we conclude, that it is not to be doubted, but that he is that adversary, that man of sinne, that great *Antichrist*, whom we ought all of us to fly from, and to abhorre, and so wish, and worke him destruction with all our might. If any man think, that the *Beast* cannot be known before his last dismal doome day (which is to know him too late) let him observe, how the *Angel* stayes himselfe in the third Article, in the end of the verse, saying; seeing the *Beast* which was, and was not, and yet is, whereby he teacheth us, that there may be certaine knowledge had of him, at the time of the third change.

And the inhabitants of the earth shall marvaile.] Namely, by giving all honour and obedience unto him, being dazzled with the glistering shew of his false dignity, which was called before marvailling after the *Beast*, Chapter 13. 3. And.

And yet, least we should think that all men are to be carried headlong into this damnable sinne of *honouring the Beast*, he reckoneth up the *inhabitants of the earth* onely, among this true, namely, the Citizens of the counterfeit Church, whose names are not written in the *Booke of life*. Now therefore, consider in Gods name, (O ye fellowers, & favourers of the Pope, and popery) how much it concerns you to trie what ye can do, to cleare your Pope from having any affinity with this *Beast*? For if he be found to be covered in his skin, (which this Chapter will make clearer, then the light at noone day) you are utterly undone, all the sort of you, unlesse you will fly from him, and avoid all consorting with him, as soone, as may be. I beseech you, as you tender your own salvation, lay aside all hatred, prejudice, and bitterness of affections, and then weigh the matter with me in equal ballances. The matter is great, that you, and we, stand upon, and deale in, either the winning, or loosing of eternal life.

Do ye not see the Pope, and the *Beast*, to treade in the same steps continually hitherto? Marke the things that follow after, we shall find both of them still go on together in the same track, which the *Holy Ghost* hath chalked out, and that hand in hand, and with equal paces. But it may be, you will cry out, that this is a new interpretation; But do not offer to bind the *Holy Ghost* to bee at your command, and pleasure. It is he, that fortheth out the measure of knowledge to *every time*, according to his own good will, and that most wisely.

Consider rather the consent of the whole Prophecy, which will give most plaine and evident proofe of its own authority, and certainty, and count that to be most ancient, which ye shall find to bee most true. Why do you suffer your selves to be deceived with the names of the Fathers, whom the most certaine event doth teach, to have been exceedingly blinded with error, in the most places of this book of the *Revelation*? This is the notorious cunning, and counterfeiting, of the *Jesuits*, to call those men chiefly to witness, and to cite those interpreters, with whose venerable ignorance, they might hide and cover the *Popes impiety*; while those ancient Fathers lived, which was either before *Antichrist*, or straightway after, and from the time of his infancy, they could not be much endangered by him. They understood sufficiently, that which availed them to their salvation, God would have all other matters to be wrapped up from them in darknesse, till the time fore-appointed came, that Reprobates seeing, should not see, and so the way should be made to fulfill his Holy and just decree. Awake therefore (O ye popish people) awake you that lie, and have been lying, so long in so dead a sleepe, and at length open your eyes, to behold the truth that shineth so brightly. Which if you shall behold to glister more gloriously, then it can be obscured with any dusky Cavills and delusions, that the *Juggling Jesuits* can cast upon it, remember that, which is here againe inculcated by the *Holy Ghost*, that all they who shall admire and honour this *Beast*, are not written in the *Booke of life*, and then looke well about you, as the waightinesse of the matters requireth of you.

Let me likewise admonish you (O my brethren, in a few words, for so I account of you, while there is any hope left of your repentance) who change your Religion, and turn Catholiks, in lesse then two or three dayes, yee are so giddy headed, and new fangled, you think it to be fine sport, to revolt from the Truth, to the Pope, but take heed, least in good earnest, ye cast your selves into Hell for a pastime; what will ye wilfully dash out your own names out of the *Booke of life*? Ye make shew as if you would be made Catholikes, but consider, that those whom you call and count Catholiks, are called and counted flat reprobats by the *Holy Ghost*, unlesse they will get them packing away at length, and that in all hast, out of the *Popes Campe*, whither you play the runnagates out of the Campe of your Capitaine Christ; and that, as

you pretend, for salvations sake. But this pretended plea of seeking salvation by this your revolt, is but a toy; I know where you shooe pincheth you; you cannot live at home but in poverty, or disgrace, and infamy, it may be, for some of your lewd pranks you have plaid here, or els, you cannot brook to see others preferred and esteemed above you. But what can you gaine by it, if you get the largest, and most ample reward, for your labour, that can be given you in this world, if you shall cast away your soules for ever? What infamy can be greater, then to be enrolled among the *beard of Goates*, that are to bee awarded into everlasting fire? Or who is there that may not think himselfe esteemed, and honoured enough, that is numbred among the *Samites*, and *Sonnes of God*? Consider of these, and the like things, I beseech you, and do not think it a light matter to forsake the true God, and to make a league of amity, and fellowship, with the *Devill himselfe*. Behold also, you that harbour *Jesuits* and *Priests*, so gladly in your houses, what pestilent vipers you nourish in your bosoms. Whatsoever he is that would reconcile you to the Pope, and so would make you to be his confederates, he goeth about certainly to tumble you into the bottomlesse Pit of Hell. Whereof the Pope is the Angel, King, and Key-bearer, whose name is therefore called in all tongues *Destroyer*, *yea destruction it selfe*, as we have heard before, Chapter 9.11. And this name doth notably agree with that name, the *sonne of perdition*, which is given him, 2. Thess. 2.3. How wretched a course is it to seeke to loose eternal life, without all per-adventures, and that to avoid an uncertaine danger in this life?

Do not measure and waigh the matter any longer, which is of such importance, and consequence, rather by the *Jesuits* coloured lies, then by the perfect square of the truth it selfe, which is so manifest. Neither be so obstinat, as to despise my counsell and advise. I am an adversary onely to your errors, I desire from my heart to have your persons saved by *Iesus Christ*. Examine what I say, I desire to be beleaved upon no other condition; And if upon triall, you finde matters to be so for certaine, as I say, then take notice of the subtil serpentines sophistry of the *Jesuits*, thrust out from among you these hellish suites, curse these detestable, and pestiferous fellows, and all the broode of them, to the Pit of Hell, behold your own danger, and if you have any care of your Salvation, at length, and at last, be wife and well advised.

[From the foundation of the world.] So before, the eternall decree touching the death of Christ, and touching the force and efficacy thereof, was signified by these words, Chap. 13.8. Now the same kind of speaking, noteth out the eternal election of those that shall be saved, which two things are most neerely joined together.

Seeing the *Beast* which was, and which is not, and yet is.] These last words, and yet is, seeme to be read thus, and he is present. The difference of the readings is, that the words of the common reading signifie unto us, that the *Beast* was remaining alive in that discomfiture which he suffered; as if it were said; although he be not extant in the opinion of men, yet he is, and so both the members are referred to the same time, as before *Iohn* saw one of the heads wounded, as it were, in a deadly manner, which yet was not quite cut off and killed, Chapter 13.3. The other reading, noteth out the third time more manifestly wherein the *Beast* should revive againe, after the calamity which light on him was passed over, which *Aretas*, *Complutensis*, and other bookes do plainly distinguish, who read it thus, and he shall be forth-coming, and so *Primasius*, he shall come, or he is to come. Yet, that former reading of *Theod. Beza*, may carry this same meaning also. Though the *Beast* was not erewhiles in mens opinion, yet now he is. And so the words are to be taken in this sense, that they may have reference to the *Beast*, as he commeth forth of his Calamity, not as he lieth still in it

For they answer to the third article, and he shall rise up out of the deep, as it is evident, by the fact of the men that admire the *Beast*, who would never honour him, as he lieth forlorne and perplexed, (which yet they must needs do, if these words did respect the same time, with the words of the member that goeth next before.)

But as he recovereth his dignity againe, beyond all expectation of men, and that in more ample manner, then he had it before, as it hapned unto him in his third Change, after he was healed of his wound, *Chapt. 13. 3.*

Wherefore, the *Vulgar Latine* reading, is faulty, that passeth by this third member, making men to admire the *Beast*, when he is not, which is contrary to the truth of the matter. Besides it is plaine, that it is not to be read in the future tense, but in the present, because men do not admire his dignity that shall be, but that which they behold presently. Out of which we may gather, what kind of admiring of the *Beast* it is, that is an evident marke of a reprobate, in a speciall manner, namely, that whereby men honour the *Beast* that got life againe, after he had taken a deadly foile, which is the *second Beast*, *Chapt. 13. 11.* Till that time, the *Beast* was not so desperately impious, but that he might deceive the *Saints* easily, but he came afterwards to that height of wickednes that they must needs be exiled from *Gods Kingdom*, who do acknowledge him to be such, as he professeth himselfe to be, by admiring, and applauding him. Now in that the *Angel* doth not go on to reckon up his diuine estate, beyond this third Article, he sheweth thereby, that he should be openly known to the world, before his last end should come.

Verf. 9. Here is the minde. Hitherto wee have had the interpretation of the *Beast*, in respect of his whole person; Now, the *Holy Ghost* setteth upon the interpretation of some of his principall parts, to which he prepareth a way, to get himselfe better attention by this preface. Which yet is uncertain, whether it bee to be referred to that which went before, or to this which followeth; it seemeth to be placed in the midst, to belong equally to them both, to move men to consider diligently, what hath been, or shal be, said touching the *Beast*.

It seemeth to be a defective kind of speech, that is to be made up after the manner of that, *Chapter 13. 8. Here is wisdom, he that is endued with wisdom let him make the computation of, &c.* So in this place, it seemeth the full sentence should go thus. *Here is understanding, let him that hath understanding, understand.* And so we have heard the conclusions of the seven Epistles to the seven Churches, to go after this manner.

Let him that hath eares heare. Or els the full meaning may bee in these words by themselves; *Here is the minde that hath wisdom*, as if he should say; give heed and marke those foresaid Changes of the *Beasts* estate, marke likewise, and consider well of the interpretation of the *Beast*; the understanding of these things is true wisdom indeed, as whereby a man may escape everlasting destruction. But these words are not onely set here to stirre up men to attention, but also for a Prophecy, as which do teach us Prophetically, that every one shall not be able to see that open noone-day-light, which God shall bring into the world, to lay open the *Beast*, withall, but onely such, as are endued with true wisdom, and have their eyes opened and enlightened by God. The *Beast*, is like herein to the *whore*, whose name written on her forehead was a *mystery*, which should be no lesse kept close from the knowledge of most men, then some darke riddle that cannot be opened. For Prophecies are not made manifest to all men, no, not when they be fulfilled, as *Bellarmino* saith, and that tridlingly, as we will shew afterwards, but onely to some certain and peculiar men, to whom God shall give power to understand, whereas the residue of men shall remaine dead, and busied in their former blindness. And this short ad-

vertisement doth convince the Papists, to hold a threefold error touching *Antichrist*, one about his common name, another touching his doctrine, the third, touching his publike perfection, of which, we will entreat more at large, in the confutation of the Papists, which shalbe made at the end of his Chapter.

The seven Heads are the seven hills whereon the woman sitteth. Now, he interpreteth the parts of the *Beast*, as we have said; and first, he teacheth us what his heads are, both those which are permanent, in this verse, and those which passe away successively, in the 10. and 11. verses. That so we might know certainly, what, and who is this *whore*, both in respect of the place, and the time.

These heads are the seven Mountaines upon which the woman sitteth, that is, the seven hills of the City of Rome; called in Latin, *Palatinus, Quirinalis, Aventinus, Celius, Viminalis, Aesquilinus, Janicularis*, for which this City is famous through the whole world; and is called of the Grecians, the seven-topped, or seven crested City, and of *Tarro*, the seven-headed City, and that, because of these hills. And this periphrastical name seemed fitter to be given Rome by the lofty speaking Poets, then to call her by her proper name, when they speake of her. As *Virgil Georgic. 2.* towards the end. Out of question Rome also is become one of the most goodly places in the world, by means of husbandry, as the which alone hath compassed for her selfe seven Towers with a wall round abouts. So likewise *Ovid de Trist. Booke 1. Eleg. 4.* It is no base place of habitation from whence I am banished, but from Rome, which looketh round about, and over the whole world from her seven lofty hills, and where the Throne of the Empire, and the Temple of the Gods stand; and againe, *Booke 3. de Trist. Eleg. 7.* my Bookes shall be perused and read, as long as *Martiall* victorious Rome shall looke from her seven hills, over the world which she hath conquered. Neither would God have this matter testified by the verses of the Poets onely, but also, by the publike solemnity that hath been kept of old at Rome. For the Romans were wont to celebrate a Feast called *Septimontium*, because of the seventh Hill that was reared up, and joined to the other Hills that were about the City, whereupon Rome was made a City with seven hills, as *Plutarch* reporteth in his booke called, a description of *Romane antiquities*. These things are so manifest, that the Papists themselves are now compelled, to confesse as much, wil they, nil they. We have shewed that *Bellarmino* doth preferre this opinion before the rest, in his 3. Booke of the Pope of Rome, *Chapt. 13.* *Ribera* also the Jesuite holds the same opinion, yea, and confirmeth it with many arguments, writing on the 14. Chapter of this Booke of the Revelation, numb. 30.

So that there could be no controversy remaining about this matter, if men were in their wits, but we have touched their madness before, who disjoine those things which are knit together inseparably. They confesse Rome to be this *whore*, and yet they will not endure to have it to be the Seat of *Antichrist*, as if these two could be parted asunder, whereof the one sitteth, and is borne, the other carried; but if this conjoining of them be of little force, behold, here we have a more straight, yea, a most straight union of them, as it were, of the head with his body, so that they who will send away the *Beast* to some other place, then to Rome, must needs imagine him to be a Body without his heads.

Thus therefore I conclude, demonstratively from hence, the City where the heads of the *Beast*, or of *Antichrist* are remaining fixed and stable, is the very seat of *Antichrist*; But Rome is the City where the heads of *Antichrist* remaine fixed, therefore Rome is the seat of *Antichrist*. You can never escape the dint of this Argument, (O ye Papists) while you live. It must needs be as fixed, strong and durable, as are the mountaines themselves of your Rome. Yet we will straightwaies see what you are able to object to the contrary, when we come to the confuting of your newly coined *Antichrist*.

Verse. 10. *And they are seven Kings; whereof five are fallen.* So much of the *durable heads*; those which are passing away follow, which are the *seven Kings*. So that wee see, there is a double applying of this one Type, that teacheth us, that there is an inseparable conjunction of the *hills*, and the *Kings*, whence wee have another necessary argument afforded unto us, to prove that *Rome* is the *Seat of Antichrist*, in this manner; *The seat of the seven Kings is the seat of Antichrist, Rome the City with seven hills, is the seat of the seven Kings; For the heads are both the mountaines, and the Kings. Therefore Rome is the seat of Antichrist.* But who, or what are these seven Kings? They are not seven singular persons, as *Victorinus* would have it, but they are the *seven formes of Princelhood, or Regiment that have been in Rome.* For if each of the heads should note out singular men, five of which fell in *Iohns* age, that is to say, *Galba, Otho, Vitellius, Vespasian, Titus*, and *Dominian* was the sixth, who was then Emperour, and if *Nerva* was the seventh, who was then to be expected, who should continue but for a short time, and should have *Travane* to succeed him immediately, who should be both the eighth and the *seventh* at once; if (I say) the heads bee to be numbred thus, it must needs be that this *Beast* should have quite failed, and perished in *Travane*, who should bee his last head, and that there is nothing now at all to bee feared from him of the world. Vnlesse wee should thinke perhaps, that hee is still remaining alive, when all his live-heads are cut off, or that new ones sprung up againe, like the heads of *Hydra* when the old were stroke off, whereof yet *Iohn* hath made no mention. But that wee may not thinke that those *seven Kings* are taken Synecdochically, where are the ten *Kings* that arose together with *Nerva*? These must needs subsist together with the *seventh head*, as it followeth in the 12. vers. or how could the *Beast* seeme not to be, when *Nerva* was dead, specially seeing he had adopted *Travane* before his death? Or what cause is there why they were more reprobates, that admired and honoured *Travane*, then they that admired the former *Kings*? For so stands the estate of the *seventh head*, that the worshippers thereof are most speciall reprobates, as wee have seen above, vers. 8. Many such things as these will not suffer, some singular men to be understood by these heads here. To these wee may adde, the manner of speaking here used, which is such, that it sheweth the *Kings* to be the heads of the City, as long as the Hills bee. Otherwise, both the Hills, and the Kings, were heads for some short time perhaps, but they neither were, nor should be heads for a farre longer time, if there were a divorce made between the heads which the Holy Ghost joyneth together, seeing the Hills onely should remain, when the Kings were gone. The Kings therefore howsoever they did not all subsist together as the Hills did, shalbe called by the name of the Heads of Rome, for as long a time, as the Hills. But concerning the Person of this durable King, the time of his raaigne shall yeeld us a demonstration who hee is, vers. 11. But if the Kings be kinds of Government, which be their kinds? *Ribera* the *Iesuite* being privy to his bad cause, and knowing that this matter could not bee so gently touched, but that their botch would be grieved at the same time, flieth to the *seven Ages of the world*; the first whereof hee makes to be from *Adam* to *Noe*. The second from *Noah* to *Abraham*. The Third unto *David*, the fourth to the captivity of *Babylon*, the fifth to the coming of our Lord, the sixth from thence to the coming of *Antichrist*, the seventh from him to the day of judgement. Which acute invention of his, makes me remember that saying of *Horace* the Poet; If a Painter (saith he) would joine a mares shoulder to a mans head, and would then paint, on all kinds and colours of feathers, &c. could the beholders hereof keep themselves from laughing at this ugly foolish picture. Certainly the *Iesuite* passeth this painter in folly,

who hath made a head; that may be alike set upon the shoulders of all, and every City in the whole world. The Holy Ghost intends to deliver a certaine mark to know the Throne of the *Beast* by; The *Iesuite*, like an old crafty lapwing, keeps a pittifull noise, in any place rather, then where the nest is, that so he might call men away from the nest, I know not whither. But understand (o *Ribera*) that the seven hills belong to Rome alone, and that these seven Kings belong to the same City, to which the hills appertain. For the heads are both the mountaines, and the Kings; and therefore that these seven Kings belong to Rome onely; And so we will ease thee of a great labour in searching out *Antichrist*, and will make thee know by a most certaine argument, that hee is to bee found at Rome, for finding of whom out, thou hast compassed all the world to, and fro, but all in vaine.

But what do I spend good time in vaine, to confute the toys and devices of thine, which yet I could not passe by altogether, but that I must needs, by this sleight touching of them, at least, warne the Papists, not to suffer themselves to be abused any longer with the fooleries of the *Iesuits*. The matter it selfe hands thus. These Regiments are proper to that City, to which the hills belong, and they are those seven formes of government, by which the City is no lesse famously known then by her seven Hills. Now *Cornelius Tacitus* the History-writer, numbred up these Regiments in the beginning of his History, and that in this manner; Kings were the first that did possesse and governe the City of Rome, *Lucius Brutus* set up, and brought in liberty, with the Consulship. The Dictators absolute authority was taken up for a certain short time; and the power of the ten men lasted but about two yeares, neither yet did the Consul-like Authority of the Tribunes, stand long in force, &c. The power of *Pompey* and *Crassus* turned soone to the making of a Caesar. In which words he teacheth clearly that there had been six kinds of government in force at Rome, from the first building of the City, unto his age, namely, Kings, Consuls, Dictators, Decemvirs, Tribunes, Emperours. The seventh which is of the Popes was not known of him, as being dead before hee could see it.

Five have fallen.] That is, Kings, Consuls, Dictators, Decemvirs, Tribunes, for these kinds of Government were quite ceased, and vanished away, before *Iohns* time.

One is.] that is, the first kind of Government is by Emperours, in whose power the sway of the world was while *Iohn* lived.

And another is not yet come.] That is, the Pope, the seventh King, who was not the Governour of Rome as yet, while the Apostle was living. And the adjective that serveth to note order, is very materiall; for he saith not, the seventh is not yet come, but, another, or, the other is not yet come, intimating thereby, that this seventh should be of a farre diverse nature from all the former Kings.

All these were Civil Governours, the seventh should bee a spiritual one, or one of a mixt kind, disagreeing from all others that were before, whence it is cleare, that the Christian Emperours are not the seventh King; for they differed nothing from the former, in the kind of their Government, only they took Christian religion unto it. And so there were new Religions added often in ancient times, though the forme of the Government was no thing changed in the meane time.

Besides, the seventh King must governe in the same place where the seven Hills are, as we have demonstrated in the former verse. But the Christian Emperours never had the standing place of their chief abode at Rome, but the whole use and profit of the City belonged to the Popes; by whose meane alone, the glory thereof grew from the time that this seventh King began his Raigne. That particle (not yet) sheweth, that there was a very short time remaining, to the coming of the seventh King; For so we are wont to speake of matters, that are to come not long after.

B b 3

Wherefore

Wherefore *Ribera* the *Iesuite* is a fond commentor, who holds that the first kind of Government, continued from Christs coming, untill three yeares and a half, more or lesse, before the last day, and such foolish creatures bee all the Popish writers, who will not have *Antichrist* to bee expected, before that same time, as if the *Angel* saying, *hee is not come yet*, should speake of a man, whom the world should not see yet, after a thousand five hundred yeares.

And when he commeth.] That is, after that the seventh Kingdome, namely, of the *Popes* shall bee begun, when the *Dragon* shall be cast out of heaven, and *Constantine* the great shall come to the Empire; He must stay but a little while, that is, about an hundred yeares after *Constantine*, because, the *Popes* Kingdome at *Rome* was to bee overturned for a time, by the inundation of the *Goths*, and *Vandals*, who did handle *Rome* so cruelly, that was the *Trorens* and *Tower* of the new Princehood, that it seemed to have utterly perished: *Genfericus* bereaved it wholly of every inhabitant; *Blond*. Decad. 1. Book. 2. And *Totilas* did lay it wast again, so as there was neither man nor woman left in it; as the same *Blondus* reporteth. Decad. 1. Booke 6. See Chap. 13. 3.

Vers. 11. And the Beast that was, and is not.] That is: And that seventh King, the *Pope*, who came, and was in respect of the uprising, and original of his power, for an hundred yeares, from *Constantines* death, and which is not, as being extinguished after that time, in the opinion of men, by the breaking in of the *Barbarians*; this Beast (I say) is the eighth, and one of those seven. Where we must observe, that the seventh King hath the name of the whole given him by himselfe, and is called that Beast, whereof there was a description made in the 8. verse, by foure interchangeable courses of times. For all those changes are proper to him alone; whereupon the *Holy Ghost* doth now immediately after the second Change of the Beast, whereof he spake in the former verse, set downe his double condition in the very words, wherein hee was first described, thereby shewing, that those words, And when hee is come, he must continue but for a short time, are all one with those, the Beast which was, and is not.

Even he is the eight.] Namely, King. For this eight, doth not agree with the word put for the beast in his Gender; The *Vulgar Latin* translates the words untowardly, he is the eight Beast: For there is not eight Beasts, but eight Kings, the seventh of which is the Beast. The relative pronoun (hee) seemeth to be a demonstrative one, as it is often put for one, hee is the eighth King, that is, the Beast is that eighth King.

The whole foregoing member also of the sentence, makes the nominative case that governeth the verbe (is) as if hee should say, now the Beast who was, and is not, is both that eighth King, and is one of those seven. This eighth King is the same *Pope*, after hee had recovered his dignity from that disfigurement, which the *Barbarians* brought upon him, when his wounded head was healed, as it is Chapter 13. 3. Or when he that is not, did arise up out of the Deepe, as it is verse 8. of this Chapter. Or when the second Beast did arise up out of the earth, as it is Chapter 13. 11. When *Gregory* the second, and his next successors, did plunge up againe, and got aloft by the helpe of their two *horses*, *Pippinus*, and *Charles* the Great. For we have shewed before that all these things belong to that third change. But now whence commeth this eighth King?

What, hath the beast eight heads now, which were seven only a little before? No such matter, but this eight is the same with the seventh, that hath the same disposition, manners, regiment, whereupon it is presently added, and he is one of these seven, onely, he is one that passeth the seventh in impiety, blasphemy, sacriledge. The *Popes* were not wicked in their first originall, presently after *Constantine*, as they were after *Phocas*; But more and lesse doe not distinguish the kind.

Therefore, the newly revived *Pope* is the eighth King, most worthy of all the rest to be pointed out with the finger, and to have it cryed over him, as he goeth; This is, ipse, he. Out of which, there may be a manifest reason gathered, why one *Antichrist* was decyphered out by a double beast, in the 13. Chap. namely, because he is both the seventh and the eighth King.

And he shall go into destruction.] Because he is to be utterly destroyed in his due time. This last member is the fourth time of the beast, fetched out of the generall interpretation, verse 8. And so, that which is said there, which was, and is not, and is to rise up out of the deepe, and shall goe into destruction, is here exprest in somewhat diverse words, so that these words (when he shall come) answer to the first member: these, he must continue for a short time, answer to the second: these, and he is that eighth King and one of those seven, answer to the third: the fourth is the same in both places.

Wherefore now wee may see, that whatsoever is spoken generally of the beast, doth belong to the opening of the nature of the seventh Head. Seeing then, that this beast is the seventh King, who was to have the next place to him that bare all the rule in *Iohns* time, and the regiment of the *Popes* came into *Rome* straight after that Empire of the heathens; we have found out both *Antichrist* himselfe, and the time wherein he arose up, and that by a second most certaine demonstration. Which, that it may be made more clear, may bee propounded in this manner.

The seventh King succeeded next of all after the Heathen Emperours, who did make the six King that reigned at that time, when *Iohn* wrote; verse 10. Five are fallen, one is, that is the sixth. But *Antichrist* is the seventh King, verse 10. and 11. Therefore *Antichrist* succeeded next to the Heathen Emperours; and seeing the *Pope* of *Rome* is the seventh King, from the time of the heathen Emperours, as we have made it plaine above, it followeth also necessarily, that the *Pope* of *Rome* is that highest, and greatest *Antichrist*, of whom the Scriptures doe forewarne us so diligently, and that from the time of the heathen Emperours, and that the City of *Rome* is the more from the same moment.

Now see ye *Iesuits*, from how necessary principles this Argument proceedeth, bring what engins yee can to overthrow them, you shall do no more good, then if you should set ramparts to overthrow and sacke heaven. But as for your assertions, about which you keep such a dispute, touching the time of *Antichrist*, they are but absurd forgeries of your own braines, and more foolish, then all the fooleries that can bee thought of, as wee will make it to appeare afterwards.

12. And the ten Hornes which thou sawest are ten Kings.] Hitherto of the Heads; now he interpreteth the *Hornes*, which bring a more full and cleare opening of the time of the beast, then yet hath been had, with their consent. For the greater traine, and company, that matters have with them, the more clearly are they perceived, and observed by the senses. To the end therefore, that that seventh head might bee made known with more markes yet, and that his first Originall might be more certainly found out, it is filled and furnished, with these *Hornes*, as it were, with a certaine pompous traine and troupe, with the noise whereof we might be stirred up to mark his coming.

The *Angel* doth interpret these *Hornes*, to be ten Kings, who are afterwards described, of what sort they bee both by their Kingdome in this verse; as also by their mind and manners, in the 13. verse; and lastly, by the war which they shall wage, verse 14. Their Kingdome is defined by a double time, the first, when it was not as yet received; Who (saith he) have not yet received a Kingdome. The second, when it was received; but (saith he) they shall receive power as Kings at one hour with the beast.

That

That first meeteth with a doubt, whereby some man might think, perhaps, that these Kings did reign at the very same time, when *Iohn* wrote these things, not (saith he) they do not reign yet, but they are about to reign shortly. For otherwise it were a needlesse caveat, if they should not come forth till three yeares and a halfe before the last day. The second time, yeeldeth us yet more cleare knowledge of the matter, by a mutuall deferring each o' other, which the *Beast* and the hornes do make of themselves.

They shall (saith he) receive power as Kings at one houre with the *Beast*; for so I translate the word, one houre, in the fourth Case, wherein they are sometimes taken for a space of time. For how long, as, these last have spent one houre in the working, *Matth.* 2. 12. So, could ye not watch one houre with me, *Matth.* 26. 40. So in like manner, *Matc.* 14. 37. And to do the best Greek writers commonly use the words of time, as, dost thou continue at thy busines without sleepe all night long; *Xenoph.* Poed. 2. Sometimes, these words, and the like, are taken for the terme of time, when, as in the 70. Interpretours: Behold I will raine downe haile to morrow about this same houre, *Exod.* 9. 19. So, I will give them wounde into thy hands to morrow at this selfe same houre, *Iohn.* 11. 6. In the new Testament, The seaver left him yesterday at the seventh houre, *Iohn.* 4. 52. And at the ninth houre of the day, *Act.* 10. 3. So, At what houre I will come, *Revelation.* 3. 3. It is doubtfull then, whether these words doe note out the lasting of their power, or the terme of time when it should begin.

The first signification, containeth the second; For if they shall receive power for one houre with the *Beast*, it must needs be also, that they shall receive it at the same houre together with him; but not contrarily; seeing the power of one may be prolonged to a further time than the power of the other, though both of them had the same beginning altogether. Besides, the History agreeth marvailously with the former signification, which yeeldeth more evident and plentiful knowledge of the *Beast*, by this double and more generall Marke, and seeing, out of all doubt, the Holy Ghost would have the *Beast* to be most certainly known, we may upon just cause hold, that this is the onely meaning of the words.

The next words, with the *Beast*, the Vulgar translates, after the *Beast*, against the authority of all Copies, and against the truth it selfe. For the Hornes are reckoned in the first place, yea, before the Heads, or any other part of the body, where speech is made touching the uprising of the *Beast*, which should not have been done, if they had been after the *Beasts*, or the heads, in their coming forth; Chapter 13. 7. Ribera will have it to be the same sense, whether we read with the *Beast*, or after the *Beast*, as if it were the same time to begin their Kingdom together, and after. But he referteth neither of them to the time, but to obedience.

But this is also absurd, and unreasonable, seeing to receive power, whether it be, with, or after the *Beast*, cannot be all one with that, to give power to the *Beast*. Beda, being deceived with the Vulgar translation, seemeth to interpret it so. But we can not find a fit example, or a sufficient reason. To go a whoring after idols, is to serve them; but if to receive power after a man, beare the same sense, certainly then the Pope of Rome serveth the Devil, after whom he tooke his power; seeing then the words are thus opened, hence we may observe, a double marke to know these Kings by; one, that they shall be made Kings together with the *Beast*; The other, that they shall enjoy this Kingdom but for a short time; for the words (for a short time) vers. 10. The Angel doth interpret here for one houre. And that which is there spoken of the seventh King only, is here given to all the ten Kings equally. Not, that they should exercise no power at all ever afterwards, after that they have scene this houre runne out, (for how should the *Beast*, of whom this is spoken, together with them, enjoy his authority but one houre onely, who hath two and forty months to tyrannise in, Chapter

13. 5.) But this is therefore thus spoken, because their first power should be for a time, interrupted with some notable calamity, that should come upon them after some few yeares, and the ten Kings should fall into the same mishap with the *Beast*, at their first beginning, that so the *Beast* might appear the more evidently, who, and what he is, and that to all the world, by this misery of his, and the Kings endured together.

Now therefore, to come to applying of all this to the matter, we have shewed on the 13. Chapter, that these Kings are the first Christian Emperours. Which shall now be made plaine, by the particularizing of them, and other matters belonging to them. First, these Hornes be Kings, and those no ordinary, or inferiour ones, but Emperours, that had the sovereigne and highest power in their own hands, seeing they had diadems, wherein they differ from the Hornes of the Dragon, as we have observed, Chapter 13. 1. For he had ten hornes also. That is, so many Kings, but yet such as wanted crownes. For these were then belonging properly to the Heads, that is, to the City of Rome, where the highest Majesty of the Empire did reside, all the rest of the Provinces being subject to this great Queene.

But now, the case should be altered, at the first beginning of Antichrist, the sovereigne should bee elsewhere then at Rome, as we know it came to passe, when the Christian Emperours kept at Byzantium, or Mediolanum, or at Ravenna, who yet kept the height of their Government over the whole Christian world, still in their own power.

For all this while they spake like Lords and Kings, we have judged thee worthy of the Bishoprick of our City; because thou art a mainstay of Christian Religion; as Constantius spake to Liberius the Bishop of Rome; Theodor. Book. 2. Chapt. 16. Yea, some Ages after, in the first Council of Constan. Act. 1. Constantine himselfe gave a gift to the Bishop of Rome, which they called his Sacra, in these words; I give this to the Archbishop of our ancient Rome. And this thing also the Bishops of Rome did willingly acknowledge; Boniface writing to Honorius the Emperour, dist. 97. Ecclesie, saith; Rome is the City which you of your gentleness have given over to me. Gregory writing to Marcellinus, signifieth his ready obedience in promulgating his law, though hee did not allow of his judgement, by any meanes, saying, I that am subject to your commandments, have caused your law to be transported through diverse parts of the world; Booke 2. Epist. 61. at the end. And Agastho speaks thus of Rome; This is the City that is at the humble service of your Majesty. Concil. Constantin. 6. Act. 4. What was then become of Constantines donation of Rome, that the Papists so talke of, all this time.

And yet the donation it selfe, if it should be granted to be good, and lawfull, might declare sufficiently, where the Empire kept, and who had it in their hands at that time. Secondly, these Kings are the Hornes of the *Beast*, through whose help, and furtherance, the Popes dignity grew great, while they drive away all hostile violence from them, that might seeme but to encroach upon it any whit. Neither did they onely help them to grow, with fighting in their defence, but also, by giving them mighty store of riches. For although the Papists do boast of Constantines donation, impudently, as we touched it right now, yet it is certaine, that he did grace and honour, both the City, and the Bishop of Rome, with many Priviledges, and that the Emperours that followed after him, took nothing away from them that he gave, but did rather put more to the heap.

Thirdly, they are said to be ten, because so many of the first Emperours should be notable, for their diligence, and paines, in subduing the enemies of the Romanes, by meanes of which opportunity, the *Beast* that was newly crept out, might get strength, and might grow great in his first age.

Now

Now the particular Kings, where these: 1. *Constantine the great*. 2. *Constantine, Constantius his Sonnes*; 3. *Julian*. 4. *Jovianus*. 5. *Valeutianus and Valens*. 6. *Gratian*; *Valentinian the second*, and *Theodosius the great*. 7. *Theodosius with Arcadius and Honorius his Sonnes*. 8. *Arcadius and Honorius alone*. 9. *Honorius and Theodosius the younger*. 10. *Theodosius and Valentinian the third*. For so do *Jerome, Prosper, Victor*, the Bishop of *Turone*, *Marcellinus Comes*, and all the rest of the writers, both Greek and Latin, that I could ever see, number the Emperours that reigned together for one. For the Empire of *Rome* was one, though it was divided in the chiefe places and Governours, as the Image in *Daniel*, Chap. 2. 40 did also shadow out one Kingdom, with legs and feet that were divided. As long as these reigned, the Beast that was but lately hatched, did flourish, being then at length, greatly and fore afflicted, when these were dead and gone, seeing there was no hornes extant for a long time, that was able to drive, and keep away his enemies from his head and shoulders. And yet, all the Hornes were not of equall strength, but the last of them, were weaker then their fellows, for *Rome* was twice taken in *Honorius* his reign. When *Alaricus* and *Adolphus* were Captaines of the warre against it, and yet the Beasts head was not wounded in a deadly manner at this time, seeing it was a shamefull, rather then an harmfull, overthrow which he had, *Pomponius*. Let in the life of *Honorius*, and his hurt was presently repaired againe, when *Honorius*, the Beasts Horne, began to put forth his power, and to rowze up himselfe, for then he drave the *Goths* out of *Italy*, and *Attilus* their King was triumphed over at *Rome*, and after that his right hand was cut off, he was carried away into *Lipara*, at the commandement of *Honorius*, *Sabellic. Enn. 8. Book 1*. Certainly, *Constantinus* and *Aetius* did behave themselves very stoutly after that, and did defend the Majesty of the Empire very worthily from all the assaults of the Barbarous people, howsoever *Honorius* and *Valentinian* their soveraigne Lords, plaid the Cowes through sloth and lazinesse.

But after that, these two last Hornes fell, it can hardly be told, how many, and how great, calamities were heaped upon the Beast every day, when as there was no aide for him either in the West, or East, that could drive back and beat down the outrage of his enemies, that rushed in upon him. Being therefore destitute of his hornes, he came to that extremity, that men supposed him to be perished, and not to be at all, as the second Article of his estate sheweth, *vers. 8*. Worthily therefore are the Hornes reckoned to be ten, in which number, the whole defence of the Beast is contained, which failed quit for a time afterwards, after that this number was come to an end. This is that one houre, during which the Beast received power, and not he onely, but the ten Hornes with him; which did come to ruine also together with him, seeing that there was no manner of valour, or manhood, left in any of the western Emperours, for a long space of time afterwards, that was able to resist the fiercenesse of the enemies. For the rest that followed after, namely *Avitus*, *Maiorianus*, *Severianus*, *Anthemius*, *Reichmer*, *Olymbrus*, *Glicerius*, *Nepos*, *Orestes*, *Aurissulus*, that was the last of the Emperours, were no lesse short in their continuance, and feeble in power, and strength, yea rather, of no power at all, then they are very obscure, and of no fame at this day, who are hardly known what they be; either by the rumour of men, or the records of writers.

Fourthly, the time wherein they had not received their Kingdom, was the time of *Iohn*, and wherein this Revelation was written. The heathen Emperours were playing their parts yet, namely, the Dragon, while the woman did travaile fore, in the meane time, with bringing

forth her Sonne, as being not strong enough yet, neither being yet come to her full time, to bring forth her issue; as it is *Chapt. 12. 2. &c.* For howsoever there were some men in the ages next after *Iohns* time, who were somewhat better enclined to Christians, then other, yet the Dragon did devour all the hope straight waies, as it came first up, as who was most watchfull to lie in wait for the womans delivery, till at length, the full time came which God had appointed, and did blesse, to be delivered of her lively man-child.

Fifthly, the time of receiving their power is at the same houre with the Beast; for we have shewed, that the terme of beginning is also included in the space of enduring.

But seeing this houre is large, at what moment thereof was this power given? Namely, at that, when the Lamb cast down *Dioclesian* and *Maximinian* out of their Empire, *Chapt. 6. 15*. For then shall we find the Beast rising up, as it is cleare by the sealing of the Elect about that time, *Chapt. 7*. And by that burning mountaine that was cast into the Sea a little after, *cha. 8*. By the Churches betaking of her selfe into the innermost part of the Temple, the wicked did domineere in the outmost Court, and in the Holy City, *cha. 11*. By the space of two and forty monthes, throughout all which space of time, this lurking in the Temple, and wilderness lasted, *Chapter 11. 3. and 12. 6*.

By the same space of time, wherein power was given to the Beast, and by the Throne, which he received by gift from the Dragon, *Chapt. 13. 2. 5*. But especially and above the rest, by his succeeding next unto the sixt head, and King, namely, to the heathen Emperours, *vers. 10* of this Chapter. The common cause of all these things, dependeth upon the driving of the Dragon out of heaven, when as the Emperours did give over their Empire so marvailously. For what other thing could be the cause, why the Church did live in so distressed a fashion at that time, but onely, the Beast, who was then come into the world?

The woman therefore fearing him more terribly, then she had done the Dragon, did bring forth her sonne, and fly away both at once, that is, after that she had brought the Christian Emperours into the world; among whom *Constantine* taketh the first, and principall place, the straight way mued up herselfe in darkenesse, and solitarinesse, having conceived more hatred in her heart, against the ambitious, and deceitfull Popes, who brought in shadowes, and Pictures of Piety, instead of its sound and expresse portraiture, more then she did against the professed enemies thereof; as it is *Chap. 12. 6*. Therefore these Emperours onely, are the Hornes, to whom alone, all these properties do most fitly agree.

The Kings that arose up out of, and after the wasting, and overthrow of the Empire, had not their beginning and Kingdomes together with the Beast, if we give him his second uprising, as others commonly do about the yeare 606. but almost two hundred yeares before. For the people called *Suevi*, *Alani*, *Goths*, *Vandals*, possessed both *Spaines*, while *Honorius* reigned. The *Vandals* did also hold *Affrike* in possession. The *Goths*, the *Franks*, the *Burgundians* seized upon *France*, the *Englishmen* upon *Britanny*, the people called *Hunni* kept *Pannonia*, and other people challenged other Countries, as proper to themselves.

These Kings flourished, while the Beast was almost brought to deaths doore, in the meane time, with that most grievous wound that had long before been given him. Neither did these receive their power, for an houre as the true Hornes did; but they hold that dignity, constantly to this day, by succession of their heires, which once they achieved. The glory (I say) of the Kingdomes did never fall to decay, howsoever many families, perhaps, have been often changed. Lastly, neither did they succeed next to the sixt Head; but they have the Popes, and the Christian Emperours coming between, and in the middle of them.

By the same arguments do all those things fall to the ground, which *Rebore* setteth down concerning the *ten Hornes*, upon the 12. of the *Apocal. Numb. 17.* As it may appeare clearly, to him that weigheth the matter on both sides; so that I shall not need to spend time in confuting his fond Conceits. If any man shall object, that some of these Emperours were Godly, and holy men, let him receive this answer once again, that those good Princes knew not what monster they were hatching, even, as also it fared with many learned men, who took no lesse care, and paines, to set out, and grace the *Beast*, with their writings; then those *Emperours* did, to defend him with their Swords. Which thing considered, it is no marvaile that both of these did honour, and adorn the *Beast*; and that striving who should do it most, seeing his counterfeit shew carried a kind of reverence with it, but this foule and ugly hue, was as yet more closely covered, then that it could be commonly seen. Neither is it needfull, that all the *Hornes* should subsist at once, more then the *Heads*, which succeeded one after another. And indeed so is the *Beast*; whose and ranke of Bishops as wee have shewed, which a long order of succession makes up, but it is not circumscribed in any one person. And yet these first Emperours are the *Hornes*, in such manner, as that they doe containe together with them the whole order of succeeding Emperours, but these are by name set downe before the rest, both because the labour, and endeavour of these, in advancing the *Pope*, should bee first, and most apparent, who when once these had left him naked, and destitute of their assistance, should lie in the ditch, in a forlorne case, for a time; as also, because the certain definit, and evident number of these Emperours, that reigned in the first budding of the *Popes* iniquity, should lead the *Beast* the right way to his Lucifer-like height, in the Ages following; and might also furnish us with more plentiful light, for the understanding of this whole mystery. For these *Hornes*, which shall eat the flesh of the whore, and shall burne her with fire at last, are far distant from the times of the first *Hornes*, even the space of a thousand, two hundred, three-score years, at least, as it appeareth sufficiently by those things which have been said before. Therefore there must a succession bee understood necessarily, to which the name of the *ten hornes* agreeth, in respect of the whole body thereof. And these things being thus unfolded, we have a third demonstration of those things which are fetched out of this Ch. both of *Antichrist*, and of the time of his coming.

For the *Beast*, which received power for one *horne* with the *ten Kings*, who were not yet come to their Kingdome in the time of *Iohn*; but were to come to it straight after, that the sixth King was gone, who was then present, is *Antichrist*, but the *Pope* of *Rome* is the *Beast*, who received his power a thousand three hundred years, from this time; and that for one, and at the same houre, with these *ten Kings*, as we have made it manifest.

Therefore he is that *Antichrist*, and so hath been for 1300. years. And thus all things are correspondent among themselves most fitly; and do all of them, aime at the same markes, in a marvellous manner.

Verse. 13. *These have one mind.* So much for the entrance into their Kingdome. The compe and endeavour of these *Kings*; is to bestow at their strength and power with one purpose of heart, to defend, and to maintaine the *Beast*. Which words do shew us in a few words, yett clearly enough; what mind the Emperours should carry towards the *Bishop of Rome*, chiefly, by the space of the two and forty months, which is the time of his flourishing Tyranny. For their declining from the *Pope* should not begin forthwith, or upon this space of time, but their ancient love, and zeale to the *Pope* should begin to quail shortly after, and should abate some what of the former serventy thereof,

by little and little. Now who is there that will not marvaile to see, so great conspiring and combining of minds, and forces, throughout so long a succession, that they should all of them desire a like, to have the chiefe dignity, and Sovereignty, to rest in the hands of the *Bishop of Rome*; and that they should let nothing passe, which might bring increase of glory and pompe unto him? The matter is manifest to every one, in the first *ten hornes*; even *Julian*, who alone spent his strength in vanquishing the enemies of the Empire, if not of the Church; did not a little helpe the *Bishop of Rome*. And when *Rome* lay in her ruines, and the *Pope* dome was almost quit abolished, the endeavour of the Emperours was not wanting to restore, and to reserve the former authority to *ancient Rome*, when as it might have seemed, equall and just, to transfere the primacy to *Constantinople*, that was the seat of the Empire at that time; chiefly, when as the *Bishops of Constantinople* did challenge it to themselves, with all their earnest endeavour, yea, they did suppress the ambition of their Eastern Bishops at length, and commanded them to submit themselves to the *Bishop of Rome*.

At last, when the two new *Hornes*, *Pipine*, and *Charles* the great arose in the West; there was more stout and fierce contention then before, in the *Beasts* quarrell, Chapter 13. 12. Yea, and it came to this passe at length, that the Emperours obliged themselves to the *Pope* with an Oath of Fealty, and now they did that necessarily, which before they did freely, and of their own accord. It seemed a politike devise to the *Beast* for the better securing of his estate, to set this for a mark upon the right hands of the Emperours: afterwards, as we have shewed, Chapt. 13. 17. Which custom must be derived to all their posterity, till the words of God shall be fulfilled, at it is after, vers. 17. There was indeed a great combat between the *Beast* and some few of the Emperours, but this is to be marvailed at, in every one, even of these, that they thought they had a matter of it selfe, with a man onely, and not with the *Beast*, that is, with the *Pope*; nor as he was *Pope*, but as he was a man.

They did perhaps hate him, as an open enemy of their outward estate, but yet they honoured, and advanced the *Pope* dome most carefully. But neither did the *Pope* stand in need of those *Hornes* at that time, who was grown so mighty by his own strength, that hee compelled the Emperours that resisted him, to stoupe unto him, whether they would or no, and hee made those very same Emperours to come under his yoke now, by whose helpe he brought others under it before. Or admit that some one, who saw more then the rest, did hate the very *Pope* dome also, yet one swallow maketh not a spring. As for the words, *Montanus* reads the verbe in the present tense, they do give, as that in the beginning of the verse, they have, though speech be had of that which is to come which yet is frequently used in reporting of matters, *Theodore Beza* reads the verbe in the future tense they shall give.

Verse 14. *These shall fight with the Lamb.* Now he declarerh the *Battle of these Hornes*, which they should fight against the *Lambe*. But what did *Constantine*, and the rest of the good Emperours, practise any rebellion against *Christ* their Lord, for whose cause they tooke up weapons against others? Certainly, a man whatsoever he be, good of bad, doth then fight against the *Lambe*, when he doth earnestly defend any thing that is repugnant to holy ordinances. And indeed, if a man shall looke into those manifold superstitions, which were brought in, while even the best of the *Christian Emperours* reigned, who were either the Authors, or the abettors of them; he shall see easily this fight of theirs with the *Lambe*, though those Holy men (for so I may call them, who sinned of ignorance onely, and not of set purpose, whom God did therefore pardon for his sonnes sake) though these Holy men (I say) thought nothing lesse, then to fight against the *Lambe*, whom alone they desired to be the Lord and Ruler of all. Thus may they be said to

fight against the *Lambe*, who were the first Emperours; Yet they came farre short from waging such a warre against the *Lambe*, as should be undertaken against him in his *Saints*, after that end of the two and forty moneths. For so we heard above, that when the two witnesses should have ended their testimony; the *Beast* which should arise up out of the deepe, should wage warre against them, and should overcome, and slay them, *Chapt. 11. 7.* Which we have shewed to have been accomplished, partly, by the conduct and designs of the *Pope*, when he triumphed over the *Holy truth*, with a troupe of purple Prelates, that were banded together at *Trent* against the Lord and his *Christ*, partly, by the armies, and forces of *Charles the V. the Emperour*, who did withall persecute the *Princes of Germany*, with a lamentable warre, because they required a liberty to worship the *Lambe*, who began a little before that, to shew himselfe clearly to the world againe, after it had laid in darkenesse for a long time. The *Angel* speaketh in the plural number, as if the *Hornes* did joine their forces together to make his warre. But it is no new thing to have that said to be done by all, which is done by any of their order. There were many rebellious enterprises, set upon against the *Lambe* before this, but this one deserveth the name of a *Battell*, more then all the rest.

And the *Lambe* shall overcome them.] Marke here, how the *Holy Ghost* joyneth the victory of the *Lambe* with this *Battell*, which can be onely understood of this one. But the Emperour got the victory in that warre; it is true indeed, if we respect that very time of darkenesse, during which, the two witnesses should lay slaine and unburied, but after that those few dayes fore-appointed of God, were expired, they who triumphed erewhile like conquerours, had now their turnes come to be vanquished. For *Mauritius* made *Cesar* take his heeles, and compelled him at last to grant peace and liberty to them of the Religion, as we have shewed, *Chapt. 11. 11. 12.* This free confession of the Truth is this victory, which the *Lambe* wrung from the Emperour against his will. And not from him alone, but from all the rest also, who followed after, as *Ferdinand*, *Maximilian*, *Rodulph*; who seeing it to be in vaine to kick against the prick, did cease to be injurious and troublesome to them of the reformed Religion. I would to God that the Emperour would at last begin to make the victory of the *Lambe* glorious, not onely by ceasing to resist him any longer, but also by abhorring all the *Romish* abominations, wherewith he hath been so long deceived, as also, by embracing the saving Truth it selfe. How is it, that he considers not, that he doth now follow after the triumphall Chariot of the *Lambe*, otherwise then he is aware of. For it is not a matter of chance, and hap-hazard, but it is the worke of the most mighty Victorious *Lambe* and *Lyon of Iuda*, who is able to make the mighty Peeres of the earth to be the nursing fathers of his Church.

But were it not better for him to accompany the triumphall chariot of the *Lambe*, rather as a partaker, and fellow with him in his victory, then as one that is bound, and pinnioned, and so made a miserable spectacle to all the world, of a fearefull discomfiture, which the *Lambe* hath put him to, for fighting against him. Now the mighty and gracious God open his eyes, that he by rewarding the whore, according as her renowned faistes do deserve, may be the first of the *Hornes*, that may winne this glorious crown, which if he shall despise, or neglect, yet nevertheless another shall carry it away from him ere long.

And those which are with him, called and chosen, and faithfull] Namely the Christian Soldiers, *Mauritius*, and the *Axmyes* of the Protestants, for whom the *Lambe* got the Victory. For it was his pleasure to overcome his enemies, not with Thunderbolts cast down from heaven upon them, by his own power alone, but by using the labours and courageous exploits of his faithfull servants. And thus, we

have the *Hornes* declared more fully unto us, by this warre, which is no lesse remarkable a Note, to know them by now, when they are drawing neere their end, then the number of ten, was to know them at their beginning, so that having both the beginning, and the end of them made known unto us, we cannot well make any doubt of all the rest of the ranke that commeth between.

Verf. 15. And he said unto me, the waters which thou sawest.] Thus farre goeth the Interpretation of the *Beast*. Now followeth that of the Whore; and first in respect of her whole jurisdiction, and that, as it floweth in this verse. He interpreteth the waters which he mentioned in the first verse, to be people, companies of men, Nations, tongues, that is, Nations of every Tongue, that are in subjection to Rome, as to their Lady and Emperesse. So are the Prophets wont to note out an huge company of People by waters; as, the waters come up from the North, and shall grow to be an overflowing, and swelling flood, *Jer. 47. 2.* And indeed, they are called worthily by this name, because of their notable variety, inconsistency, and often changing of their minds, and opinions, being as it were, waves tossed up and down with the wind, as who are subject to greater flowings, and to more violent & troublous motions, then that narrow fea called *Euphrus*, whose violence is said to be such, that it is able to carry ships that with full saile against the winde; to which, for that cause, the Orator compareth the multitude.

These waters therefore belong to the whore, who hath dominion over the world farre and wide, such as her Jurisdiction was of old, when she was in the floure of her youth, and the perfection of her beauty, and outward glory, though now in these last dayes, when she should grow withered, wrinkled, and ill favoured to see too, with Age, as it becometh an old whore, to expect her waters should be made more shallow, and drawn into a narrower Channell; as it followeth in the next verse; as for the words, nations, and languages, it is spoken by a figure, by which two are put for one, as if it were said, nations of diverse languages.

Verf. 16. And the ten hornes which thou sawest upon the Beast.] Now the *Holy Ghost* describeth the afflicted estate of the whore, teaching us, by whom this affliction shall be brought upon her, and after what manner, unto which he doth next in order joine the common cause of them both, the will and pleasure of God, in the next verse. As touching the words; in stead of these words upon the *Beast*, the *Complutense Edition*, which *Montanus*, and *Plantine* follow, readeth and the *Beast*, as if the *Beast* himselfe should hate the whore at length; which is contrary to that reading, which *Aretas*, the *Vulgar Latin*, and *Theodorus Beza* make, and that with authority of many Copies, and indeed, it is contrary to the manifest Truth For the *Holy Ghost* understands by this laying of the whore wast, which he foretelleth in this place, that calamity which is to be brought upon the Kingdom of the *Beast*, by the Fall that shall be poured out upon his Throne; of which we have heard, *Chapt. 16. 10. 11.* Therefore, how can it be, that the *Beast* should make himselfe an helper forward of the whores defacing and overthrow, as it is necessarily gathered, that he shall out of this corrupt translation, whose fall he shall take so to heart, and for which he shall be vexed so immoderately, that he shall gnaw his tongue for excessive griefe, and indignation at it. Moreover, *Iohn* saw the woman sitting upon the *Beast*, at the same time when she commeth forth to be condemned and executed.

What time therefore can they set, when this his forsaking of her, and parting of fellowship with her shall be, which they talke of, when as there shall be so great and neere joining and uniting of them together, even to her last destruction? Wherefore that which *Bellarmino* labours to build upon this rotten foundation of a corrupt reading, is a vaine thing, namely, that Rome is not the Seat of Antichrist, because

became *Antichrist* shall hate the *whore*, which he granteth to be *Rome*; For (saith he) *he will never hate his own Seat*. But the whole assumption of this Syllogisme, if it be drawn into forme, is wholly and manifestly false, because it relyeth upon no other ground, but a faulty reading.

But how is it, that he dares depart now from the *Vulgar translation*, which he extollet to the skies elsewhere, and which the *Councell* hath decreed should be onely authenticall? The force of the truth hath compelled him to seeke every corner, and if he could, by any meanes, helpe the *Pope* to escape the dint of the stroke, which the *Truth* fastens on him, he knew the *Councell* would be easily brought to pardon him. Wherefore, they which shall hate the *whore* are the *ten Hornes*; and not the *Beast* together with them. Now the Relative to the Neuter antecedent (*cornua, Hornes*) is put in the masculine gender in the Greeke (*ou, oy; thes,*) because men are to be understood by these *Hornes*.

But as the warre that was waged against the *lambe*, was attributed to the *ten Kings*, which was made by the meanes of one of them onely; vers. 14. So here it is said of all of them, that they shall hate the *whore*, and worke her last destruction at length, the glory of which worke nevertheless, shall perhaps belong to some one of these *Kings*. For there are not wont to be more Emperours then one, subsisting at once, of one and the same Empire. And it may be, that even as at the Originall of the *Beast*, the *ten first Christian Emperours*, were notable for their love, & zeale towards the *Pope*, above many after them. So on the contrary, the *ten last Emperours* that shall raigne neere to his end, shall carry a peculiar, and speciall hatred against the *whore* above many before them, the last of which shall burne her with fire. But I call them the last Emperours, not as if there should be an utter failing of them, when the *Popes* shall be abolished; but because, they shalbe no longer the *Popes Hornes*, as now they are counted, but shall be the last of his upholders; out of which it is evident, that the *Turke* is not the man, by whose meanes *Rome* shall be utterly destroyed, but that he shalbe one of the Emperours, to whom this name of the *Hornes* agreeth in their beginning, proceeding, and end. And indeed, if the *Turke* knew what were for his own good, he would never plot, or practise any hurt against *Rome*; For while she shall stand safe, our warres against him (that be Christians,) shall do him no hurt. Take an example hereof (O Christians) and see thereby how true it is that I say, out of that victory which they got against you at *Keresla*, a few yeares ago, that is, the yeare 1596. How came it about, that at the same time; when ye had gotten the victory, ye tooke your heeles, in extreme hast, and fled from your conquered enemies, being strooken with a sodaine Panik feare by Gods hand? What was the cause, that when the *Turks* fled away, and left their Tents and houses in the fields for three whole dayes together, not leaving any one to keep them, you on the other side put your selves to fight most desperately? There have been some of old, that knew not how to use a doubtfull victory, but that men who were conquerors, and might be assured certainly of the victory, when they saw their enemies slaine, foiled, and put to flight, this may be the first example (as I think) of Gods overruling power, the like whereof, was never seene, or heard of, before in this kind. And it is a matter to be thought of with much astonishment; and yet the cause thereof is not hard to find out.

This Turkish scourge of the Christians, is not to be cast into the fire, till both the *Idolatri* of the *West* be forsaken by true repentance, and *Rome* also, that is the *Sinke*, and *Hydraes head*, of this impiety, be utterly defaced by the last punishment, that shall be inflicted on her, for this, and all other of her horrible sinnes. That cruell enemy hath been sent into the world for this cause, as we have heard out of the end of the ninth Chapter. And there was no better an issue to be looked for of that *Hungarian warre* against the *Turks*, seeing the

Banner of *Maximilian the Archduke*, who was the chiefe commander in the Christians army, had the *Image of the blessed virgin Mary painted on the one side of it*, With this inscription; *The Patronesse of Hungary*. Which impiety was drunke out of the *Cuppe of the fornication of Rome*, but now ye may learne by experience, how little it availeth you to forsake the true Patrone and Governour of heaven and earth, and to get unto your selves new patronnes besides him, and that with extreme injury to the *Saints*, whom you pretend to honour; certainly it was this Patronesse that made you recoile so fearfully, when you were Conquerours. Be wise at length, and turne the edge and rage of your anger against *Rome*, which makes you a prey unto the *Turkes* through this policy of holding you in *Idolatri*.

When this *Cup of fornication*, and this *shop* where *Idolatri* is minted, shalbe once brought to nought, we shall have no need of our armies to take vengeance upon the bloody, and Barbarous *Turks*, but he shall be destroyed, by some other meanes, so as he shall not molest those that professe Christian Religion any longer. And I do not poure out these things rashly, nor forge them out of my own braine, but those things, partly, which have been said before, Chap. 16. 13. And in other places, partly, those things which follow, shew them to be most certaine and true. And therefore thou in whom resteth all the Sovereigne Majesty of the Emperour, that is left at this day, whom therefore it concerneth most, to be delivered from this *whore of Rome*, the greatest enemy thou hast; you also the rest of the *Christian Princes*, understand at length, what course ye may take, both to get your selves honour and happinesse, with peace and safety, as also to bring unspeakable quietnesse, and gladnesse, to the whole Christian world. You have taken your marke amisse hitherto, in setting upon your enemy; Sanctifie your hands, and sharpen your swords upon, and against *Rome*, and then *Constantinople*, shall not put you to any trouble at all. Burne up this *whore*, and turne her into *Asbes*, then shall you see your brethren that shall come from the *East*, of whom the world thinketh little, or not at all, who shall take vengeance on the *Turkes*, and shall plague them by bringing on them an utter destruction, for all their horrible sinnes, and for their cruelty, which is not to be named, it hath been so outrageous.

The *sift* and *six Vials* of the former Chapter, have given you some tast of the truth of this good spel, and happy tidings that I bring you, the former whereof hath taught you, that *Rome* shall be laid wast, the other, that the *fewer* shall be called immediately after that; which how much they availed to make this good, which I now put you in hope of, it shall appeare more evidently afterwards in their proper places. At length, marke diligently, what things I writ. I that am unknown to you all, & a man of no reckoning in my own Country, durst not take upon me to speake to you, & to exhort you, that are most mighty and renowned *Princes*, the glory of the world, and to give you notice of a matter of so great moment, if the confidence that I repose in the Truth of God, and the assurance that this is that truth which I speake, (which I do therefore submit and put to the triall and judgement of all equall judges) if this confidence (I say) had not made me take heart and courage, to do this errand unto you from the Lord of Lords, and King of Kings.

Wherefore if you shall certainly find, after diligent examination, that, that which I bring is true, and certaine, then I beseech you, in Gods name, do your uttermost, to deliver *Europe* at length, that is so miserably plagued and distressed, both from that *first brand of Civil warre*, within our own bowels; which this *whore* carrieth about with her, and casts abroad amongst us, as also from that, which is the fewell of the *Turks* open hostility, and warres against us, and that most justly. Make your selves, and all your Artillery, ready against *Rome*, and rase her to the ground, that is, and hath been of a long time, the most certaine and deadly

bane and plague, to the bodies and soules of all those, that drinke of her poisoned Cup of fornication, that is, who serve God according to her abominable superstitions, and devilish Doctrines.

They shall hate the whore.] Hitherto we have heard, by whom the *whore* is to be plagued, now wee are taught in these words, and the rest that follow in this verse, what waies they shall punish her, and those are five, which are the five degrees of her punishment, *hated, forsaking, nakednesse, eating up, burning.* As touching *hated*, have they not great cause to curse, and to spit out upon this Poisoning, and enchanting *Circe*, which hath bewitched, and besotted the Kings of the earth, with her *Cup of Fornication*; Which is the Butchery of the Saints, the onely strong hold that keeps the Turkes safe, that is *Sodom* it selfe, and *Egypt*, and the *City* which crucified *Christ* our Lord, of all which crimes, this Booke of the *Revelation* hath convinced her to be guilty, and for which it hath condemned her as guilty, most manifestly? Then they shall make her desolate, and naked, partly, by revolving from her, partly, by ministering no aide unto her against the assaults of her enemies.

They shall eat her flesh.] by cutting away her toll money and pollages; as also by taking order, that her Romish Martings and chafferings may have no more place in their dominions; perhaps also by taking againe into their hands *Flaminia*, the *Picene* *demianes*, and that Lordship of *Siena*, called commonly *Peters patrimony*, with the rest of the dominions in *Italy*, belonging to the Empire, which the *Beast* wiped the Emperours off long since, thorough craft and subtilty. The *Frentian* were left free in the division of the Empire, and that by the consent of both the Emperours, being now accounted to belong to neither of their jurisdictions.

They of *Bononia*, *Florence*, *Genoa*, *Luca*, and some other people, have redeemed their liberty with money. But by what right doth *Rome* challenge her Territories? What did the Emperours give it them? Iust so as *Constantine* the great gave his *Pallace*, the *City* of *Rome*, and all the *Provinces*, places, and *Cities* of *Italy*, or of the *Westerne* Countries to *Bishop Silvester*, and to his successors. But admit, that *Pipine* and *Charles* gave them all this; they gave it when they knew not what they did, they thought they did it to advance *Christian Religion*, and for the behoofe of the Church, but seeing that it is now found out by too true and lamentable experience, that there was never any thing, that hath more redounded to the undoing of the Church, and the overthrow of piety, then this bounty of theirs, why should not the Emperours take their own againe, and take away from the whore, the earnings and wages of her whoredom? The Princes have no need to be taught what they may doe rightfully, so they would once open their eyes to take notice of the *whore*, to be such a filthy strumpet as she is indeed. And who seeth not, that these kinds of punishments have been begun to be layed upon the *whore*, from the time of *Charles the fifth*, whom I suppose to be the fifth of these ten lattermost *Hornes*, chiefly from that moment, wherein he was vanquished by the *Lambe*, with the armies of the Protestants? God would have *Rome* to be taken, and miserably spoiled by him. *Borbonius* being his chiefe agent therein, though this was done a few years before that, and that, as if he would have that spoiling of *Rome*, to be a taft and pawn of those things, which she should suffer at last, at the hands of one of the ten *Hornes*, of which ranke he was the foremost, and the Leader.

Fredmand, and *Maximilian* the Emperours, with *Rodolphus*, who I wayeth the Imperial Scepter at this day, have for certain, left *Rome* forsaken and naked, if they have not done more hardly and roughly with her. Have they taken up weapons in her defence? Have they not suffered their Subjects freely to refuse the *Romish superstition*, and to profess true Religion; But there shall now come some

Emperours next to these, who shall eat her flesh, that is, who will not opely suffer her, to lie naked, and forsaken, but shall provoke her also to indignation, by offering her violence, neither shall they force her turne any longer, and worke for her advantage within their dominions, but they shall think it to be homage enough, if their Subjects will pay tribute to their lawfull Princes, yea they will perhaps picke a quarrel with her, by taking from her againe, into their own hands, those things which I have spoken of right now. And there shall one come up at length, who shall burne her up with fire, seeing she cannot be purged with any other nitre; and this day makes hast now appeare, as we may learne by those things, that have been said before, but we shall have a neerer terme thereof set down, in the chapter following.

Verf. 17. *For God hath put into their hearts.*] Now he pointeth at the Fountain, both whence it should be, that the Emperours should be obedient to the *Beast*, and how it should come to, passe, that they should change their mind at last? Both these things proceede from him, in whose hands, the hearts of Kings are. He blindeth those whom he will, and imparteth the light of his Truth to others, whom he shall have mercy upon. But that the Elect might be more confirmed, touching this judgement of God that shall be, he setteth before us the remembrance of his judgement, in the time that is past, which may seeme to be a matter almost incredible, saying; *God hath put it into their hearts, to give their Kingdom to the Beast, till the words of God shall be fulfilled; as if he should say: As certaine a prooffe as you have had of that contenting of the Emperours to obey the Beast in times past, so certainly be you persuaded, that this alienation of their affections from him, and that last desolation of the whore shall be, which I have spoken of; One and the same almighty God is the Author of both these. And let us not take it impatiently, if he seem to deferre his judgement long, the wisdom of God hath appointed the time, and terme, which to accuse of too great slacknesse, were the part of a man that is too hasty in his desires, and too importunat in his wishes. For (saith he) they shall continue in their joint honouring, and shall not come to their joint hammering of the *Beast*, and firing of the whore, till the words of God be fulfilled, that is, till his decreed and purposed destruction of the whore shall be accomplished, which he hath foretold us in his word, that it shall be.*

Whereby the time of the fifth *Viall* is signified, at the pouring out whereof, all these things, touching the whore shall be finished, and fully brought to execution; which time shall shortly come about, seeing our age hath come to the pouring out of the fourth *Viall*, as we have shewed in the former Chapter.

Verf. 18. *And the woman which thou sawest.*] So much of the interpretation of her dominion. Now he cometh to interpret her *Pallace*; Which letting go all circumstances of words, doth teach us most plainly, that this woman is the great City which reigneth over the Kings of the earth. This City then is not the universall company of the wicked, whose domineering over Kings, is not more notably scene, then over the rest of the multitude of the people, but it is a true City; that, a famous, for the Empire that is seated there, over the Chiefe commanders among mortall men; and so much the rather, because these words are set in the room of an interpretation, and the Holy Ghost is not wont to give an interpretation, that is more obscure then the things that are to be interpreted.

Wherefore it is a City, properly so called, and a great one indeed, as being the Emperesse over other Princes, and such a kind of mother City, there can be no other in the Christian world but *Rome*, that is, the abridgement of the habitable world, the Queen of Nations, the Lady and Mistresse of Kings, in armies, and wars, now in superstition chiefe, to whom even in this extreme old age of hers, while she is like

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the snuffe of a candle, making a noise in the socket, when as her old live-lode, and demeanes are much diminished; yet the Emperours, the Kings of Spaine, France, Poland, and many other Princes of a lower rank do to this day acknowledge and give homage and fealty unto her. This whore therefore can lie hid no longer, she is found out at last, she hath a sute commenced against her, she holds up her hand at the Bar, her cause is tried, and she is found guilty, and condemned to be burnt up with fire. I have here delivered you the Copies of the public records under Seale, and there is nothing els remaining to be done, but that she suffer her finall, and dismall punishment, that is awarded against her, which is to be put over into their hands to see it executed, from whom God hath reserved the glory, of performing to excellent a peece of service, as is the executing of the great whore of Rome. And so now at length, we have seen the expresse portraiture of the whore, and of Antichrist; it remaineth, that we should examine, in as few words as may be, what the Popes Proclamations, and Sermons at Law, teach, and maintaine concerning these matters, and that chiefly for this reason, because that when this

cause, and controversy, touching Antichrist, is once thoroughly canvassed, and sifted, it will bee an easy matter to judge of all the rest; For if the Pope of Rome be Antichrist, what need shall we have to contend any longer about the Church of Rome, and about the seven Sacraments thereof, to make any more dispute touching free will, Iustificatiō, good works, or about any other point of doctrine, that is controverted between the Papists, and us? It is well enough agreed upon among all men, that the Doctrine of Antichrist is to be suspected, avoided, and cursed to Hell. And therefore my brethren, strike at this root, and let the dint of your axes be driven into, and upon it, with all the power you have.

This controversy well decided will be enough for us, to cleare all the rest. All the boughs and branches, shall be overthrown together, with the tree it selfe, and so you shall spare, and save a great deale of your time, and labour, and in this regard, I will not think much of my labour, to make a litle digression from the interpreting of this book, to answer, and confute all that the Adversaries can say about this matter.

The confuting of that counterfait
ANTICHRIST,
 Whom **BELLARMINÉ** describeth, and
 laboureth to prove by arguments, with all his might. *Book. 3.*
 touching the *Pope of Rome.*

THE FIRST CHAPTER.

Touching the common name of ANTICHRIST.

Although it cannot be a matter doubted off (as I suppose) by any man that will, with such a mind, as desireth to know the truth, mark diligently what hath been written upon the Revelation hitherto, but that the Pope of Rome is both that principal Antichrist, and from what time he hath appeared; yet, least that the mist, with which the Popish writers endeavour to overwhelm the truth, should daze and blear the eyes of any man, I have thought it to be a matter worth my labour, before I go forward to interpret the rest of this Book, to scatter all this mist of theirs, and to make the air so cleare, that the Sunne may henceforth shine upon every one, with his bright and cleare beames.

BELLARMINÉ divideth all this Question into nine heads, the first whereof, is touching the name of Antichrist, the second, whether Antichrist be one singular man, or a kind of men. The third, touching the time of his coming, and of his death. The fourth about his proper name.

The fifth, out of what nation he shall be born, & by whom he is to be received. The sixth, where he should pitch his place of habitation. The seventh, touching his doctrine, and manners: The eighth, about his Miracles. The ninth, touching his Kingdom and warre. Touching every one of which points wher ought to be held, and how grossely the cursed Popish Doctors are deceived in each of these, it may manifestly appeare to every one, out of those things, which the Angel hath taught us in the former Chapter, touching the condemning of the whore. For if Antichrist be come, and have pitched the place of his Sea at Rome, and that as soone as ever the Empire was taken away from the heathen Emperours, then it cannot be doubted, but that Antichrist is by his common name to be called, a close adversary, but that he is a wicked Kingdom, not a singular man, but that

the time of his coming is past, and not to come, but that his proper name is *Latino; Latinus*, but that hee is not to be borne of the Jewes, neither is to raigne elsewhere save at Rome, but that his doctrine is Catholike, and Christian, only in name; and lastly, but that his miracles Kingdom, and battels are no other, then such as we have had experience of, for many ages. Now Antichrist came at that time which wee have spoken of. For the Angel hath taught us, that Antichrist is the Beast, which was, and is not, and was to rise up out of the deepe, and is to go into destruction, Chapter. 17. 8. And wee have shewed that the Pope of Rome hath undergone the three former of these four notable changes of his estate long since, and that he began his first estate, from the time that the Heathen Emperours ceased to raigne, and that hee is now giving the world most certain arguments of his fourth change.

Secondly, Antichrist is the seventh head of the Beast, which succeeded next to the heathen Emperours, who made the first, which was then extant when *Iohn* wrote this Book, Chap. 17. 10. 11. As soone therefore, as these gave place, he came forth, who had the honour given him to be the next head.

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Thirdly,

Thirdly, the ten Hornes, who are so many absolute Kings and Emperours, had the rule of all the world, after that the first head fell, that is, after the Heathen Emperours were expulſed. For the Beast never wanted his Crowns after hee began first to raigne, Chap. 13. 3. And these Crowns have no place elſewhere, ſave on his heads, and Hornes. So that it muſt needs be, that alſoone as they were taken away from thoſe, they muſt be tranſlated to theſe. But ſeeing the ſeventh head, that is Antichriſt, received his power at the ſame time with the ten Hornes, it followeth that he began to ſubſiſt at that time, when the Heathen Tyrants of Rome ceaſed to raigne. Fourthly, the woman fled into the wilderneſſe, when once the Dragon was caſt out of heaven, that is, when the Emperours were put down, as we have ſufficiently declared, Chap. 7. and 11. and 12. Now, what was there for her to be more horribly afraid of, and to fly from, then Antichriſt? She therefore getting her ſelfe into the wilderneſſe at his ariſing, ſheweth plainly, that Antichriſts coming, falls into the ſame time, when the heathen Emperours were caſt out.

Fifthly, the City of Rome hath relied and gloried moſt of, and upon the Tuition, and Patronage of the Pope, ever ſince the heathen Emperours were driven out. Now this City ſhould be both the whore, and the Seate of Antichriſt, during that time, when as ſhe ſhould be carried by the Beast, and her dignity ſhould ſhine forth principally.

Sixthly, we add to theſe, the conſent of the whole Prophecy, which agreeth excellently with it ſelfe, by this manner of expounding it, both in the whole, and in every one of the parts thereof, which yet otherwiſe ſeteth before us a kind of conſuſed matter, whence there can bee no winding out, having the member thereof, as it were, torne and plucked aſunder.

Laſtly, even the Popiſh doctours themſelves do acknowledge, ere they be aware, that Antichriſt hath fetched his originall from this beginning. For while they boaſt of Conſtantine's donation of Rome, and that all the Weſt was ſubject to the Biſhop of Rome, they ſhew ſufficiently by their own confeſſion, about what time this adverſary of Chriſt came into the world, Now was poſſion ſcattered and ſown in the Church, as the voyce ſpoke from heaven, by the record of Platina, in the life of Silveſter.

Now if any man ſhall object, that there were ſome Godly Biſhops, and Popes, or at leaſt, tollerable ones from this time. I anſwer, that Antichriſt is not particular men, but a certaine Kingdom and ſucceſſion, out of which God can exempt ſome at his pleaſure, on whom to ſhew the riches of his infinite mercy. But all theſe things have been handled, and explained more largely by us, when we interpreted the words of the Apoſtle.

Now only I thought it good to make a brief ſumme of matters, that thoſe things which have been ſpoken ſcatteringly, being ſet under one view, might ſhew unto us the more clearly now all the Popiſh, and Iſtaurith ſubtilties are, as it were, ſet on fire, and come to nothing, the words of the Apoſtle alone, as if they had been fired with lightning from heaven. Theſe therefore are common Arguments, and to be applied to every one of the heads of the diſputation following, which we thought good to advertiſe thee of, good Reader, that ſo thou maiſt fetch them from hence, rather then wee ſhould inculcate them often in every queſtion. We will bring in thoſe things which are proper to each place, as occaſion ſhall require. Now therefore, let us come to hand blowes with Bellarmine, and let us not fly from any of his avenues, and aſſaults, that he may thereby the better perceive, how he hath ſpent his ſtrength in vaine, in fighting againſt the truth.

The firſt He. is, touching the common name of Antichriſt, which he ſtriveth to prove, that it ſignifieth ſome one that is contrary to Chriſt, and not any way, howſoever contrary, but ſo, as he ſtriveth with him for his Seate and dignity, that is, one that

is in emulation of Chriſt, that would be accounted Chriſt, and would caſt down him that is truly Chriſt. The firſt part of which interpretation I do grant readily, that Antichriſt is ſome that is contrary to Chriſt, but whereas, not being content herewith, he requirerh ſuch a contrariety, as was between Marius and Sylla, Pompey and Ceſar, that fought battels one againſt the other, the Holy Ghoſt convinceth that to be falſe, when he teacheth, that the Beast hath two Hornes like to a Lamb, Chapter 14. 11. That he is a falſe Prophet. Chapter 16. 13. And that it is a part of ſingular wiſdom, to know this Beast thoroughly, Chapter 17. 9. Can any be ſo blockiſh, as that he ſhould not know Chriſts enemy, that ſhould make open war againſt him? Hath any man cauſe to bee deceived by him, when as hee oppoſeth Chriſt with profelled malice and force.

The great Antichriſt ſhall deceive men more then compell them, he ſhall come with all deceivable unrighteouſneſſe in thoſe that periſh, as the Apoſtle ſaith, 2. Theſſ. 2. 10. Whereunto agreeth that in the Revelation, and he ſhall ſeducerh the inhabitants of the earth, Chapter 13. 14. Shall this ſeducer carry his deccits, and juggling tricks openly, and in view? There is nothing more contrary to the diſpoſition of this fellow. Therefore let ſome one be Antichriſt, who ſhould boaſt of himſelfe openly, as if he were Chriſt, but this belongeth not to the great Antichriſt. And yet we may not think that any man goeth before him in wickedneſſe, the Devil doth more miſchief, when he makes ſhew, as if he were an Angel of light, then when he looks horribly like a Dragon.

But you labour to prove the matter three wayes. Firſt, becauſe the word (Antichriſt) cannot by any meanes ſignifie the Vicar of Chriſt, for the Greek prepoſition ANTI, doth never ſignifie in compoſition any ſubordination, as you ſay, it doth plainly appeare by the examples of all ſuch words compounded with ANTI. But as for the word Vicar that ſignifieth no oppoſition, but ſubordination, and therefore you conclude, that ſeeing the Pope is Chriſts Vicar, he is not Antichriſt. I anſwer, that howſoever I ſhould grant, that Antichriſt cannot ſignifie Chriſts Vicar, the Pope ſhall not be a whit farther off from being Antichriſt. For the argument, is made of an equivocation, and therefore it concludeth nothing. In the propoſition, you ſet down a true and proper Vicar, ſuch as indeed Antichriſt cannot be, who though he be a cloſe enemy, yet hee is a deadly one, as the Scriptures deſcribe him by, the true names of an Adverſary, of the man of Sin, of the Angel of the bottomleſſe Pit, and of the Beast.

After that in your aſſumption, you do not ſpeak of a kindly, and lawfull one, but of one that is ſuch, through his own deteſtable ambition, ſacrilegious uſurping, and falſe boaſting. Out of which, nothing els can be at laſt concluded, but that the Pope is not Antichriſt, by his own confeſſion, which I eaſily grant you. For the queſtion between us, is not, I trow, what name Antichriſt will call himſelfe by, but what name he is worthy of, and what name the Scriptures give him. It is not to be looked for, that he will bewray himſelfe, and will confeſſe ingeniously, that he is the man of ſin; the Sonne of perdition, the Angel of the bottomleſſe Pit, the Beast, and ſuch things; as his other names of this kind deſcribe him to bee, which thing if he ſhould do, he could not ſo fitly play the part of the falſe Prophet. You have therefore defended your Pope worthily, when as you have gone about to prove, that hee is not Antichriſt by his own teſtimony. Secondly, I anſwer; that, that which you affirme of the ſignification of anti, in compoſition, is falſe (although it make a little to your purpoſe) which of the two ſignifications it have, whether of oppoſition, or ſubordination, and this I will make plain by examples. Antimothos, ſignifieth, one that is hired in the room of another. Anabaſileus, is as much as the Latin word Prorex, or one, that is the Kings Vicegerent, or Viceroy. Antiſtrategos, ſignifieth him that is the Emperours, or Governors Vicegerent, or Lieutenant, as Henry Stephen in his Treſury of the

the Greek tongue hath observed, namely, that it is as much as the word *Hypostates* in *Appians Anabicks*, that signifieth, as much as *Sub-pretor* or *pro-pretor*, in Latin, and so doth *Budens* teach out of *Demonsthenes*, in the Greek word, put for *Proconsul*, in all which words *Antis* signified subordinatio.

But you say, that *Hypostates*, is one that is an equal to the *Captaine*, and that the Latin words *Pro-pretor*, and *Proconsul* signify not the *Vicar* or *Viceregent* of the *Pretor*, or *Consul* in a City, and that therefore *Musculus* was herein deceived, who because he read that *Antistrategus* signifieth a *Pro-pretor*, thought, it did signifie the *Vicar* of him that is *Pretor*, which is false.

I answer, that the first *Proconsuls* that were ordained, were such as did exercise a *Viceregent*s authority, as *L. Feneſela* witnesseth, writing of the *Magistrats* of *Rome*, Booke 2. Chapter 21. At what time (saith he) the *Proconsul* exercised no ordinary jurisdiction, but such as he had by delegation, and assignement, though afterwards it was the usuall custom, that this kind of *Magistrat* had a jurisdiction of his own, falling to his share. And this is that which *Dionys. Halycarnass* saith in his *Romane Antiquit.* Booke 11. That the first *proconsuls* that were ordained, were created in the third year of the eighth and fourth Olympiad, though he had made mention before of *T. Quintius* created *Proconsul* in the second year of the seventh and ninth Olympiad, that is, one and twenty years before, Booke 9.

The reason of which speech is this, because these *Proconsuls*, such as *Tit. Quintinus* was, that exercised a power, onely upon trust, committed unto them, were not to be in the Catalogue of the ordinary *Magistrats*, but they onely, who after that the bounds of the Empire were enlarged, had an authority proper to themselves, and then, first of all, was the dignity, and name of a *Magistrate*, granted unto them, and taken by them worthily. And yet those *Proconsuls* upon trust, were called by that name, as it is plaine by that which *Dionysius* saith, when he speaketh of this *Tit. Quintinus*. Wherefore *Musculus* was not herein deceived, as you say, but you are egregiously deceived your selfe, who will not see a matter that is most certaine, through your eger desire to fight against the truth.

Secondly, you would prove this, that you say, our of the Scriptures; out of which you judge aright, that the signification of this name is to be fetched, and first you bring that place where he is called *Antichrist*, who is extolled above all that is called God, 2 Thessal. 2. 4. Which is certainly, say you, not to be the *Vicar*, but the enemy of Christ, who is true God. I answer, first, that seeing here is the same equivocation of the name *Vicar*, that was before, this argument hath as much force in it, as the first, that is, none at all. Secondly, I say, that to be extolled above all that is called God, is spoken figuratively, not properly; for the true God is never called all, or every God, but one God, as saith the Apostle, 1. Corinth. 8. 6. For although there be, that be called Gods, both in heaven and earth, (for there are many Lords) yet to us there is but one God the Father, and one Lord Jesus Christ. But the rest of the gods, because they are more then one are often called, all the gods, as Psalm. 97. 7. Worship him all ye gods. Therefore to be extolled above all the gods is not to be extolled above that one God in heaven, but above every god in earth, that is, above the *Civill Magistrate*, to which the Scriptures give the name of God, which selfe same thing is cleare out of the word that followeth, or which is worshipped. For if the word (God) be taken properly there, how is that joined next after, which is lesse then it? In distributions, that which is the lesse is wont to be set before; as for example, a man speaketh not well, that saith thus, who is extolled above every King, or every subject, but contrarily he that saith thus; who is extolled above every subject or King. But now the word God, being taken figuratively, the sentence is amplified elegantly, thus, who is extolled

above all *Magistrats*, and not onely those that be of the inferior sort, but also above all that Majesty that is Sovereigne amongst men, the highest Emperours themselves, who are called *Augusti* in Latin, as they bee *Sabaſto* in Greeke, of the high reverence and worship which is due to them.

Lastly, as touching the true God, how should *Antichrist* sit in the Temple of God, if he should acknowledge no other God but himselfe, as the Apostle saith, he should sit, 2. Thess. 2. 4. He would demolish all their Temples certainly, whose names he cannot endure, much lesse their worship and honour. Neither should he be his crafts-maister, if he should boast of himselfe to be superiour to the true God in heaven; but the most doting, and frantike fellow that ever was, and that in all mens judgement.

Wherefore, the Apostle teacheth in these words, that *Antichrist* should exercise insolency against the *Civill Magistrate*, whom he should trample under his feet, even as your Pope of Rome hath made it to prove true, by two many most wofull facts of his; but this usurping of supreme preminence, above all earthly powers, brings in no necessity of waging open warre against Christ, but it may very well stand together with the counterfeit humility of a *Vicar*.

A second place is taken out of the 1. John. 2. 22. Where it is said, that he is called *Antichrist*, who denieth Jesus to be Christ; That is, say you, who denieth Jesus Christ, so as he blasphemeth of himselfe, as if he were Christ. I answer, that this is a Jesuitical interpretation, that is altogether contrary to the minde of the Holy Apostle.

You will have this denyal of Christ to be open, manifest, impudent; the Apostle seemeth to say no such matter, but all things that be contrary, rather. For it is the denyall of such men, who creep in lately, and closely, of whom the faithfull did scarce suspect any such thing, but they had need to be admonished, that many *Antichrists* were already come, vers. 18. It was the denyall of such men, as went out from us, but were not of us, vers. 19. That is, of the Christian profession, such as were *Cerinthus*, *Ebion*, and those that were of that stamp, who retaining the name of Christ, could not deny it openly, but onely in secret, closely, and craftily; lastly, it was the denial of such an *Antichrist*, as should deny the Father, and the Son, as it is vers. 22. But he should not deny the Father openly, seeing, that by this meanes, he should be openly known to be an Atheist, which is contrary to that which the Apostle teacheth, who saith, that he should sit in the Temple of God. Therefore seeing the Apostle speaketh of a crafty denyall of Christ, but you would stretch and tenter it to be a denyall, that all men might behold, and take notice of; you shall get nothing by alleging this Scripture, onely you shall approve unto us your egregious cunning, in concluding any thing, out of any thing.

A third place is taken out of Math. 24. 5. For many shall come in my name, saying, I am Christ; and againe, vers. 24. There shall arise false Christs, out of which you gather, that *Antichrist* shall assume that he himselfe is Christ, which is, say you, the part and pranke not of Christs *Vicar*, but of one that doeth imitate Christ, and strive to be equall with Christ in excellency. I answer, that this word *Vicar* is full of matter to deceive with, as which corrupteth fo many places, and arguments; taken thence with his ambiguity.

For here he dallyeth with us, as before with the diverse acception of his name; but besides, why do you not marke, that he saith; that many shall come in the name of Christ; and that false Christs are to be raised up? Our Lord doth not speake of one singular man, but sheweth, that there were many that should arrogate this name (Christ) unto themselves. Therefore if these things be spoken of the true *Antichrist*, certainly, he shalbe no singular man. This place brings you a dammage, in stead of the gaine which you hoped for. Our Saviour pointeth at the *Antichrist* of

of the Jewes, especially those, whose impudency, howsoever it might be greater; yet the mischief they should do, should be lesse, then that which the chiefeft, and greatest Antichrist should bring into the World. But we shall have occasion offered us afterwards, to interpret this place. Meane while, you may see, that these Scriptures do nothing at all make to prove that which you entend.

Your third Argument is, taken out of all the Authors who have written of Antichrist, and out of the consent of all Christians; in roome of all whose testimonies, you cite Damascene and Ierome among the ancient writers, and Henry Stephen among our writers. I will answer, your testimonies by opposing against them, one of the ancient writers, that is, that S. Ephrem, (whom Ierome extollet and commendeth for his lofty wit) that so you may be kept from bragging any more, so lavishly of all Authors. For thus he speaketh in his Sermon touching Antichrist; That filthy thing shall come in this habite; For that he may deceive all men, being false in deed and word, he shall saine himselfe to be humble, gentle, one that abhorreth unjustice, one that flyeth from Idolls, and that makes shew of piety, one that is bountifull, poore, studious, a goodly amiable fellow, beyond all admiration, gentle, soft, of pleasant carriage towards all men. These things, saith he; where is then that open warre that this notable Cheater shall make? Where shall we find that manifest prid, whereby this notorious counterfeiter of humility, shall lift himselfe up above all that is called God?

How shall we find that manifest Tyranny in this fellow that is so just, godly, poore, and courteous in shew towards all men? If I would search into the judgements

of the rest, I doubt not, but I should make your totall summe of all Authors, come short a good deale; As touching H. Stephen, he doth so acknowledge the true meaning of this world, that he judgeth those men worthy to be called by the name of Antichrists, who do profess the name of Christians, and yet are the enemies of Christ indeed, whilst they do adulterate his doctrine with sundry inventions of their own. For though they boast of Christ with their mouths, yet they desire to have him overthrown in their hearts; and those men especially, who do invade his Kingly Seate with their wicked boldnes; as also they, who do derogate from his divine nature. These things speaks he, whereof there is none, that doth not agree very excellently to the Pope of Rome. Out of all these manners thus disputed, you gather now at last, this first argument against us, that be your adversaries, and that the whole summe might not differ from the parts thereof, you conclude with the same most sweet equivocation, wherewith you have embellished all that hath been said yet, and that in this matter. The name of Antichrist signifieth an enemy, and corral with Christ; but the Pope of Rome acknowledgeth himselfe to be Christs servant, and to be subject unto him in all things. Therefore he is not Antichrist. That is, by his own Confession, which thing he that doth acknowledge, let him be accused with Bell, Booke and Candle. For you might better confirme this most certaine conclusion, with an Anathema, in the end of it, then the Fathers in the Council of Trent could backe their cursed Canons. But I pray you understand (o Bellarmine) that it is an intolerable trifling in a serious matter, to make a perpetuall equivocation.

THE SECOND CHAPTER.

That Anrichrist is not some certaine man that is to come.

The second point in controversy, is; whether Antichrist, so called properly be one certain man or a singular Throne, and Tyrannicall Kingdom. All the Papists hold that he shall be some one man. But those common arguments, which we have fer in the forefront of this disputation, doe evince the contrary; For if Antichrist have raigned from about the three hundredth year of our Lord, even unto this day, as it hath been demonstrated sufficiently, he is no singular person. Besides if any man would estimate those straights of time, that amplexes of his jurisdiction, the multitude of matters, that are to be done by him, together with the greatnesse of them, all which the Popish writers doe saine that he shall do, he will marvelle that men could so dote, that they should think that all these things are to be found in one person.

But besides, a part of his Kingdom lasteth for a thousand years; as we are taught afterwards, Chap. 2. o. 4. 5. Let us see then, with what kind of reasons you confirme your opinion. You bring Scriptures, and Fathers, to prove this point. Those are five, the first whereof is taken out of the Gospel of Iohn 5. 43. I am come in the name of my Father, and ye have not received me, if another shall come in his own name, him ye will receive. You say; that these words are to be understood of the true Antichrist, and that, with by the testimony of certaine Fathers, as also, by the propriety of the words themselves. I answer, as touching the Fathers, I have no list to examine their opinions. It were a tedious and fruitlesse matter to do it, seeing all men, who are not wilfully blinde, do confesse, that they have much erred from the truth in the matter of Antichrist, through the darkenesse of the times they lived in. Let us tread in the certaine way of searching out the truth, which is by the Scriptures, which neither can deceive, nor be deceived.

What is then that force of the words, which inforceth us to hold a singular person to be meant here? This you endeavour to shew foure waies; first, because the Lord opposeth another man to himselfe, that is, one person against another, as it is cleare by those words. I another; in my name, in his own name: me, him. Therefore, say you, as Christ was one singular man, so also shall Antichrist be.

I answer, the force of this argument lieth in three opposite words, another in his name, him. The two lattermost of which, depend upon the first, for what respect that hath, the same shall those also have, seeing they are all referred to the same thing. But (another) here doth not signifie a singular person, as the Grammarians teach, whose rule is this, that Eteros, in Greeke, Alter, in Latin, another, in English, do signifie one of the two, but the words Allos in Greeke, alius in Latin, another in English, signifie one among many. Ammonius writing of like, and unlike words.

Therefore it followeth necessarily out of this certain and true Rule, that here is not any one certaine man understood; neither is it the opinion of the Grammarians only, but also the customeable manner of speaking in Scriptures, confirmeth this; as to omit infinite other Examples; There is one that soweth, and another reapeth, Iohn. 4. 37. What is there but one power, and one reaper meet here? Nay, Christ addeth, I have sent you out to reap that, wherein you laboured not; other men have laboured, and you have entered into their labours, ver. 38. So, to one is given the speech of knowledge, to another faith, to another the gift of healings, to another the power to worke miracles, to another Prophecy, &c. 1 Cor. 12. 3. 9. 10. I trow, you will not say, that these gifts were proper to singular men, but common to more then one. In the same manner, when S. Paul saith; If any other seeme

seeme to have confidence in the flesh, I most of all, Phil. 3. 4. He doth not compare himselfe with any singular man, but with any one among many. You provide exceeding ill for your cause, who fetch proofs from such places, whence it is chiefly overthrowen.

Secondly, you say, that Christ affirms here, that Antichrist is to be received by the Jews: whom it is evident, that the Jewes looke for one certaine and singular main. I answer that there is nothing at all found in this reason. For neither is that great Antichrist whom the Revelation speaketh of, and of whom we entreat, that Antichrist whom the Jewes will receive, as it is plaine, by those things that have been said before, and as it shall be more plainly declared afterwards. Neither is the Antichrist of the Jewes one certaine, and singular man. For (as Christ saith) many shall come in my name, saying, I am Christ. Where he speaketh chiefly of those who shall arise among the Jewes, Math. 24. 5. As also, the Jewish Historiographers, that there have been more then one accounted for Christ; who have challenged the name of the Messiah to themselves sacrilegiously. Now, as touching the expectation of the Jewes at this day, this doth no more argue, that he is a singular person, then the expectation of the Papists doth argue, that he shall be one certaine man. We indeede looke and long to have you bring forth some sounder matter for prooffe, then your own foolish expectations.

Thirdly, you say, That all the false Prophets came in the name of another, not in their own name. Antichrist therefore who shall come after a speciall manner in his own name, is a singular person. I answer, Antichrist shall not come after another manner then all the rest of the false Prophets, as touching that is meant by name here. For name here, is not an appellation, but authority, as it is cleare by the opposite member, that is, in the name of the Father; I am come (saith Christ) in the name of my Father. That is not in the appellation of the Father, as if I were the Father, but by the commission and authority of the Father. So to come in his own name, is not to boast of the proper title of his own name, but to come in his own authority, God having given him no lawfull authority.

And after this manner come all false Prophets, both in the name of another, as also in their own name; In the name of another faintly, and dissemblingly, because they brag falsely that they are sent, in their own name very truly, because they have no authority but their own, but they own: where they be bidden, as the Prophet speaketh. Wherefore there shall be no difference in this respect betwene Antichrist, and the rest of the false Prophets that be of the same crew with him.

Fourthly, you say; the Lord would not have said, if another shall come, but many are coming, if he (would) have spoken of false Prophets. I answer, that Christ signifieth, that many shall come like the word Another; for it is a known that signifieth a partition among many, as we have shewed; And that swarme of false-Christis could not be in imated, more briefly and significantly, which is that, which Christ speaketh of in Mathew, then this way. But as you go about to stablish a singular person by this silence, which you do suppose to be here touching many, which yet you do perceive perhaps to be spoken more loudly of many, then you would; so give me leave, I pray you, to overthrow the same singular person most certainly out of Christs true silence. For do you think, that Christ in the 24. Chapt. of Math. instructing his Disciples, so diligently, of the evils that should come, even to his second coming, and especially, touching false Prophets, from whom the greatest danger should come, would not once have made mention of this one singular man, this intolerable, and pestilent fellow, of whom it concerned them, to take most heed.

It is certaine therefore, that this whole dreame touching a singular man, was an error in the ancient writers, but it is madnesse for you to hold it, yea, and to persist obstinately in it. Thus farre of the first Scripture.

The second is that of Paul, 2. Th. 2. 3. First, there come a departing first, and that man of sinne shall be revealed, the Sonne of perdition, &c. And after; and then shall that wicked man be revealed, whom the Lord Jesus shall consume, &c. Where you say, that the Apostle speaketh of a certaine, and particular person, as it appeareth by the Greeke articles, O' anthropos, O' vos, that man, that some, O' Anom, that wicked man. For the Greeke Articles contract the signification to one certaine thing; and therefore you say, you marvelle that our writers, who bragge so of the knowledge of the tongues, have not observed this matter. I answer, it is true indeede, that the Greeke Article hath an Emphasis, or force to call back, and to restraints a matter that is of an infinit, and uncertaine notion, to some certaine thing, but this certaine thing is as well a certaine genus, or kinde of thing, as a certaine individuum, or singular matter, according to the nature of that, that is handled. So that we, that be novices, think this to be a new and unheard of point of Grammar; and Logick; that the Greeke Article should alwayes point out some individual matter.

What shall O' speiron, &c. He that soweth, and he that reapeth, be one singular sower, and one singular reaper? John. 4. 37. Shall n' amartias, sinne, signifie one individual sinne entering into the world; And shall O' theiatous, death, signifie one singular death; Rom. 5. 12. Or shall O' cleptes, a theefe, be one theefe, John. 10. 10. We have now got one rule more to our Grammar of the Jesuits teaching then ever we learned, or then ever any Grecian, I believe, thought, or once dreamt of. Our writers have been too dull-witted to observe this.

Certainly, this garland hath been reserved for you (O Bellarmine) whose name is worthy to be registred in the Booke, that writeth of the Inventors of matters, in the next edition of it, you have found us out such a worthy peece of learning. But say you, Epiphanius teacheth this same thing in the 9. here, that one of the Samaritanes, saying, that ANTARPOPOS, a man, signifieth a man, as it is a common name for all men, but O' anthropos, that, or the man, signifieth a singular man. I answer, that this injury of yours is not to be endured, whereby you would cast a blot of so notable ignorance upon that most learned man. Epiphanius teacheth no otherwise in this matter, then all other learned men, for where the article (saith he) is added to some indeterminate thing, and such as is most cleare, there is altogether some emphasis, because of the Article, but without the Article, the word is to be taken indefinitely of any vulgar matter. Even as if we shall say (Baillios) a King, we have indeede expressed a name, but yet we have not demonstrated any definite man, for we say the King of the Persians, and of the Medes, and of the Elamites, but if we shall say, with putting to an article, O' Basil, that King; it is out of doubt, what is signified, is the King that was sought for, or of whom speech was had, or who is known to us, or he that reigneth in some certaine Country. After the same manner, theos, and O' theos, anthropos, and O' anthropos, and so in the rest. Epiphanius therefore will have something spoken before, that is famous, well known, of which speech or question is had, but it never came into his minde, much lesse hath he committed it to writing, that every word is alwayes tied to a singular person, with this circumscription of the Article.

The Article may put any habit, as a Jesuite doth, according to the diverse respect of time and place. Whereas therefore you marvelle that our writers, who brag of their skill in the tongues, as you say, have not marked and observed this; I do rather marvelle at you, who are a man exercised in learning, famous in the Schooles, a Professour of controversies, upon whose mouth, the whole generation, almost, of the Papists doth depend, hath slipped so foully in so childish a rudiment. But your desire of overcomming hath hindered you, that you could not see the truth. There is but one way left for you to blot out this ignominy, which is, to advise and perswade all your

Schollers, that henceforth they would conclude any thing, rather from these articles, then a singular person.

The third place is, 1 John. 2. 23. *You have heard that Antichrist is coming, now also there are many Antichrists extant; Where, say you, the Article is set before Antichrist; properly so called, and none at all before him that is taken commonly, and therefore that is a certaine person, and is all hereticks in generall.* I answer, it seemeth that the greatest defence of this cause is placed in this new devised force of the article, and therefore that these twice foddren co-workers are set before us againe. But we have confuted this, either ignorance or malice of yours, sufficiently in the former argument, that went next before, with which this is altogether one and the same.

And yet, that you may not complaine that you can get no answer, admit that *o' Antichristo*, that Antichrist, with the article be some diverse thing, from *Antichristo* without an article, shall it therefore be one certaine person forthwith? The consequence hereof is denied, as hanging untowardly together. It may signifie a singular kind of Antichrists, whereof the Apostles have advertised the Church diligently, even as *o' Pseudes*, that wicked one, is often put for the generall flock or kind of wicked men; the tempter, is put for the generall flock or kind of tempters, and so in the rest, in which the article doth not respect one singular thing, but something that is common, and notable in the kind thereof. This might have appeared manifestly unto you out of *Iohn*, where he telleth us, that *Antichrist* was extant in his time. For, saith he, *there have many deceivers entred into the world, who do not confesse Iesus Christ to be come in the flesh, and he that is such, he is *o' Pseudes*, and *o' Antichristos*, that deceiver, and that Antichrist,* 1 Joh. 2. 7. Where, yet he doth not speake of that chiefe Antichrist, who was to come after, but some such kind of Antichrists, as he was like to be, whereout it may appear sufficiently, that Antichrist, with an Article, is not a singular person.

The fourth place is, *Daniel*, 7. and 11. and 12. Out of the seventh Chapter, you apply to your purpose, those things which are spoken of the little Horne, vers. 8. &c. Which, you say, are to be expounded of Antichrist, and that by a twofold argument, first, by the Authority of some of the Fathers, and then by the words of Daniel himselfe. I answer, that as touching the authority of the Fathers, I know that many learned men do interpret these things of Antichrist, but this interpretation of ours upon the Revelation scattereth that mist, which tooke away the sight of things from us before, and would not suffer us to behold the matter it selfe.

For it teacheth, that that little Horne differeth much from this Antichrist, whom *Iohn* describeth. For Antichrist is one of the heads of the Beast, which is of many shapes both in *Daniel*, and in *Iohn*; now the little Horn is onely some addition joined to that Head. Besides, this riseth up after the ten Hornes, Antichrist springs up together, and at the same hour with them all.

That subdueth three of the Hornes, and bringeth them under his power, holding the rest that are not subdued, either for enemies, or at least, for friends, with whom he hath equall Priviledge. Antichrist ruleth over all the ten Hornes, as to whom they do most willingly yield their service, untill the time fore-appointed by God. To conclude, that Horne is said to be a little one, Antichrist is not little, who hath power over every tribe, tongue, and nation, Revel. 13. 7. Who also beareth up the whore, whom people, and multitudes, and nations, and tongues do obey, and rageth over the Kings of the earth, Revel. 17. 15. 18. But you will say, perhaps, he is called little, because of his beginning, not when he is come to his full age. I answer, that the highest pitch of his dignity,

when he shall flourish most of all, shall not lift up it selfe higher, then above the three Hornes, which he shall suppress.

Out of question the Holy Ghost would have recorded more of them, if he should have had power over more; Therefore this Horne is not Antichrist; but if we will consider of the matter well, it is the Dragon himselfe, of the first Viall that is spoken of, Revelat. 16. 13. Namely, the Turke, of whom, and of the rest of the enemies, that shall oppress the Jewes, *Daniel* doth onely entreat, without once mentioning of the western Antichrist, as we shall have occasion given us, perhaps, to declare these things more fully one day. This unlikelienesse therefore between these two, will not suffer them to agree in one by any means. So that now you may see, that we ought not so much to regard, either who they be, or how many they be, that say any thing, as with what reasons they perswade themselves so.

Secondly, you gather out of the words of *Daniel*, Chapter 7. 24. That this Antichrist (whom the Fathers will have to be meant by the little Horne) is a singular person, because he is not called one Kingdom, but one King, who should take quite out of the world three of the ten Kings, whom he should find in the world, and subvert the other seven to himselfe. I answer, first, that these last words, and he shall subvert the other seven, are very boldly forged, and foisted in, seeing there appeareth not the least foote-step of them in *Daniel*. For he saith onely, here in the 8. Verse, so that three of those former hornes were rooted out from before him. And againe, verse 24. And he shall subdue three Kings, but he never speaketh of subduing the other seven. And I pray you, how should he be a little Horne, if he should destroy three Kings, and raigne over all the rest.

These words have been brought in unadvisedly by some of the ancient writers, but they are retained by you with a worse minde, even to obfure the truth with them. But this is of a little moment to helpe the force of the argument. Therefore I say in the second place, that that is false, that he is one person, who is called one King. For the Angel speaketh so above, these great Beasts, which are foure, are the foure Kings that shall arise out of the earth, vers. 17. Which yet are not foure singular persons, but so many Kingdomes, which thing you your selfe cannot deny.

The other place of *Daniel* is taken out of the 11. Chapter, from the 21. vers. to the 36. Where you say, that that famous Antiochus is spoken of literally, but Antichrist allegorically, as Calvin, and Cyprian, and Jerome interpret it, as of whom Antiochus was a figure, and therefore because this man was a certaine and singular person, Antichrist must be also some certaine person. I answer, that there is a great agreeing between wicked men, and that many things must needs be found to be alike in them, who are all governed by one and the same unclean Spirit, in which regard those learned men might affirme, that this Antiochus was a Type of Antichrist, in some common respect, but I see not how it can be rightly said, that the Holy Ghost did intend to make him a Type properly, according to his usuall manner of making Types in the rest of the Scriptures.

He hath not such an agreement with his Truth and substance which they make, as is wont to be found in the rest of the Types. For examples sake, this Antiochus is the very little horne of the Goat, of whom is said Chapter 8. vers. 14. That he should rage for two thousand three hundred dayes. Shall he be then a Type of Antichrist? Then shall he not raigne three yeares and an halfe onely, but fix yeares, and more then a halfe, and so we must looke for another Antichrist, then you do saine to this day, or if you will not have all things to be so accurately correspondent in the Type, and the Counterpaine, yet I think that it is required of a moitt wife master-builder, that he make not the entry greater then the house, that is, that the Type should not raigne longer, then

then the Truth it selfe. I remember that three hundred ninety dayes are given to *Ezechiel*, for a signe of so many dayes, but I find no where so many yeares given to any man, for a signe of so many dayes.

Secondly, I answer, though it be granted that *Antiochus* is a Type, yet one person cannot be concluded thence, seeing a singular Type may awell note out many persons, as many persons may signifie one, as we see it to be done in that succession of Leviticall Priests, who were all referred to *Christ* alone, as to their Scope. The third place of *Daniel* is taken out of the 12. Chap. 11. 12. Where the *Angel* saith, *From the time that the daily sacrifice shall be taken away, and the abomination of desolation shall be set in the Temple, there shall be a thousand two hundred and ninety dayes. Blessed is he that shall wait, and shall come to the thousand three hundred and thirty five dayes.* Touching this place, you say nothing of your own, but rest in the interpretation of certain men, who have applied it to *Antichrist*, but you will have these dayes to be taken properly, and therefore that he is a singular person, whose Kingdom is bounded in so small a time. I answer, that this number doth not at all belong to that Kingdom of *Antichrist*, of three yeares and a halfe lasting, that is to be before the second coming of *Christ*, which you dreame of.

For *Daniel* asketh, when the end shall be of these marvailous things? Will you have this answer to be made, that the end of them shall be, after that a thousand two hundred and ninety dayes, or at the most, three hundred thirty five shall be expired, immediately before the end of the world?

What could be learnt out of such an answer? If a man that dwells in a farre country, should aske, which way he should go to *Rome*, and another should answer him, when thou comest, to the tenth stone from the City, turne this, or that way, to the left hand, or the right, might he not think that he were mocked, and that worthily? Or if, one should aske, as touching some climat of the heavens, how long the day is in the Countries that be under it, and he should have this answer shaped him, that it is about halfe an houre long, after the Sunne is set; would he count himselfe satisfied? Such a kind of answer do you make the *Angel* to give, when you hold that these dayes are common ones, and that they do go before the consummation of all things.

God forbid, that we should think that the most Holy *Angel* would shut up that most divine vision, and especially, the whole Prophecy with such a jest. Therefore, we find not *Antichrist*, so properly called, in any of these places, much lesse his singular person.

So much for the fourth Scripture out of *Daniel*, the fift and last is, *Revelat. 15. and 17.* Which places, you say, are understood of *Antichrist*, because *Ireneus* teacheth so, *Book 5.* and it is plain by the likenesse of the words in *Daniel*, and *Iohn*, who do both of them make mention of ten Kings, which shall be in the earth, when *Antichrist* shall come, and they do both of them foretell, that *Antichrist*'s Kingdom shall last three yeares and a halfe. As *Daniel* therefore speaketh of one certaine King, so doth *Iohn* in the *Revelation*. I answer, that *Ireneus* doth judge aright, that *Antichrist* is spoken of in those foreaid places of the *Revelation*, but you deale untowardly, who will have such an *Antichrist* to be understood in *Daniel*. I have shewed, that these two differ in many respects, so that the one cannot be the other. Those ten Hornes in *Daniel*, are not these of the Beast, they are correspondent indeed to the Hornes of the Dragon, but the Beast hath not Hornes common with the Dragon.

To this we may adde that, that time, times, and a peece of time, in *Daniel*, is not the same space, which the same kind of speaking in *Iohn* signifieth. There it agreeth to the little Horne, here to the Beast, which seeing they are diverse, as we have shewed, it is not needfull, that one, and the same space of time, should be agreeable to them both. That signification of the time in *Daniel*, answereth to that houre, months,

and yeare, *Revel. 9. 15.* All which space is a litle part onely, of this time, times, and halfe a time, that is spoken of in the *Revelation*, as we have proved before sufficiently; In that you urge the likenesse of the words, it is all one, as if one should conclude the Pope to be the Turke, because both of them be men, and raigne over many men. Besides, if I should grant that one is spoken of in both Prophets, yet *Daniel* doth not speak of one certaine King. You did labour to effect such a matter right now, but all in vaine, as we have seene, and the matter doth proclaim the contrary openly. For if the litle Horne should be a singular person, such as the ten Hornes should be also necessarily, according to your opinion, what a kind of description should this be of the Romane Empire, which should omit so many Ages, wherein it endured, and should onely touch the estate thereof, during the last three yeares?

Nay, not during this one three yeares either, when as you will have this Empire of *Rome* to be quit destroyed, before *Antichrist* shall come? Therefore there is not one litle word left for you out of the Scriptures, which can teach that *Antichrist* shall be a certaine man, after the right manner of concluding; but we have demonstrated out of them most certainly, that he is that *Apostolical* Sea of those, that shall domineere in the Church.

Your second argument, to prove *Antichrist* to be a certaine singular man, is out of the Fathers, whom, how should we beleeve when they affirme this that you say, seeing some of them knew not, whether he should be a man or no? Some of them will have him to be a Devil others, an incarnate Devil, some of them make him to be *Nero*, and others of them, make him to be I know not what. Do you think that these men are to be credited of their bare word, if they shall say, he shall be a certaine person? Besides, seeing there is no such appearing out of the Scriptures, but the contrary to it, what account ought wee to make of the uncertaine conjectures of men, who are commanded not to be wise above that which is written, 1 Cor. 4. 6. I will leave these men therefore as I find them, wavering and floating in their uncertainties, and so I might let passe your answers to our writers, seeing they come not neere to hurt any of the things which I have laid down touching this matter, yet that you may perceive your selfe to be no lesse weak, and wearish a defender of your own cause, then you are an impugnor of ours, I will bestow this labour also upon you in examining the force of your answers.

You propounded three arguments of our men, two of *Theod. Beza*, the third of *Iohn Calvin*, the first argument of *Beza* is, this *Antichrist* is not some one man, because the mystery of iniquity did worke in the time of *S. Paul*, and *Antichrist* is to be killed towards the coming of *Christ*. You answered; that *Antichrist* began to do mischief up and down in the Apostles time, but not in his forerunners, to wit, *Simon Magus*, *Nero*, and the like. To this I say, that *Theod. Beza* and all our men confesse, that *Antichrist* himselfe, properly so called, was not extant in the time of the Apostles themselves, but his forerunners onely.

For that which he saith, let them give me any one man that could remaine alive from *S. Pauls* age to the day of judgement, is spoken, after the ordinary manner of speaking, by way of amplification, and as it were at the largest extent, and it is to be understood of some one that should bee a litle after that age. And should not he be borne within a short time after, whose fore-runners did keepe such a coile, while the Apostles were living? The *Revelation* speaking of *Antichrist* under that seventh Head, saith; And another is not yet come, Chap. 17. 10. Which kind of words we are wont to use in matters that be so neare, as that they may seeme to be come, though they be not come as yet; and we do no at all speake of those things that are to come fiftene hundred yeares after.

All the things therefore, which you would inferre from hence are idle and trifling, as if you would prove by *Bexas* reason; that Peter and Paul were *Antichrists*, and that *Simon Magus* and *Nero* were, as it were, *Christs*. Why do you not (I pray you) go about to prove, that the original of *Antichrist* was not, so much, as high at hand at that time? Is it not enough for the confuting of his singular person, if he should have his beginning for some Ages after Paul? But you like an unskillfull fighter at shap; hold up your buckler to keepe off a blow, where there is none offered you, and where you are laid on and wounded even to the death, you never care how naked and illwarded you leave your selfe.

The second argument of *Toxod. Beza* is this, that singular King, and Kingdoms, are not understood by the singular names of these beasts, the Beare, the Lion, the Leopard, in Daniel, Chapt. 7. One of which doth containe many Kings in it, and therefore, that Paul doth in the same manner understand one body, as at ever made of many Tyrants, and not one singular person, by the man of sinne, and the sonne of perdition, seeing Paul doth consent with Daniel *navradia*ly. You answer two things; first, by denying that Daniel doth alwaies understand severall Kingdoms, by the singular Beasts, for in the 8. Chapter, he understandeth Darius, the last King of the Persians, by the Ramme: and Alexander the great, by the Goat. Secondly, you deny the consequent of the Argument, because Paul by the man of sinne, doth not understand any of the foure beasts that are described by Daniel, but onely that little Horne. I answer to the first, that is false which you say of the Ramme and the Goat. For, by the Ramme, is understood the whole Kingdom of the Medes, and Persians, which ended indeed in Darius, and by the Goat, is understood the Kingdom of the Grecians which began in Alexander. For so he saith, Chapt. 8. 3. There stood before the River a ramme which had two Hornes, and these two Hornes were high, but the one was higher then the other, and he raizeth last. These two Hornes are the two Kingdoms of the Medes, and Persians, of which that was first, and weaker, this was latter and larger.

Can these things agree to Darius, or to his whole Raigne? And then it followeth in the next verse; I saw this Ramme pushing against the West, to the North also, and the South, with his Horne, and no Beasts resisted him; neither was there any of them that could deliver out of his hand, but he did what he listed, even very great matters. Which of all these things was to be scene in Darius, who being provoked to warre by Alexander, in the second year of his raigne, grew more and more to decay every day after? Last of all, when he goeth about to explaine this vision, vers. 20. he saith thus; The Ramme which thou sawest having two Hornes, are the Kings of the Medes and Persians, he saith Kings, not Darius onely. So also the Goat is the Kingdom of the Grecians, not Alexander alone. He is called indeed the King of Grecia, vers. 21. But it is plaine, that King is taken there collectively as it is elsewhere; that is for the Kingdom, as it is taken distributively, and particularly for Alexander, in the end of that verse, when he saith; The Horne that is between his eyes is the first King. And if he be the Horne, he is not the whole Goat. Wherefore a singular person is never signified in Daniel by a Beast, but a whole Kingdom.

To the second, I say that the little Horne is not meant by the Man of Sinne, but the Beast. For *Antichrist* is the Seventh Head, which is the Beast also; as Revelar. 17. 8. 11. And though this Beast be none of those of which Daniel speaketh, yet the argument is strong, being drawn from that, which is like, and equal unto it. For the Beast in the Revelation is a whole Kingdom, in the same respect that the Beasts in Daniel are put for the like.

Our third argument is that of *Iohn Calvin*, who argueth thus, that *Antichrist* is not a singular person, because the Head of an Universall Apostasy that lasteth for more yeares, then can be thine out under one King, is not one certaine man; but *Antichrist* is the Head of such an Apostasy. (Vergo) you answer five waies, to the end that (as you say) *Calvins* impudency may appeare more evidently.

First, that *Antichrist* himselfe may be understood most rightly, by that Apostasy that Paul speaketh of. Secondly, that that Apostasy may be taken for the revolting from the Romane Empire. Thirdly, that it is not necessary that it should last for many yeares; Fourthly, that it doth not require one Head. Fifthly, that the question is yet to be decided, which of the two professors, have revolted from the faith, and Religion of Christ, whether the Papists, or the Lutherans. I answer to each of these, and first, whereas you understand *Antichrist* himselfe metonymically, by the Apostasy, you confirme that same thing which *Calvin* saith, thus notably you use to put down *Calvins* impudency.

To the second, I answer, that this apostasy is not a revolt from the Empire of Rome; but from the true faith, that is, from the love of the Holy truth, as Paul himselfe expounds it; and as it shalbe made plaine afterwards in the 11. and 14. Chapter of this confutation. To the third, touching the lasting of the apostasy, we have learnt already out of the Revelation, that it hath prevailed for more then a thousand two hundred and threecore yeares, and we have scene this more clearly laid forth unto us, then that any of your silly subtilties can shift off the matter. To the fourth I say, that if you can find out any other multitude, besides that of the whole earth, which followeth the Beast, I will not be against it, but you may make as many heads of this Apostasy as you will, Revel. 13. 3. 8. To the fifth, namely, to that question that is not yet decided, as you say, whether the Papists or Lutherans have made an Apostasy from the faith, we will accept of this condition, to put the matter to the judgement of all holy men; amongst whom *Idolatri* is found, let them be condemned for this revolt. For *Idolatri* is an apostasy, and rebellion against God, as the Scriptures teach every where.

But if there be any credit to be given to the most Holy oracles of the Scriptures, all that worshipping of Images, invocation of Saints, adoring of Christs newcoined body in the Sacrament; worshipping of Reliques, and many such abominable things, which be in use and request amongst you, is horrible *Idolatri*, and therefore *Apostasy*. But *Idolatri* is a spirituall fornication, and therefore as it is the way of a whorish woman, who eateth, and then wipeth her mouth, and saith, I have wrought no iniquity, Proverb. 30. 20. So is the way of *Idolaters*; they cannot be brought by any meanes to acknowledge their impiety.

This shalbe a true triall (of *Bellarmino*) before God, and all his holy Angels, who are Apostats, you, or wee; The things which you propound are ridiculous. You would make us revolters, because we have departed away from the superstition of our predecessours, that is, both from their doctrine, and their rites also, which be full of *Idolatri*; as if we were not commanded to go out of Babylon, and to have nothing at all to do with her. We have indeed revolted from the where, we have revolted from *Antichrist*; that is, we have revolted from your Pope of Rome; but thanks be to God, we have by this revolt, betaken our selves and cleaved fast to that one true God, who for his infinit mercies sake in Christ, will give us the crown of eternall life, to reward this Holy revolt of ours, and who will for his Iustice sake, render unto you everlasting shame, and confusion, with all those that will not obey the truth, unless you will repent in time, and that as a just guerdon of your wicked confancy, or rather devilish obstinacy. Now then, cast up all your accounts, and take the total summe, and then see, seeing *Antichrist* is a wicked, and Apostaticall Kingdom, and the Popes of Rome be the principall ruling-leaders of that Apostasy, and they have been many, whether *Antichrist* be a singular person, or no.

THE THIRD CHAPTER.

Where it is shewed, that Antichrist is come already.

Concerning the coming of *Antichrist*, we have set down demonstrations at the beginning of this Confutation, which may moderate, and determine each of every question in this cause, so as they make manifest truth of them. Yet, least this place, where the point is handled of purpose, should complaine, that it is left naked and empty; it shall not bee a misse; to add one or two reasons more to the former, as an overplus. And these we take out of the 2 Thess. 2. 2. and first out of the third verse; Where it is said, *unless the Apostasy come first, and that man of sin be revealed, that Son of perdition, &c.* In which words the Apostle affirmeth, both, that each of these two things shall go before the coming of *Christ*, as also, that the Apostasy shall go before the revealing of *Antichrist*. For that is the cause of this, that procureth this mischief, as he teacheth after, *that Antichrist shall therefore come, because men would not receive the love of the truth that they might be saved*, vers. 10. 11. And the revealing of *Antichrist* should not be delayed, after the Apostasy, but it cometh forthwith after it; as the Apostle saith, *unless the apostasy come first, and the man of sin be revealed, &c.* For after that, that which hindereth should be taken away, which as we have shewed, came to passe shortly after, this pestilent *Antichrist* should come abroad into the world immediately.

But this apostasy began privily, and closely, at first, even in the time of the Apostle, which therefore cannot bee a revolt from the Romane Empire, but a neglect, and contempt of the truth that was once received, as the same Apostle doth interpret it in that place, and it is that which hath prevailed for these many ages last past, and is to be seen openly at this day, in that worshiping of reliques, and of Images, and in the invocation of Saints, practised by the Church of Rome, as we have said a little before. For the Lord is forsaken by such kind of Idolatry, and when we chuse strange gods, we depart from him, as it is, *Jeremy*, Chap. 16. 11. Where the Prophet is commanded to speak to the people, and to say unto them thus; *because your forefathers have forsaken me, saith the Lord, and have followed strange gods to worship them, and to bow down unto them, but they have forsaken me, and have not kept my Law.*

And after this manner do all the rest of the Prophets speak. It must needs be therefore that *Antichrist* is come long since. The signe and cause whereof, that is so neere joined unto it, hath kept Reaks in the world for these many ages. Secondly, that impediment is long ago taken away, which was the only thing which hindered in the time of the Apostle, so that, that man of sin could not be revealed, vers. 7. Which was not the Romane Empire, but the sixth Head of that Empire, which had the Government of the world; while *Iohn* lived. For so the Revelation saith, Chap. 17. 10. *Five have fallen, one is, that other is not yet come.* That one, who, as the Angel saith, was then, was the sixth King, with whom the Romane Empire should not last, seeing the seventh King and Head, should succeed after; neither were there more heads then one reigning at once, so that the seventh head should as well take upon him the sway of the Empire for his part, as any one of the other former heads did. Therefore, as soon as that present regiment should be changed, which happened about two hundred yeeres after *Iohns* time; then after that heavy burden was removed, which kept *Antichrist* down, he should come forth, and keep in the view of the world.

Thirdly, if the mystery of iniquity was working while the Apostles lived, it must needs be, that the birth thereof was not far off, when as the pains in travaile began to vex the Church so soone, 2 Thess. 2. 7. Otherwise what strange monster is this, that the Papists would make, that one should bee with

Child fifteen hundred yeeres ago, and that yet the brat should not be hatched, and yet when he should sprall forth, he should prove but a King of three yeeres and a halfe lasting? But these be Popish dreames. For the Apostles could hardly make him keep in his hornes, much lesse could they posterity do it, who had lesse piety, knowledge, care, diligence, whose gifts also daily decaying more and more, made the man of sin, to come and to grow up the more quickly. These things being thus laid down, let us now come to that which you say. And here we have but one argument onely, to prove that *Antichrist* is not yet come; it is long enough indeed, as which reacheth from the beginning of a Chapter to the very end, but it is weake in the joints of it, and feeble in the loines, as it is tedious and odious.

This is the summe of it, *Antichrist is not yet come, because he came not then, when certaine of those that lived of old, and of late, thought he would come*, the ancient ones you speake of, are the Theſſalonians, Cyprian, Ierome, Gregory, one Jude, Laſtantius, the Bishop of Florence; the latter ones are the Samojatians of Hungary, and Transylvania, Illyrians, Chryſtians, Luther, Bullinger, Musculus. And in following this matter you spend all the Chapter.

I answer two wayes, first, that that is false which you say, that he that came not at the times spoken of, by those Authors that you mention, is not yet come. It was not necessary that they should know the first originall, and uprising of *Antichrist*. The Beast remaineth to be a mystery long after that he hath been revealed, Revel. 17. 7. Whose person, was manifest, but not his wickednesse, and originall likewise. For the mystery should be taken away, if that which lay lurking within, were opened unto all men. And as the Kingdome of God, though it was foretold by the Prophets, came not with observation, Luc. 17. 25. So neither did the Kingdom of *Antichrist*. Tares are sown while the husbandmen sleep, Math. 13. 25. Neither are they marked when they come to their first growth, but were they not therefore at all, because the husbandmen knew not by what degrees they grew up? Shall we not acknowledge the sunne to shine, because we see not how it goeth forward? Out of doubt, that most crafty enemy of mankind, had rather have his Vicar to resemble his conditions, and to come creeping in closely, that so hee might surprise the more, ere they were aware of him, then to come rushing in with a shout, and an uproare, to give men warning to looke about them for their own safety. Besides, when you would conclude that he is not yet come, you should have comprised all the other times, that remaine to your time you set him to come in, and not those few times onely, which those ancient and latter men cited by you mentioned. Can one be said not to be come upon a day appointed, because he came not either at the first, second, or third hour? It is a faulty kind of disputing, when there are many parts to be reckoned; to passe by any, now seeing you have omitted most of them, your proposition is absurd diverse wayes; and so is the whole argument that depends upon it.

Secondly, I answer severally to your Authors; and first, touching the ancient ones; out of whose words, we do conclude more then probably, that *Antichrist* is come. For so saith Cyprian, Book. 4. Epist. 6. *You must know, saith hee, believe, and hold for a certaine, that the day of the Churches oppression is begun to come over our head, and that the end of the world, together with the time of Antichrist, approacheth.* Ierome in an Epist. to Ageruch, about Monagamy, saith; *He that witheld, is taken away, and do we not yet understand that Antichrist is at the doores?* Likewise Gregory, Booke 4. Epist. 38. *All things*

Do; are

are done which are foretold, the King of pride is at hand. Now, if Antichrist did approach thirteen hundred yeares since, or at least, a thousand, as it is manifest by these testimonies, how can it be that he should not be come as yet? You answer, that the ancient Fathers were deceived with an opinion, which they had about the end of the world, which they held to be neerer then it was indeed, and therefore that they held this false opinion, touching Antichrists approaching, neerer then it was in truth. To which I say, if the ancient writers founded their opinion, touching Antichrists approaching, upon their perswasion of the end of the world, it had been necessarily, that as they erred about this, so they should have erred about Antichrist, but seeing they grounded their opinion upon other arguments, and seeing they gathered, not so much that Antichrist drew neere, because the end of the world was at hand, as that the end of the world approached, because Antichrist was at hand, that which they affirmed touching this matter, must needs be firme, and stable, unlesse you can teach us, that the rest of their reasons are as light, as their opinion was vaine, touching the end of the world. But it is evident by their words, that they suspected the end of the world to bee at hand, because of Antichrists coming, and not on the contrary. For Ierome reasoneth, that Antichrist was at hand, because that which was hundred was taken away. Gregory gathered as much, out of the fulfilling of all things that were foretold, then which, what more certaine argument can there be. And you your selfe confesse that all the ancient writers considering the wickednesse of their times, did speake this matter, as if Antichrist was hanging over them. They did not therefore conclude, about Antichrists coming, out of their suspecting, that the world was at an end. For the last end, is no where made a signe of things that go before it, but things that goe before, are made signes of the last end, seeing it is the last of all, and most unknowne of all other things, even to the Angels themselves, yea, to the Sonne of Man, Matth. 24. Marc. 13. 32. 36. It can give no forewarning of things that be before it, and better known then it. They knew therefore by certaine Arguments, that Antichrist was shortly to come, but that which they added touching the last end, did rely onely upon an uncertaine conjecture of men. They had received a false Chronology from Clement. Alexand. Stromat. 1. that five thousand seven hundred, eighty foure yeares, two moneths, and twelve dayes were past, from Adam to the death of Commodus the Emperour.

To this was added, the opinion touching the lasting of the world for six thousand yeares. Whereupon, Cyprian saith in his perface to his exhortation to the Martyrs: Six thousand yeares are now almost fulfilled, since the time that the Devil began to fight against mankind. And that of Lactantius came thence, in the 7 Booke of his divine Institut. Chap. 25. All the time we looke for in this world, is no more but the space of two hundred yeares. To these, if we shall add their conjecture, touching the worlds quike, and present expiring, after Antichrists coming, then shall it easily appeare, that there is great difference between those things, which they handle touching Antichrist, and those things, which they set down about the end of the world. This was certainly made known unto them by many Prophecies, and undoubted signes thereof, this they were perswaded of by some likelihood it had to the truth, and by the weak authority of men. The like we see in Christs Disciples, whom we know to have expected a temporall Kingdom, yet when they preached, that Christ was come, and that the Kingdom was then to be restored to Israel, should any man, that could not see the Kingdom restored, deny to give credit to their report touching Christs coming? Or if he should should he not deale unequally? For they knew that Christ was come, by most certaine arguments, which could not deceive, but that which they conceived touching the temporall Kingdom, they drew out of the dregs of the common error.

After the same manner, the ancient writers understood by true signes out of the Scriptures, that Antichrist was at the very doores but that which they affirmed, touching the last end, was their own invention; yet ought it not to diminish the credit of that truth which is joined with it, you are not therefore scaped away with this answer of yours, but the judgement of the ancient Fathers, remaineth ratified, and unmoveable, that Antichrist is come; and therefore it was not for nothing, that one of your own side, the Bishop of Florence, avouched openly five hundred yeares since, that Antichrist was come at that time. For the suppressing of whom, the Council of Florence was called and gathered, but you have thought safer for your selves, that the fame of this Council should rather come to posterity, then that the acts thereof should come to their knowledge.

As touching the later writers, you mention first of all, the Samofatenians of Hungary, with whom I will have nothing to do, I care not what they think, or think not, till they shall be of a sounder minde then they are. The rest of the learned men, differ after three sorts in their judgements, touching the time of Antichrists coming; Illyricus, Cyprianus and Luther, make the coming of Antichrist to be about the yeare of the Lord, 600. Bullinger at the yeare 763. Musculus 1200. The reason of their judgement was this, because, they being such quick sented men, the second uprising of the Beast, in the precincts whereof they flicked, did smell so strong, that they could not bend their minds to think of any time beyond this, wherein they are like to good hunting dogs, who when once they have smelled out the place where the wild Beasts couch are carried with a full cry, and runne after them with all their might, no longer smelling out every one of their steps; Therefore they referre, for the most part, such things to the second arising of the Beast, which belong to the first; and doe draw many things to it, that are not agreeable unto it, but this light error of theirs, touching the time of his uprising, doth not take away his coming at all, but we may know that Antichrist was come by the shout and out cries they make, though they were ignorant of the very moment, when he began first to subliste. Let us therefore runne over your answers to each of them, that so you may understand not so much, that they were in an error; as that you have wearied your selfe to no purpose, in labouring to overthrow their opinions.

In the second place you grapple with Illyricus, who saith that Antichrist was then borne, when Phocas granted power to the Pope of Rome, that he should be called the Head of the Church; Which happened in the yeare 606. You answer; that he was not borne at this time, in two respects; first, because the temporall Kingdom of Antichrist of 666. yeares continuance, which Illyricus holds to be begun from that time of his uprising, should long since be ended, and Antichrist should be dead. Secondly, because by the Popes spirituall Kingdom, which Illyricus will have to last 1029. yeares, the Century-writers might know the end of the world exactly, which is against the words of our Lord, Act. 1. and Matth. 24. I answer to the first, It is absurd, and foolish to gather as you do from his words, that Antichrist must die after 666 yeares are expired, when as you see, and say, that he, and the rest of the century-writers do give him a spirituall Kingdom, that lasteth a thousand two hundred threescore yeares. Can a man raighe five hundred ninety foure yeares, after he is dead; (for so many yeares do they prorogue his spirituall Kingdom beyond his temporall;) but perhaps, your Pope hath no more life nor liveliness left in him, without his temporall power, then a Serpent hath without his dust.

To the second, I answer, that it is as possible, for the Century writers to know the yeare exactly, when the world shall be ended, as it is for your Popish writers to know the very day. Now, do not you reckon a thousand three hundred five and thirty dayes from the beginning of Antichrists Kingdom,

Kingdom, to the last judgement? What shall it be known so long before, when the last day shall be? Hath that speech of our Saviour, as touching that unknown day, no longer any force, but till Antichrist shall come, Mark. 13. 32. How then can it come, like a *snare upon those that dwell on the face of the whole earth?* Luc. 21. 33. Therefore you confute them not worth a straw. We have shewed, that that former number is not the number of his Kingdom, but of his name, but that the other is to be reckoned from the first coming of Antichrist, not from the second. But I will not prosecute this matter now with many words. I returne to you, and I graunt you that which you labour for. Admire, that Antichrist was not borne first of all.

This I enquire of you, whether he was then extant, or no? If you deny that he was then extant, I will convince you for then was that that hundred taken away, which did only make him slacke his coming, as Ierome affirmed right now. Then were all things accomplished, which were foretold, that they should go before his coming, as Gregory avouched, then was the univerrall Priest extant, such an one as the same Gregory speaks of confidently, *Whosoever calleth himselfe, or desires to be called, univerrall Priest, forerunneth Antichrist with his pride*, Book. 7. Epist. 194. to *Mauricius*. But if he that desireth such a name be Antichrists forerunner, whom shall we call him that had gotten it? Therefore seeing Antichrist was forth coming at that time, see now withall, how it can be that he is not yet come.

In the third place, you answer to *Chytreus*, who determineth his uprising about the same time, especially, because Gregory did about that time establish invocation of Saints, and masses for the dead, &c. To these things you say, that Gregory was not the first that taught men to invoke Saints, and to offer masses for the dead, for all the ancient writers taught the same thing, and in the roome of them all you produce Ambrose onely. Who was more ancient then Gregory by two hundred yeares; I answer, that *Chytreus*, indeed, was in an error, who thought Antichrist to be younger then he was indeed by some store of yeares; For he was much more ancient, but yet he bare his age so well, that he seemed to be alwaies waxing like a child, fresh, and lusty, as it were another pretty *Cupid*. Certainly his second *uprising* deceived the man, whereby he revived from the dead, and as *Aeson* is faigned by the Poet, to be made a young man of an old, so this Antichrist returned from his Youth to his cradle and infancy againe. And it must not be marvelled at, that that was then counted his first uprising, which then seemed to be new.

But you doe so deny his beginning that you adde years unto him, but do not rake any from him; as if you were getting the possession of an inheritance for a ward, and as if you were afraid he would come to late out of his nonage.

In the fourth place, you come to *Luther*, who maketh Antichrist to have a double coming; one with a spiritual Sword, after the yeare 600. another with a temporal Sword, after the yeare 1000. You answer, that the Popes deposed Em-

perours, and made warres against them before the thousand yeare; I answer; Therefore thou also wast deceived (*o Luther*) Antichrist was come before thou supposedst him to be come. Certainly, you defend the Pope in such a manner, as if one that were accused of theft, should for the purging of himselfe from his crime, cry out openly, that this was not the first Theft he committed, but that he had a hand in many other, and those more grievous robberies; you did not feare, as it seemeth, that there would some come after, who would search out further and higher into Antichrists Originall.

Fifely, *Bullinger* doth so expound that number 666. that he makes it to determine the yeare of the coming of Antichrist, after the Revelation was written, namely, the yeare of our Lord, 763. To whom you answer well, that this number belongeth to Antichrists name, not to his time; though this do little helpe your cause. For howsoever he was not borne at that time first, he might be borne before that, which doth shew sufficiently, that you affirme falsely, that he is not come yet.

Sixtly, *Mucolus* affirmeth, that Antichrist came about the yeare 1200. and that being moved with the authority of Bernard, faith, after many other things, wherein he bewaileth the finnes of his times; It remaineth that the man of sinne should be revealed, Serm. 6. On Psalm. 80. You answer two things, first that the suspicion of Bernard was false, as was that of Cyprian, Ierome and Gregory in their times, for first, he suspected out of the evils which he saw, that Antichrist was nigh; Secondly, that there were farre worse Popes without any comparison in the former age, then in that.

I answer, to the first, you do worthily to contradict the Apostle. For he teacheth, that the Apostasy goeth before Antichrist, and that he shall come into the world, because they despised the love of the truth; thereby declaring, that there is no more evident signe of Antichrists approaching, and raising, then all kind of hypocritical impiety, that rangeth every where without controulement.

You will have Bernard to be deceived, because he suspected, by the evils which he saw, that Antichrist was neere. Indeed he was deceived, that he thought him to be neere, and not present. Otherwise he thought more sincerely touching Antichrist, then the Iesuits are wont, or any other of the Papists. To the second I say, seeing they were worse in the former age, we grant unto you that Antichrists first beginning was not now, but that he was begotten long before, but he was now openly extant.

And so at length you have made such a goodly peece of dispute about this question, as if one should be very earnest to prove, that the sunne was not risen at noone, though he began to shine in the Horizon at six a clock in the morning, because it did not arise either at the eight houre, as one affirmed, or at the ninth, as another, or at the tenth, as a third man held. By such a kind of argument do you, and your Complices, prove that Antichrist is not yet come.

THE FOURTH CHAPTER.

Against the first demonstration that Antichrist is not yet come, taken from the Univerrall preaching of the Gospel.

THIS question about the time of Antichrists coming, giveth greatest light to the truth of the rest, being, as it were, the sunne that enlighteneth all the rest of the starres with his light. Hereupon it is, that Bellarmine hath prepared six tight and thicke vailles, which he calleth *demonstrations*, to obscure the truth with, under which he hopes his Pope may lurke safely. Now hee will have these taken out of so

many certaine signes (as he saith) of Antichrists coming, two whereof do go before, namely, the preaching of the Gospell in the whole world, and the desolation of the Roman Empire.

Two do accompany it, that is the preaching of *Hemoch* and *Elias*, as also, a great and most notorius persecution. Two follow it, namely, the destruction of Antichrist, after

after three yeares and an halfe, and the end of the world, none of which (saith he) we have seene to be extant as yet. Let us therefore see, what we can do by the grace of God, to helpe this blind fellow, and let us take away the Scales from his eyes with a faithfull hand, if so be that he will suffer us.

The foundation of your first demonstration is laid downe, *Math. 24. 14* This Gospell of the Kingdom, shall be preached in the whole world for a testimony to all the Gentiles, out of which words, an argument is framed thus, which I pray you, suffer me to bring into forme, that so we, that are of the more rude and simple sort, might the more easily marke this art of yours, in making demonstrations thus. He that is to come after the preaching of the Gospell in the whole world, is not come yet. But *Antichrist* is to come after the preaching of the Gospell in the whole world; therefore he is not come as yet. This is your manner of demonstrating, wherein we meet with many marvellous and newfound matters, that were never delivered by any of the Masters, that professe the art of demonstration; namely, that such principles should be used in demonstrating, which are neither true, nor just. For as for the truth of them; the proposition is either manifestly false, or at least doubtfull, as it shall appeare more clearly afterwards, and therefore such as is not fit to demonstrate withall.

Besides, if a man should doubt of the assumption, what strength can it have from that place of *Matthew*? What one word is there in him touching Antichrists coming after an universall preaching? How is this an immediate principle, which if it have any credit at all, must borrow it from another place? Pardon me, I pray you, if I be somewhat more curious, and hard to please, then you may think there is need. I thought it necessary to make a trial of some one of your demonstrations, of all which seeing we have now gotten a taste what sweet ones they be, in this first and foremost of his fellows, we shall not need to be so precise in canvassing, and scanning the rest, but we all may judge of them by the nature of this one.

But even you your selfe say, how it was not worthe a deafe eare, much lesse worthy of the name of a demonstration, and therefore fly you to a propable reason, which you set as an underprop, to hold up that tottering demonstration of yours. Therefore to confirme that assumption of yours, viz; that *Antichrist* shall come after a generall preaching, you let *Matthew* go, as whose name you did onely foist in, to face out the matter with, and thus you say; Howsoever *Matthew* deny us his helpe at this dead lise, yet this matter may be proved by reason, because in the time of *Antichrist*, the cruelty of that last persecution to be raised up by him, shall hinder all publike exercises of true Religion. I answer, that we shall see beneath in handling this Head of perfection, how truly this is spoken, which you say touching the publike ceasing of Religion; in the meane tyme, I affirme, that you do not onely dispute unskillfully, but dishonestly also, and like a Jesuite. For there being a threefold time, *past*, *present*, and *to come*, nothing can be proved to be *to come*, unless it be made good before, that it is neither *present*, nor *past*. While you therefore conclude that *Antichrist* is to come after the generall preaching of the Gospell, because he cannot subsist together with it? But why may he not go before it, I pray you? Yea, what if he must necessarily go before, and that by force of this demonstration of yours?

Certainly, he cannot subsist together with the generall preaching, because of the cruelty of the persecution, for so are your own words, and he cannot come after, for *Christ* saith; that when once the Gospell should be preached in all the world, then shall the consummation come. You see that nothing commeth between the universall preaching and the end of all things. Therefore it must needs be, by this goodly reason of yours, that he should come before the universall preaching. This is not the least vertue of this doughty

ty undoubted demonstration, that it makes more to helpe your adversaries cause then your own. But say you; the adversaries do not admit of this reason. Truly, no more do your friends neither, I beleve, unless they be some little craftyfoxes that will praise the Crow for his sweet singing. But I cunne you thanks yet, that you will acknowledge at length, the absurdnesse of this demonstration. Besides you say; that you have no leasure now to make this demonstration strong and unanswerable, by laying open the undeniable Principles thereof, and therefore that you will prove the same point out of the testimonies of the Fathers.

What, have you no leasure which undertooke the most copious handling of all controversies, that might serve for a Treatise of Controversies? Specially, seeing you bring no one argument of any waight in this cause? I cannot but take notice here of a crafty Jesuits simple shift. That which for poverty, and badnes of your cause, you cannot do, you make us belevee you have no leasure to do, for the hault you make to other matters.

But let us go on with you, and let us see how you trimme, and prove both the parts of your former argument; For there was no new one to be come by, as it seemeth, but you are glad to tricke up, and to hanstone the old dawes nest, that it might make some shew of a pretty peece of worke, by your tampering with it. First therefore you bring in *Hilary*, *Cyrill*, *Theodoret*, and *Damasene*, who affirme, that *Antichrist* shall not come but after an universall preaching. I answer, that is not needfull for us to search curiously into their sayings, because they reach that which is agreeable to the Scriptures. For *Antichrist* was to come for rejecting the love of the Truth, *2. Thess. 2. 10*. Now the punishment is not inflicted, before the fault be committed; and there could be no such fault made before there were power, and meanes given to know, and to belevee the truth.

In this therefore I will not stand against you, moreover I do as yet a fort grant your prooffe hereof out of the Text. For the Gospell was to be preached before that great tribulation, of which we read, *Math. 24. 21* but herein you erre in that you think, both that this tribulation here spoken of is that last great one that shall be, and that it is the persecution of *Antichrist*. For it is no other then the destruction of *Jerusalem*, as *Chrysostom* doth also acknowledge, though he would have it to be referred typically unto *Antichrist*. Let *Antichrist* then come after the generall preaching.

But what of that? Hath not the whole world rung with the Gospell till his day? So you held indeed, though the matter it selfe be otherwise. *Christ* when he was about to ascend into heaven, commanded his Apostles, to go into all the world, *Mar. 16. 25*. And he promised them that they should be his witnesses even to the end of the world, *Act. 1. 8*. It cannot be, that either the Apostles were negligent in fulfilling *Christs* commandement, or that our Lord did not performe that which he promised, neither did the event shew to the contrary; as the Apostle teacheth, saying, that the faith of the Romans was published throughout the whole world, *Rom. 1. 8*. And that the Gospell came unto the *Colossians*: as it did also unto all the world, *Coloss. 1. 6. 23*. You answer, that the whole world is taken in these places not properly and simply, but by a figure; but that the Gospell is to be preached properly, and simply in every nation, before *Antichrist* come. Which thing you prove by the testimony of the Fathers, and by three reasons, the Fathers are, *Augustine*, *Origen*, and *Ierom*, besides, those that were cited above; I answer, that it is not to be doubted, but that the Fathers apply their words to the words of the Scriptures, and therefore, that they say often, that the Gospell is to be preached in the whole world, in the universall world, in all Lands, &c. But it may well be doubted whether they speake exprefely, or no; and whether they will have it to be their expresse meaning, that these kind of speeches are to be taken simply, and not figuratively.

Ierom.

Ieron saith, in his *Epist. to Ageruchia*, he that hindred, is taken out of the way; and do we not hereby understand, that *Antichrist* is high? By which words of his it is plaine, that he understood not any other kind of preaching in the whole world, but such as had been in, and before his time: for otherwise, how could *Antichrist* be at hand? *Isaiah* saith *Gregory*, as we have heard, that all things which were foretold were fulfilled, the King of Pride was at the doores. Therefore this universall preaching was then accomplished, but not properly, as you take it, seeing it is not scene perfectly fulfilled, no not at this day, as you also say. Therefore tosse and perule the Fathers over, and waigh their writings a little more diligently; perhaps, howsoever these things have been exceedingly darke, and hard unto them, you shall not find any such kind of preaching in them as you dreame off. The first of the Reasons you bring, is this, because *Christ* saith, that the preaching in the whole world, is a signe of the consummation of the world; for so he addeth immediately, and then shall the end be. But say you; if the Gospell should be preached in the whole world, not properly, but by a Synecdoche, that signe were of no value. For the Gospell was preached after that manner in the whole world by the Apostles, in the first twenty yeares after *Christ*. I answer, that that which you affirme, viz, that the preaching in the whole world is a signe of the end of the world; is your own (& Bellarmine,) not *Christ*'s; he saith no more here, but that the end shall come then; Those words of the world be none of his, nor any part of his meaning. For the end he speaketh of is not of the world, but of the Jewish Temple, and government, the privilege whereof was abrogated at, and by *Christ*'s death, but now, all use thereof also should be taken away, at the scattering and overthrow of their Nation.

For the Disciples asked *Christ*, about a double end of the Temple, and of the world, vers. 3. Touching this, *Christ* answereth unto the 13. verse, touching this, he speaketh in the rest of the Chapter, under the name of his coming; neither should he have satisfied their demands, unless he had comprised both of these points in his answer. Wherefore that universall preaching was a signe of the destruction of *Jerusalem*, which had for a more immediat signe of it, the abomination of desolation, which *Daniel* foretold, which being set next unto this of the preaching, may teach us, of what end the former words speake; For *Christ* doth not answer so confusedly, and intricately, that he would skip back againe to the state of the Jewes, presently after he had spoken of the end of the world. Seeing therefore he speaketh of this consummation in this place, and not of any other, there is no necessity, that preaching in the whole world should be taken properly.

Your second reason is, that all the nations of the earth were promised to *Christ* properly. All nations shall serve him, *Psal.* 72. Therefore this generall preaching ought to be proper.

I answer, that I deny not, but that all nations shall be gathered to *Christ*, and that by a generall preaching, properly so called, before he come to judgement. For the preaching of the word is that silver Trumpet, which is appointed for the gathering of the Elect together, and I find that there is a double generall preaching spoken of in the Scriptures, one figurative, another proper; as we shall declare more fully at the end of this Chapter; But what maketh these things to the coming of *Antichrist*? We have demonstrated, that he came a thousand and three hundred yeares since. Besides his overthrow shall go before the last judgement a long time, as we will shew after in the 9. Chapter of this confutation; where we shall speake of purpose touching the end of the world; as also, we shall shew it in expounding the rest of this Booke of the Revelation. Therefore that may go before *Christ*'s coming, which shall follow *Antichrist*'s destruction. And indeed, this proper generall preaching shall not begin, before

that *Antichrist* be at an end, or els at least be about filthily to die. The times are not to be confounded, neither is that to be transferred to one time, which is proper to another.

Your third reason is this, because the Gospell shall be preached in the whole world for a testimony to all nations. Therefore there must be a generall preaching, before the generall judgement. I answer, that this argument is all one, with the former, save that it is after a sort distinguished by the subjects.

That, spake of the Salvation of the Elect, this, of the just condemnation of the reprobats. Yet the answer is all one, For I confesse, there must go a generall preaching before the generall judgement, but when you shall have proved, that the generall judgement and *Antichrist* are things so neerely conjoined, that that which goeth before that judgement, must needs go before *Antichrist* also, then will I not think much to assent unto you, and to think, that a generall preaching, properly taken, shall go before *Antichrist*. And now, as if you had put the matter out of all controversy, you fall to answering of *S. Paul*'s words, *Rom.* 10. 13. Their sound is gone out into all the world, the interpretation whereof you bring out of *Augustin*, *Ieron*, and *Thomas*, the summe of all is, that these words are to be understood figuratively. Which you might have obtained easily without so great a do. There is no man but will grant that this, and the like Scriptures above cited, are not to be taken properly.

But seeing *Paul* speaks figuratively, why should not *Christ* speake so likewise? Because, say you, it is not absurd if we should grant that the Lord spake properly, and the Apostle figuratively. For the reason which compell us to take the Lord's words in a proper signification, have not the same force if they be applied to *Paul*'s words; specially seeing the Lord speaks of a thing to come, but *Paul* speaks of a thing past. I answer, seeing that end, of which *Christ* spake, was only of the City, not of the world; namely, of *Jerusalem*; there is no reason to force us, to take the Lord's words rather in their proper signification, then those of *Paul*, *Rom.* 1. 8. *Coloss.* 1. 6 23. of which we spake before. For whereas, you say, that *Paul* speaketh of a matter past, *Rom.* 10. 18. You might have remembered out of *Augustine*, that he took the time past, for that which was to come, as *David* had done, whose words they are, as you your selfe wrote a little before, and that the Prophets are wont to speake every where, almost, of things to come, as if they were past. In the other Scriptures, *Paul* speaketh of that matter now already perfited which the Lord foretold was to be perfited. This first demonstration of yours therefore, halteth down right in every part, having nothing in it that is sound, nor no jot of truth; but the generall preaching you speake of, is such a signe, (in that sense that you would have preaching to be taken) of *Antichrist* that is to come, as the Jewes have fained unto themselves of *Christ* that is to come, namely, such as the bold, and blind presumption of men dare devile, without any authority of the divine Oracles. Wherefore, seeing you have written nothing soundly touching this matter, I will assay if I can bring forth some more certaine matter, as I promised, I would do right now, that so the Readers may know, what they are to think about this point.

There is therefore a double universall preaching, as we have said, a figurative one, and a proper one. That was given to the Apostles for a signe of the destruction of *Jerusalem*, and of their estate; and so it should go before *Antichrist* also, who was not to come forth, but after some ages, when that whole manner of regiment was quite extinguished. The other, which we call a generall preaching, properly, shall not go before, but shall follow *Antichrist*.

For after he shall be slaine, the Gospell shall be spread abroad farre and wide, even among those nations, which

have never heard of it hitherto. For then shall the Nations bring their glory and honour to the new Holy City, Revel. 21. 24. Then shall the tree grow in the midst of the street of the Holy City, whose leaves shall yield medicine and health to the nations, Revel. 22. 2. Then shall the Temple be opened, into which no stranger could enter, during the time of the seven last plagues, where with Antichrist shall be consumed, Revel. 15. 8. and Chap. 16. Then shall waters flow out of the Temple towards the East, and into the country round about, with the wholesome effect whereof, a very great multitude of fishes shall be begotten, Ezech. 47. Then to conclude, after that the little Horne shall be taken away, the Kingdom shall be given to one like to the Son of Man, that all people, nations, and tongues shall serve him, Daniel 7. 14. And this Kingdom is not that which is to be enjoyed in the heavens, where there is no distinction of people, nations, and languages, but that which is to come, and to be seen on earth, which is to be administered with the Scepter of his word.

So that after that this Horne is cut down, which they do commonly interpret to be, partly, of Antiochus, partly, of Antichrist, but in truth, he is the Turke that is to be rooted out, somewhat after the true Antichrist, there is a most ample

preaching of the Gospel to be made, that shall have much more large and wide bounds, then ever it hath had, before that. For then, indeed, shall all Nations serve him, Psal. 72. 11. And God shall be King over all the earth, and in that day, shall there be one God, and his name shall be one, Zach. 14. 19.

These things, and many of the like nature, do make it plaine, that howsoever the doctrine of salvation have shined upon many nations, before Antichrist came, yet after he shall be once defaced, the Tabernacles of the Holy truth shall be unfolded much wider; so that a very huge and innumerable multitude shall be gathered together into them; unto which the assemblies of former times being compared, shall seeme to be very small, or rather none at all. These things, are those which the Scriptures teach, touching the universall preaching, which be constant, firme, stable, full of Majesty, power, and mercy, in respect of God, but if we shall cast our eyes upon our selves, they are no lesse full fraught with all kind of joy, and Solace. Whereas, on the contrary, those things which you have let before us, are either uncertaine conjectures, or vaine fictions and forgeries, which will both deceive your expectation at the last, and in the meane time, they lead you away into error, and destruction.

THE FIFTH CHAPTER.

Against Bellarmines second demonstration, taken from the desolation of the Romane Empire.

THe second demonstration is taken (as you say) from another signe, that goeth before the time of Antichrist, which shall be a total desolation of the Romane Empire, which seeing it endureth to this day, Antichrist is not yet come. Hereupon you undertake to prove two things; both that Antichrist will not come, till after that the Empire of Rome be altogether laid waste, and then that, that the Empire of Rome endureth unto this day. You confirme the first out of foure scriptures. Among which, the three first, namely, Dan. 2. and 7. Revel. 17. Rely upon the interpretation of Ieremias, Book 5.

But, I pray you, let us let authorities of men go, and let us waigh the matter it selfe in the balance of the truth. If the matter were to be sifted out with the opinions of men, that are contrary each to others, and whereof many might be brought, in these most darke and obscure places, we should never make an end. Let us worke it rather out of those principles, by the conduct whereof, we may be lead to somewhat, that is certaine.

As touching therefore the second of Daniel, and that succession of the chiefe Kingdoms, which were to be on earth to the end of the world, which the Image sheweth, that noteth out by the Head of Gold, the Breast of Silver, the Belly of Brass, the Legs of Iron, and the Feete partly of Iron, partly of Claye, the foure principall Kingdoms that should be on earth; namely, Of the Assyrians, the Persians, the Grecians, the Romanes, whereof that of the Romanes, which is the last was, as you say, divided into two parts, for a most long time, as the legs are two, and longest of all the parts. Besides that there sprung up ten toes out of those two legs, and that the whole Image ended in them, because the Romane Empire was to be divided at length into ten Kingdoms, because there shall be no King of the Romanes, as no toe is a leg. As touching these things, I say, what one word is there in this whole vision, whereby Antichrists coming may be intimated, after the utter defacing of the Empire of Rome? I heare of two Legs, and Feete divided into ten Toes, but not a whit touching Antichrist, whether he should come or no, or whether he should come after this division, or before it, or in the time of it. Do you thus go on to build demonstrations, or rather castles in the aire, without any least shew of a ground for them to stand on? Nay, what if the contrary may be most firmly concluded from hence, that Antichrist should come before the universall destruction of this Empire? For he shall

come, before Christ shall come; but the Romane Empire shall not be wholly destroyed before Christ come. For the feet of iron and clay shall endure till the stone, that is, out of the mountain, without hands shall smite and beat them in peeces, as it is spoken expressly, vers. 34. Thou sawest till the stone was cut out, which is not in any hands, and it smote the Image on his feet of iron and clay, so that he did beat them in peeces. And againe vers. 44. Now in the times of these Kings, the God of heaven shall raise up a Kingdom, which shall not be destroyed for ever, &c.

But these feet are the Empire of Rome, which is weaker, then that was of the Legs, which yet was the Romane Empire also. For the statue described onely, foure Kingdoms, but if the Legs and the Feet betokened a diverse Kingdom, there should be five. Whereupon it is proved false also that you say, that the Romane Empire should be at length divided into ten Kings, whereof the King of the Romanes shall be none, as no Toe is a Leg. For so you bring in a fifth Kingdom, which the Spirit, meaneth not, by that image. Neither is that of any value, which you say, that a Toe is not a Leg, seeing no one member is another, though both of them be parts of the same entire thing, even as the Leg and the Toe are parts of the fourth Kingdom. Now then, you see how sweetly you have demonstrated the nakednesse of your cause, which the more you labour to cover, and hide, the more foule and manifest do you make it.

The second place is out of Dan. 7. 7. Where you say, the ten Hornes which come out of the last Beast, are the ten last Kings, who shall spring indeed out of the Empire of Rome, but they shall not be the Romane Emperours, as the Hornes spring up out of the Beast, but they are not the Beast it selfe, I answer, as I answered even now to the former argument, with which this is one altogether.

If these ten Hornes possesse a diverse Kingdom from that of the Beast, then there are not foure Kings onely, but five, which is contrary to that which the Angel saith, These great Beasts which are foure, are foure Kings, that shall rise out of the earth in the same Chap. vers. 17. Besides, do you think, that those foure hornes of the Goat, which sprung up in the roome of that Horne that was broken, is another Kingdom from the Kingdom of the Goat, namely, of the Grecians, Daniel 8. 8. If you do think so, the Prophet sheweth, that you

you are plainly deceived, who teacheth, that this *Goat* in the 8. Chapter, is that *Leopard* in the seventh; as also, that the *Leopard* is one Kingdom onely, and that the third, Chapter 7. 6. 17. For even as the *Hornes* of the *Goat* do not make another Kingdom, diverse from the Kingdom of the *Goat*, so neither do the *ten Hornes* of the fourth *Beast*, make a diverse Kingdom from that of the fourth *Beast*. There are also *ten Hornes* of the *Dragon*, in this Booke of the Revelation, who are not rebellious Princes against the *Dragon*, but his Chief helpers, Embassadors, and Seruitours, by whose helpe he did chiefly exercise his Tyranny, *Chapt. 12. 3.* Besides, the *ten Hornes* do not signifie the dissolution of that Empire, as whose body remaineth after those are sprung up. And so the vision it self teacheth plainly, that the *Beast* it selfe, namely, the fourth is not to be slaine before, nor his body to be destroyed, before that *Horne* should be broken and taken away, which should arise after those *ten Hornes*, *Dan. 7. 11.* Wherefore the *ten Hornes* do by no means signifie the destruction, and fall of the *Romane Empire*, so that they can yeeld us no helpe to find out the coming of *Antichrist*. To these things we may add, that his argument hath this in common with the former, that here is no mention neither, made of *Antichrist*.

The little *Horne* indeed groweth up after the rest of the *Hornes*, which many learned men applie to *Antichrist*, but you do not insit now upon this *Horne*, and we have shewed before in the second Chapter of this confutation, that this exposition is contrary to the truth.

The third place is, *Revel. 17. 16.* Where you will have the *ten Hornes* to be *ten Kings*, which shall raigne together, and that they are not *Kings* of *Rome*, because these *Kings* shall hate the *whore*, and make her desolate, and so they shall divide the Empire of *Rome* among themselves, and destroy it utterly. I answer, that it is very marvellous that you see not, that the cleane contrary to that which you entend, is proved out of this place. For if this hatred, whereby the *ten Kings* shall hate the *whore*, and make her desolate, be the very fall, and ruine of the Empire of *Rome*, then *Antichrist* shall come before the Empire of *Rome* shall be laid wast; For he shall subsist long before this hatred, and the *ten Kings* shall serve him for a long time, before they do thus burne out in anger against the *whore*, according to that, which is set down, *vers. 12. and 13.* of that Chapter, now the *ten Hornes* that thou sawest, are *ten Kings* who have not received a Kingdom as yet, but they shall receive a power as *Kings*, at the same houre, with the *Beast*. These have one minde to give their strength and power to the *Beast*. Besides these are the *Hornes* of the *Beast* himselfe, not of the Empire of *Rome* that is divided, *Chapter 17. 3.* Which if they signifie any division, the *Beast* shall be divided from his first uprising. Moreover, seeing they shall arise at the same houre with the *Beast*, they shall not go before him, so as they may signifie by any forerunning of theirs, that he is following them at the heeles. Wherefore, nothing is hence to be gathered at all, touching the desolation of the *Romane Empire*, as being any signe of *Antichrists* coming into the world.

The fourth place is taken out of the 2 *Thess. 2. 6. 7.* And now what withholdeth ye know, that he should be revealed in his times, onely he that now hindereth, shall hinder till he be taken away, and then shall that man of Sinne be revealed, &c. Where the *Romane Empire* (as you say) hindereth the coming of *Antichrist*, who shall take away this Empire for the wickednesse thereof; and so do the *Greeks*, and *Latin Fathers* expound this place. I answer, that I acknowledge the ancient Fathers not to have taken so right an aime in writing of these matters, as I have often said, as who living long from the time of the event of matters herein contained, were carried away onely with bare conjectures. They knew as much as was be- longing for their times to know; Yet remember, I pray you, what kind of desolation of the *Romane Empire* Je-

rom understands, who will have him that hindered to be taken away in his time, as we have heard often out of his own words. So that by his judgement, the Empire of *Rome* was so laid wast at that time, that there was nothing hindered, in this regard, but that *Antichrist* might come.

And indeed, *Gregory* said not well, *All things are done which were foretold, the King of Pride is neere*, if any such desolation were to be expected, as you speake of, or if such *ten Kings* should come forth before, as you Papists tell us of. Therefore either those Fathers knew not what that was which hindered, or els, they floated hither and thither with their doubtfull opinions, so as no found, and stable thing can be gathered out of their writings. But this Booke of the Revelation, being now made cleare by the Event, and that for the most part, makes the matter to be without all question, as also it doth expound *Paul* most certainly, and most faithfully, teaching us, that that which hindereth, is not the *Romane Empire*, but the sixth *Romane King*; for he saith five are fallen, one, namely, the sixth, is now, the other is not yet come, *Revel. 1. 10.*

That is, the heathen Emperours, who make the sixth King, and do now raigne, who being at length taken away, and leaving *Rome* empty for the Pope of *Rome*, the seventh King shall come, that is, that *Antichrist*.

The *Romane Empire* is one after a sort, but the manner of governing it by diverse Magistrats, and kinds of governing, is manifold. And it could not be said, five *Romane Empires* have fallen but five *Kings*, who were Rulers and Governours of that one Empire. Besides *Antichrist* is that seventh *Romane King*; for so saith the Angell expressly, And the *Beast*, which was, and is not, is both that eighth King, and one of the seven, *vers. 11.*

What should the *Romane Empire* be made desolate, while it had a King thereof remaining alive? no such matter, but rather the *whore* of *Rome* should flourish exceedingly, while she should be carried on the back of this King-like *Beast*. Therefore the *Romane Empire* was not to be destroyed, when *Antichrist* was to come, but it is rather to be marvellously preserved, increased and amplified, during the time fore-appointed by God. Let us therefore understand, that *Paul* and *Iohn* speake of the same impediment, but the Angell doth describe it more expressly, and clearly, by the place, the dignity of it, and the number, by which, as by most plaine and true signes, we should be lead, as it were, by the hand, to the very cradle, and infancy of *Antichrist*.

Wherefore, *Antichrist* should come while the *Romane Empire* should stand safe and flourishing; there was no more to be done, but that the Emperour should yeeld up his place to the Pope, and should leave him house-roume enough at *Rome* to play rex in, like that great *Leviathan* that sports himselfe in the Ocean. You ground your selfe therefore (à *Bellarmino*) upon as manifest an error as can be scene, whereby it shall come to passe, that unless you will take heed in time, that whilst you looke litle for any such thing as *Antichrist*, before the totall subversion of the *Romane Empire*, you your selfe shall be oppressed, and thrown down to Hell by him, before you can perceive that he is come.

Your second proposition is this, that the Empire of *Rome* doth endure till now. Which I grant unto you without any opposition, and that, as you now see, without any detriment to that cause which I defend. Although you are grossly deceived about the Head of this Empire, which thing you are to be informed better in, with a few words. You think that this dignity is in the power of the Emperour, and so do I acknowledge it is, as farre as a name, and a naked title can make an Emperour; but as for the Empire it selfe, I say, it is belonging to the Pope. For the *Romane King* must be the Head of the *whore* of *Rome*, which the Emperour is not, but the Pope himselfe, who maketh the seventh and

the eight Head, as it hath been declared, *Revel. 17. 11.* Besides, the Emperours, from the time that the *Beast* began first to put forth his Hornes, have served him wholly, as the Revelation also declarerh, saying; *they shall give over both their strength and their power to the Beast*, and the experience of all ages confirmeth this to be true.

For this servitude of theirs, hath proceeded so farre, that they have taken his marke, and have yielded the Oath of Fealty to him; not to speak of the rest of those most villainous waies, by which, the Beast hath troden the Sovereigne Majesty of the Emperours under his feet.

Lastly, the Toes of his feet being now divided, are not now kept in, with any common band of the Imperiall name, but onely of the whore of Rome.

For what hath the Emperour to do with *Spaine*, what with *France*? What with the *Venetians*, with the *Florentines*; or with the *Kingdom of Naples*?

All these Toes sticke together in the common foundation of the Popes authority; who is the onely foot now, wherein all these do agree, and grow up together, and not the Empire, who hath nothing almost at all to do with them.

The Emperours therefore are the Hornes of the Beast, but they are neither the leg nor foot of the Romane Empire, but the Toes of that foot: and perhaps, they shall be the great Toe, when the Pope list to make them so. You Popish Enchaunters of Rome do bleare their eyes with your jugglings, by giving them certaine coloured titles and names without substance, but they shall awake one day, and handle your enchanting Circe of Rome as her vertues deserve.

The things which you dispute for the Empire, and the Emperours, are vaine and frivolous. There remaineth, say you, a succession as yet, and the name of the Emperour, and it came to passe by the wonderfull providence of God, that when the Empire failed quite in the West, it remained safe in the East, and when this failed, it was reared up againe in the West. I answer, that the succession of the Empire doth not remaine in the Emperour, but in the Pope.

When the first Head fell, the seventh succeeded, that is, the Pope, and not the Christian Emperours, who did then receive onely the dignity to be the Hornes of the Beast, the succession of which dignity they translated to their posterity, and not of any other. They retaine indeed the name of the Emperours of Rome, but a title without any materiall substance of the Empire such as it should have; even as the Church of Rome is called Catholike, and many such Titular things there be; but for the beating out of the truth of this matter, the authority of the Holy Ghost is to be respected, and not the vaine words, and Empty sound of mortall mens clamours. There hath shined forth indeed a marvellous providence of God in preserving this Imperiall dignity, of what sort soever it is, both in the East, and in the West.

But this providence watcheth no lesse for the Hornes, then for the Head, that is, as well for these who are called Emperours, as for the Pope. They have both of them their subsisting by his decree, which hath appointed, that some of the Toes of the Foot should be of Iron. Now you say, that it hindereth not, but that the Emperour should possesse and sway the Empire, though he want Rome; Which you labour to prove by the examples of *Arcadius*, *Valens*, *Theodosius the younger*, *Charles*, the great, and his successors. Besides, you prove it from the dignity that he enjoyeth, to go before all the rest of the Christian Princes; Moreover, from the election of the Romans; and lastly, by the confession of the Lutherans; I answer to each of these things, to the first, that if *Valens*, *Arcadius* and *Theodosius* live. When they wanted Rome, did nevertheless remaine the Romane Emperours, then the Westerne Empire did never faile and decay quit. Neither is the Empire failed at this day, though the westerne Emperours have wanted *Constantinople*; if the right to an Empire be enough without the pos-

session. But the Kingdoms of the world are his that hath them in possession, and though they have been gotten wickedly, for the most part, yet God taketh them away from some by his just judgement, and giveth them to another. And yet this manner of governing the world by God, doth not free these Ravenous Tyrants from being in fault, but he doth punish one man by casting him down, and againe, another by lifting him up, and both after a marvellous manner.

It is therefore a little more then you speake of, to want Rome, to keepe one from being the Emperour of Rome. To the second, I confesse, that the Emperour hath this dignity, to go before all the rest of the Christian Princes, yet he that goeth before all these, followeth the Pope, so that there is no man so silly, but he may see, in whom the Majesty of the Empire resideth truly.

To the third, let it be granted, that *Charles* the great was created Emperour of Rome, and that by the consent of the Romanes, yet the Revelation sheweth, that the Empire of Rome is obliged to the City of Rome, and not to the applause of the people of Rome. To the fourth; The Lutherans bragging that they have three Princes Electours, of the Emperours of Rome, do give place, and yeeld rather to the custom of speaking, then to the truth of the matter, or if they do perswade themselves so indeed, this commeth from the common Error, the meaning of the Revelation, being not yet made known to them sufficiently. You suckle the Emperours with a vaine, and empty Title; for as long as the Pope of Rome shall possesse Rome, they neither are, nor shall be truly the Emperours of Rome; and so you earnestly defending that the Empire of Rome doth continue still, know not what place it should be in, whose Head and Pallace you are ignorant of; *Luther*, *Illiricus*, and *Chyrenus*, do gather upon good ground, by the restoring of the Empire through the Popes helpe, that he is that great Antichrist.

But yet, not so much in that regard, because *Charles* the great was proclaimed Emperour of Rome by him, as because the Empire revived in the Pope himselfe, who being Pope in name, was made Emperour indeed. This thing is cleared from thence, because the Beast hath both a wounded, and an healed Head; both of which belong to the same Pope. Likewise, the Beast which was not when the Barbarians prevailed, is the very same that was, when they were extinguished. Besides, Antichrist is both the seventh King from *Constantines* time, to the Kingdom of the Gothes, and the eight by reason of his new uprising, after that his Head was healed, by *Iustinian*, and *Phocas*, and those that followed, as we have explained the places, *Revel. 13. 3. 11.* and *17. 10. 11.* You answer, that the head that was healed is not the Romane Emperour, but Antichrist, who saith himselfe to be dead, and shall raise up himselfe againe by his devilish Art, and that all the ancient writers, in a manner, do expound it so.

To those things I say, that you do ill to disjoine the Emperour of Rome and Antichrist, seeing these two, if we will speake properly, as the Revelation teacheth us, do make one, and the same person. Not that he who is called Emperour at this day is Antichrist, but because whatsoever it is that the Emperours name containeth in it, and carrieth with it, belongeth properly to the Pope. For both the Pope and the Romane Emperour, or the Empire of Rome, were wounded to death by the invasion of the Gothes.

For the seventh Head, that seemed then to be perished, was both a Mountaine, and a King, that is, Rome, or the Empire of Rome, and the Pope. *Revel. 17. 9.*

It is true therefore that you say, that the Text it selfe doth constraine us flatly, that by that Head of the Beast, which was dead and revived, we should not understand *Charles* the great, but Antichrist; For *Charles* the great was not Emperour truly, but howsoever he was not dead, and revived againe, yet the Emperour, or Empire of Rome, was dead, and revived in the Pope, as we have shewed sufficiently. By which it may also appeare,

appear, that that which is said commonly of Antichrists fained death, and Resurrection, is a very counterfeit Tale. A fained death is undergone in mockery and voluntarily, but, Antichrist died this death against his will, and to his vehem

ment hearts greife; out of which, when he began to arise forth, he was mightily tormented with the paine of his late wound, as Gregory the great witnesseth, by his many most ruefull lamentations that he makes upon it.

THE SIXTH CHAPTER.

Against the third demonstration taken from the comming of HENOCH and ELIAS.

SO much for the signe, that should by your reckoning go before your Antichrists comming; now we come to those, that you say, must accompany him, as it were, his Legats: a later; and first, of the comming of Henoah and Elias, who, as you say, are still living, and live for this end, that they might oppose themselves against Antichrist when he commeth; and might preserve the elect in the faith of Christ, and might convert the Jewes at last; all which notwithstanding, it is most certaine that they be not fulfilled. In this cause, you use three arguments; the first, drawn out of the Scriptures, the second, out of the Fathers, the third, from reason. The Scriptures you bring, are foure, Malach. 4. 5. 6. Ecclesiasticus 48. 9. 10. and again, 44. 16. Math. 17. 11. Revel. 11. 3. touching Malachy his words are; Behold, I will send unto you Elias the Prophet, before that great day of the Lord shall come, and hee shall convert the hearts of the Fathers to the children, and the hearts of the children to the Fathers; which words cannot (as you say) be understood of any kind of Doctors, as of Luther, Zwinglius, and the like. For Malachy saith, that the Jewes are to be converted by Elias, and that he should be sent for the Jewes sake principally, as it is evident by that; I will send unto you, and that they Ecclesiasticus, he shall restore the Tribes of Iacob; but, say you, Luther, and Zwinglius have converted never a Jew in their lives. Besides, you say, that they cannot be understood of Iohn Baptist literally, but only of Elias. I answer, first, that there is no word touching Enoch, whose joint comming was propounded in this demonstration.

Besides, here is not any mention, neither made of Antichrist, but all this (that he should come together with Elias) dependeth upon another false supposition, of which we shall speak in the due place thereof. This is therefore a worshipfull demonstration, which propounding the comming of three, is as dumbe as a fish, to speak of two of them. But let us shake him, that he talketh off, out of his pade of straw. You say, that this prophesy is not to be understood of Luther, Zwinglius, or the rest of the Ministers of the Church of the Gentiles. Which thing I do also acknowledge willingly. For I do not think that it belongs to us Gentiles. But why may it not be expounded of the Jewish Prophets? Because, say you, it doth not agree to Iohn Baptist. Which is all one, as if he should say, it is either to be expounded of Iohn Baptist, or of none, which lame and unnecessary dis-junction, no adversary you have, can grant you. But to pardon you this fault also, why may it not, I pray you, belong to the Baptist? Because, say you, Malachy speaks of the second comming of the Lord, which shall bee to judge the world; I answer, what if I should grant, that he speaks of the second comming of Christ, can he not also speak of the first together with it? It is most certain that Malachy doth so.

For he speaks generally of the comming of the Lord, which containeth both his first, and his second comming. And seeing you acknowledge, that he speaks of the second; and I stand not against it, we have Christ himself, interpreting the word of this prophesy of his first comming, where he speaks of Iohn Baptist, and saith, He is that Elias that is to come, Math. 11. 14. Seeing therefore, the words are such, see now how I do find out the true interpretation of them, and how I overthrow that literal one, touching Elias. He that speaks of

two times, in the same words, he is to be understood as well of the one time, as of the other. But Malachy speaks of a double comming of the Lord; and besides, he is to be understood figuratively of the first, for so Christ interpreteth them, saying, that the Baptist is that Elias that is to come. Therefore, he is to be understood to speak figuratively also, touching the second; and such an Elias is now to be looked for of us from this prophesy, as the Baptist was before his first comming.

But whether he shall be one singular man or no, it is not so clear; it may be that he shall be some one principall, and most excellent man among the rest; and yet, when it shall please God to gather together his forlorne, and forsaken people, all the Quire of Prophets shall bee indued with most plentiful gifts of his Spirit; that in respect of that notable piety and zeale, wherewith every one of them shall burn, and be eaten up, Elias may seem worthily to be revived, and to live in each of them. For these shall be those watchmen that stand on the walls of the city of Jerusalem all the day, and all the night, shall not keep silence, but shall speak continually, and they that remember the Lord shall not be silent, nor suffer others to be silent touching him, of whom Elsay speaketh, ch. 62. 8. 9. The reason hereof shall be, because these new preachers of the Gospel, shall bee inflamed with so great a fervency of godlines; that they consecrating themselves wholly to the glory of God, and the salvation of his people, shall mind and endeavour this thing only, making no account at all, no not of the necessary care of their body, by taking their rest and sleep, in regard of their incessant care of these things.

And how great and burning shall the zeal of the Ministers be, when among the common people, the Father and Mother that have begotten a Son, shall thrust him through with their own hands, for playing the false Prophet, Zac. 13. 2. 3. But whether this Elias shall be one singular man, or many, he shall not be Elias properly, but such an one as the Baptist was; as we are taught by this necessary reason, which I have brought. But you instance, and strive to prove, that this comming, that Malachy speaks of, is the second only; (though yet one would have thought that the interpretation of our Lord, should have stopped your wide mouth, and made you for once offering to object any thing against it) for so, say you, Malachy speaks expressly; Before that great and horrible day of the Lord come. For his first comming, it is not called that great day, but the acceptable time, and day of salvation; wherupon also it is added, least, perhaps, I come and smite the earth with a curse. But Christ came not to judge, but to be judged in his first comming, and not to destroy, but to save. I answer, that you bring nothing, which can prove necessarily, that he speaks only of Christs second comming; the same things which you talke of, were doubts arising in the minds of the Jewes and Disciples, who did, for all this, looke for Elias at that time, before Christs resurrection from the dead; to which, that question of theirs to Christ belonged, when hee had made mention of this matter; what meant the Scribes then to say, that Elias must first come, Math. 17. 9.

Now, for that great, and horrible day, why may it not agree to the first comming of Christ also? Behold, saith Malachy, the Lord shall come suddenly into his Temple, and who can abide the day of his coming,

comming, or who shall stand when he shall appeare? For he shall be as a founders fire, and as the fullers sope, Chapt. 3. 1. 2. &c. Now, these things are spoken of his first comming. And is not that an horrible day, wherein the Axe is laid to the Root of the trees, and the unfruitfull trees are hewn down, and cast into the fire? How fearful a thing is it for men, to have one in the midst of them whose fanne is in his hand, who will thoroughly purge his floor, but he will burne up the chaffe with unquenchable fire. *Math. 3. 10. 12.* But say you, he came not to judge, but to be judged. He came not indeed, to judge men solemnly at his great Tribunall, as he will come at length in his last judgement, yet the Father hath put over all judgement unto him in the meane time, *Iohn. 5. 22.* Which he shall both exercise one day, and doth exercise now every day against all contemners of his truth; as we may see in the Jewes, who crucified him, upon whom also there lieth, at this day, the most lasting and grievous punishment of all, that ever were inflicted since the fall of the first man; as if he would make it to be a visible document of that everlasting torment that the Reprobats shall endure in Hell fire, so this day of grace is acceptable to the Elect, though there be none more deadly to the unbelievers and disobedient contemners of the grace of God, as whom the Sonne of God punisheth with blindness of minde, and hardness of heart, till they have heaped up the full measure of his wrath, and pulled it upon themselves in their last destruction, that never shall have end, *Hebr. 10. 23. 29.* Therefore nothing hindereth, but that the words of this Prophecy may be understood, both of *Christs first comming*, as also of his *second*, whereby that littell *Elias* of yours, whom you would fish out of these words falleth to the ground.

The second place you bring, is taken out of Ecclesiasticus, Chapt. 44. 16. *Henoch pleased God, and was translated for an example of repentance to the Generations*, and Chapt. 48. 9. 10. *speaking to Elias, he saith; Then that was taken up with a fiery whirle wind, with a charret that had fiery horses in it, which was appointed to reprove, in due season, and to pacifie wrath before rage, and to convert the hearts of the children, and to set up the Tribes of Jacob.*

I answer, that it was litle to be looked for at your hands that take upon you to be a demonstration-maker, that you should cite such witnesses, as your adversaries, against whom you produce them, do not think to be of undoubted authority, and of sufficient credit. But I will not be extreme in censuring you for this fault too severely, seeing their words containe nothing in them that is disagreeable to the Scriptures. But, say you, they agree not but to their particular persons. It is true indeed that *Henoch* was translated after a particular manner, but I find not any the least inking given us of his returne againe. For as for that, that he is said to be made an example of repentance to the generations, he is made so, by his manner of going out of the world, not by his returning into it.

His translating crieth openly, and shall cry to the end, what great blessings are laid up for those, that do truly repent. It was proper also to *Elias* to be taken up in a fiery Chariot, but to convert the hearts of Fathers unto the Sonnes, doth not so agree to him, but that it might be applied to the *Baptist*, as our Lord also hath taught us; and so, to other ministers of God that shall come in the like spirit to that of *Elias*, who shall come towards the last day, and shal be such as *Iohn Baptist* was at *Christs first comming*. Wherefore, here is not one syllable, nor the least jot of any intimation touching his returne in his proper person. Which *Iansonus* saw, that is one of your own men, one that you wonder at for his excellency, perhaps, because he alone amongst so many of you that are the Popes professors, durst deliver any thing ingeniously, that he saw in conscience to be true; And indeed it is such a kind of freedom of spirit, as is rarely to

be seene among you, whose ordinary haunt it is to search into the Scriptures, not to find the truth out of them, but to parronize your grosse errors against the truth, and that by the helpe of the word of truth.

The third Scripture is taken out of *Math. 17. 11.* *Elias indeed shall come, and restore all things.* Therefore, say you, it is true, *Elias* that shall come, not *Iohn* who was come already, and could not be said to be to come. I answer, that the Disciples had made mention in the former verse, of *Elias* that was to come, whose speech, *Christ* giving answer unto, speaks, as if he should have said thus, it is true indeed, that you say, that *Elias* is to come. Do we use to speake otherwise, as often as we relate other mens speech touching that which is to come? Moreover, let us suppose that *Christ* speaks of one that is to come, yet this man to come, shall be no other *Elias*, then such an one as *Iohn* was, as the reason, which we brought before for p oofe hereof, doth sufficiently convince. But you prove it by a double argument, first, because the Disciples, moving the question, by occasion of *Christs transfiguration*, spake of true *Elias* in particular, therefore also *Christ* answering them, spake of the same *Elias*. I answer, it may be, that the Apostles had not plunged yet out of the common error of the Jewes touching *Elias*, yet it is not necessary, that the answer should be alwayes, according to the mind of him that asketh the question. Which is very manifestly to be seene in this place, seeing it is said below in that Chapter, vers. 13. That the Disciples understood that he spake unto them of *Iohn Baptist*, How did they understand *Christ* to have spoken of *Iohn*, if he spake of the true *Elias*.

Your second argument is taken out of those words, *And he shall restore all things; and Iohn (say you) did no such matter. For to restore all things, is to call backe all Jewes, and Hereticks, and perhaps many Catholics that shall be deceived by Antichrist, from their errors to the true faith.* I answer, that unless, that this restoring of all things should agree truly to *Iohn* in some sort, the Disciples who saw no such restoring of matters, understood amisse, that *Christ* spake unto them of *Iohn*. But indeed, he made a great restoring of matters, seeing that as *Christ* saith; *from his dayes till this present the Kingdom of heaven suffereth violence, and the violent take it away.* *Math. 11. 12.* As unto whose Baptisme, even all Jerusalem flocked, and all Iury, and all the region lying round about Iordan, together with many of the Pharisees, and the Saduces, as it is *Math. 3. 5. 7.* And yet I will not deny, but there is a more full restoring to come, then ever was yet seene, and that of all things properly, that so all *Israel* may be saved, as the Apostle speaketh, whereof that restoring made by *Iohn*, was a shadow and Type, as it were, but it is not necessary that the Minister whom *Christ* will use in this restoring should be true *Elias*, but such an one as is so called by a similitude, as we have shewed on that place of *Malachy*; and this *Elias* whatsoever he shall be, and of what kind soever, shall not accompany *Antichrist*, but follow him, not comming forth, till he shall be destroyed and sent to his own place, or at least, till his Kingdom shall be exceedingly darkened, and defaced, as this booke of the Revelation makes it plaine. Wherefore still we find no footstep in this place, of the true, and properly so called, *Elias*, much lesse in these words, *Math. 11. 19.* *And if ye will receive him, thus is that Elias, who was to come.* Where you do perforce acknowledge that *Iohn* was that promised *Elias*, not literally, but allegorically. Which thing being so, and seeing we have your own confession, that our Lord himselfe doth interpret those words of *Malachy* allegorically, bring forth, if you can, any Author of sufficient credit, that interprets them literally, but till you do it, we will rest in that allegorically exposition alone, to which we dare not add any other, unless we had some leader against whom there could be no exception.

The fourth Scripture is taken out of *Revel. 11. 3.* And I will give to my two Prophets, and they shall prophesy *M.CC.LX. days*, which words lay you, are to be understood of the singular persons of Henoch and Elias. But I aske you, in roome of an answer to you, shall fire come out of their mouth properly, wherewith to devour their enemies. For so it is said in the same place, *vers. 3.* And there seemeth to be the same nature of this fire, and of their persons. Which if it be so, then wo be to *Antichrist*, that hath such companions prepared for him. A man might justly marvel, how it can be that he should go through all the three yeares and a halfe of his reigne, and how he could scape burning up rather, with this devouring fire, the very first day of it. But if this will not satisfy you; you may see what I have said on this place, where I have shewed, that the words cannot by any means be understood of singular persons, and yet I will give you here, if you will take it, a more full and plaine confirmation of that which I said there.

These two Prophets come forth into the world clothed in sackcloth, and that straightway; after the Heathen Empereours were put down; for these put on their sackcloth, as soon as the Temple is measured. The Temple that is measured, is the hiding place for the woman in the wilderness, whither she fled, at the first appearing of that ugly Beast, which is the seventh Romane King, who succeedeth next to the sixth, that is, him that reigned in the time of *Iohn*; As soon as ever, therefore, the Beast peepeth out, which was straight after the time of the Heathen Empereours, these two Prophets mourning in sackcloth, began their mournfull office of Prophecyng, and therefore they are not *Hench*, and *Elias* properly. Now see, if there were ever a more foppish dorage, then yours is; of these two Prophets, that should come in their own persons; your dorage I say: For the holy ancient Fathers might erre, and be deceived, but seeing you do willfully maintaine, and persevere in an open error, I see not, but it may be called a frantike conceit, rather then a dorage, but let us go on to see the rest of your sweet stuffe.

You prove that the Revelation speaks properly of Henoch and Elias, because it is said, that they shall be slain by *Antichrist*, and that their bodies shall remaine unworied three dayes in the street of the great City, and that they shall rise againe after three dayes; and ascend into heaven, which things, as you say, never happened to any man till this day. I answer, that I have made it plaine out of the order of the time, and the consent of all things together, that all these things have bin accomplished already, namely, when the Fathers of *Trent* did cut the Throats, as it were, of the holy Scriptures, robbing them of all their authority, and binding the Interpretation of them to the Popes cursed Chaire? Moreover that which *Iohn* saith of the death of these Prophets, yeelds us a necessary argument against this literal sense of yours, touching those two singular persons.

For *Hench* died no otherwise, then by that translating of his long ago, as the Apostle saith; that *Hench* was translated by faith, that he should not see death, and he was not found, because the Lord translated him, for before his translation he had this testimony that he had pleased God, *Hebr. 11. 5.* The like also is the estate of *Elias*. For God is alwayes like himselfe, and he alwayes giveth the like things, unto the like, for the like ends. Therefore they are not to be slain by *Antichrist*. But you will object, that *Tertullian* saith, in his booke of the soule, *Chapt. 28.* That *Hench* and *Elias* was translated, and their death was not found, that was deferred, but they are reserved to die, that they may destroy *Antichrist* with their blood. I answer, *Tertullian* hath nothing but a meeete conjecture, that these whom the Revelation speaks of are *Hench* and *Elias*. But the Apostle teacheth plainly, and clearly, that *Hench* was translated that he should not see death, we may now choose easily whom to believe rather of these two.

It becommeth not holy men to avouch, and avow, their own blind opinions against the manifest words of the Scriptures.

So much for your first argument. The second is taken from the consent of the Fathers, to all and every one of whom, I oppose to the consent of the Scriptures, which would have been enough to satisfy them, if they could have perceived it in those darke and ignorant times. Therefore we have no need to spend time in examining their opinions, which they themselves, if they were now living, would condemne with their own voices.

Thirdly, you prove this dreame of yours by reason, because (say you) there can be no other reason given otherwise, why these two were taken up before their death, and do still live in mortal flesh, being one day to die. I answer, that these last words of yours (being one day about to dy) do give the Apostle the flat lie, as we shewed even now. Besides that, I can convince the former words that goe next before, to be false also. For if *Hench* be not to die at all, then it cannot be that he should live till now in a mortal body. For it is not mortal, that shall never die. But it is not so manifest, nor yet so necessary to be known, as you would make it, whether they do live till now in the flesh. If a man may lawfully enquire and determine ought touching this matter, they may seeme to be exempted from the common death of men, least, as the Apostle speaketh of *Hench*, he should see death and not to live as yet in their bodies. For they live not on earth; For seeing these rare Saints are honoured and blessed by God in a rare manner above the rest of men, they cannot be inferiour to the rest of the happy soules in this behalfe. Now, the joy and felicity of the soules that are in heaven, is greater, and more ample, then any can be upon earth. Neither could they go into heaven together with their bodies, which the Apostle confirmeth, saying, that flesh and blood cannot attain to the inheritance of Gods Kingdom, neither can corruption be partaker of the same inheritance with an incorrupt nature. *1. Corinth. 15. 50.* But against this it may be objected, that the same change might happen to them, which shall befall those that live at Christs coming, according to that, we shall not all sleepe, but we shall all be changed, *1. Corinth. 15. 51.* I grant, that this change might have been made, (though this should do your cause no good) if those words of the Apostles did not keepe us from thinking any such change to have been made. But all these having obtained the testimony by faith, obtained not the promise, because God had provided better for us, that they should not be consumed without us, *Hebr. 11. 39. 40.* For if these two have felt the happinesse of that Change, how can it be that they should not obtaine the promise, that is glorification, which is the happinesse of the Soule joined with an immortal body? And if they have obtained the promise without us; that is, before us, what cause can there be, why they should not be persifed also without us? Which two things doe seeme to contradict the Apostles plainly. When you have therefore cut away those two superfluous, and rotten assertions from your Reason, one touching the death of these two holy men, that is to come, the other touching their present mortal body; both of which are manifestly false, when that point also is let passe, as being too nice to determine, and nothing so undoubted, as it should be to build our faith on, viz. Whether they subsist till now living in their bodies, if still you will think that there can be no other reason, why these two were rapt up before their death, but that they might come into the world againe to fight with *Antichrist*, you are willfully blind. For the Apostle saith, that *Enoch* was rapt up, because he pleased God by walking continually with the Lord; and at it is, *Ecclesiast. 44. 16.* For an example of Repentance to the world, that is,

to direct

to stirre up men to repentance, when they beheld, and consider of this notable example of Gods singular love towards his servants. And do you think it to be a small matter, that there should be extant in all Ages of the world, a most evident experiment of the truth of our faith concerning the immortality of the body, and the ascending up of the same into heaven at length? This ascension of *Enoch*, confirmed this faith to the men that lived in the age before the flood, and the Law. For at the least he ascended out of the sight of men into heaven, in regard of mens estimation, and thinking; for he was not found, as the Apostle saith, *Hebr. 11. 5. Elias ascended under the Law, for the same consideration. Iesus Christ ascended after the Law, as being the first fruits of all that ascend, by whose merit and power, both those former Saints*

ascended, whatsoever the manner of their ascension was, as also all the Elect shall ascend at length. This onely darling of yours, the *Romish Antichrist* doth so dazle and bewitch your eyes, that you can see none of these things, or any of this kind, but do not suffer your selfe to be deluded any longer with a vaine expectation of *Enoch*, and *Elias*, least you loose your labour in seeking their bodies upon the earth, with those men of *Iericho*, 2. Kings. 2.

But what talke I, of loosing your labour? I tell you there is a greater losse hanging over your head then so, namely, that losse of your soule for ever, because you shall be found to be among that number of Cursed reprobates, whose names are not written in the Booke of life, such as all they are that follow after, and admire that *Beast of Rome*, Revel. 17. 8.

THE SEVENTH CHAPTER.

Against the fourth demonstration, taken from the publike persecution.

YOur other joint signe of Antichrists comming, is a publike persecution, which you say, shall be most grievous and notorious, so as all publike Ceremonies, and Sacrifices of Religions shall cease, none of which things we see yet fulfilled, as you say, according therefore to the threefold note of this persecution, you set down a threefold proofe. First, that it shall be most grievous. Secondly, that it shall be most notorious. Thirdly, that all publike Religion shall be made to cease by means thereof. Now you prove it shall be most grievous, out of *Matth. 24. 21. There shall then bee a great Tribulation, such as was not from the beginning of the world, nor shall be, and out of Revel. 20. 3. Where we read, that Satan shall be loosed, who was bound untill that time, and this you confirme by the testimonies of S. Austin, Booke 20. Chapt. 8. 9. Of the City of G. d.; of Hippolytus the Martyr, and of Cyrill, to which you adde in the end, that the Persecution by the Pope, is not the most grievous, and therefore that he is not Antichrist. I answer to each of these, and first, as touching the grievousnesse of the persecution, out of the words of *Matthew*, I say that you care not a jot what you bring to confirme your points withall, but you cite Scripures hand over head. For those words of *Matthew* belong to the calamity of the Iewes, which they felt to their wo in the destruction of their City, by *Titus*, within a few yeares after *Christ*; *Luke* doth expresse this people of the Iewes by name, saying, and there shall be a great Tribulation and wrath of God among this People, Chapt. 21. 12. So doth *Matthew*; Then let them which are in Iudea flee into the mountaines, Chapt. 24. 16. And what els doth that prayer against the flight on the Sabbath day meane, but even to point out this Nation properly? So that this place is so farre from proving that the Persecution of Antichrist shall be the most grievous of all, that the flat contrary is concluded out of the words thereof; for they do directly avouch, that there shall be no Tribulation able to be compared with that of the Iewes, and therefore not that which Antichrist should bring in. I know that *Chrysostom* doth referre it unto Antichrist Typically, but not so truly and warily as he ought. For seeing *Christ* saith plainly, that there shall be none like to it, he cuts off all Typical interpretations; and doth, and that not in a darke manner, forbid to have the words tentered out further, to signifie any thing els that is to come. For the Type must needs be inferiour to that, that is the Truth of it, and that there should a greater distresse then this follow, afterwards (which is against that which *Christ* saith) if the words should be expounded by a Type:*

Matthew therefore helpeth nothing to prove the vehemency of this Persecution you talke of; And as litle helpeth that second proofe of yours taken out of the *Revelation*. Satan indeed when he is let loose shall rage, but that cruelty of his which is spoken of in that place, is nothing so devilish as that which he exercised before he was bound. For Satan is the same with the *Dragon*, Chapt. 12. 9. of the *Revelation*, and before he was imprisoned, he kept in heaven, dragging after him with his Taile, the third part of the Starres of heaven, which he cast down into the Earth, till he was overcome, and tumbled from thence by *Michael*? that is, the heathen Emperours, did not onely keepe, but raigne, and rage also in the middest of the Church, as which they vexed, by all the most cruel means they could, till *Christ* stripped them out of their Empire, as we have shewed upon that place: from that time the Devil was bound, that is, the open enemy, for a thousand yeares, which being runne out, his bonds should be loosed, and he should be raised up againe, but he should not have so great power to doe mischief, as he had before. For here he should have no place in heaven, that is, in the Church, but he should sticke, as it were, in the furthest jagges and skirts of it, going about the Tents of the Saints, and about the beloved City, as it is, *Revel. 20. 9.* So that he should not be said so much to persecute, as to warre against the Church, and the Saints should not die like sheep, but should resist like Soldiers.

Therefore, how much more grievous, an inward and dangerous enemy is, then an outward and open one, so much greater was the affliction of the former times, then that which the Devil brought upon the Church, when he was loosed in these last ages. Besides, Antichrist raigned during the time of those thousand yeares, while Satan lay in prison, *Revel. 20. 9.* Whereupon it followeth, that if when he is loosed, he should play the Devil so every where; there should be great tranquillity when he was bound, and so the greatest part, at least, of his Kingdom, should be free from those most troublesome stormes, neither should he be an helper to Antichrists persecutions in the other part of his Kingdom, because Antichrist should converse within the Church, Satan without, as it is cleare by the former exposition; as also, because the Devil should be now made a scourge unto Antichrist, and not his hangman, and tormentour to helpe him to vex others. For the Devil that is loosed now, are those foure Angels of *Euphrates* that are let loose

loose, whom God sent to take vengeance on the *Angell* of the bottomlesse Pit; together with his troupe of Hell-hounds, which crawled out of that Pit, *Revel. 9. 20. 21.* All which things we have made most cleare in their places. Therefore, whereas *Augustine* saith; that *Antichrist* should rage most of all in the time when the Devil is let loose, as if he should now first of all be let loose, and should be *Antichrist*'s helper in exercising cruelty, he judgeth not aright of this loosing of his. For he was loose before, when he was in heaven, *Revel. 12. 3. &c.* Which could not be a Prison and dungeon in his account, seeing he tooke it ill to be cast down from thence, unlesse perhaps we should think that he went out of prison against his will, in the same place, *Verf. 10.* Neither is *Hippolitus* to be heard speaking touching this persecution, who saith, that *Antichrist* is not a man, but the Devil himselfe, who should take false steps from a false virgin; And *Cyrill*'s testimony is to be as little regarded in this point, if he would have the Devil himselfe range up and down personally, as who holds that *Antichrist* is a true man, but yet one that should be a devill also, as whom he will have to be made a man by incarnation. What found thing could these men hold or speake touching this Point, whose minds were entangled with such kind of errors? Wherefore this grievousnesse of the Persecution thou talkest of, hath no strengthening at all from these Scriptures. *Antichrist*'s persecution indeed should be most grievous, but of another kind, then you speake of, namely, such as consists more in killing of mens Soules, then in slaying of Bodies. For *Antichrist*'s *Balaam*, who thought it better to cast a stumbling block before the children of *Israel*, to make them eate of things offered unto Idolls, and to commit whoredom, then to pursue them with the sword. He is the Beast, on whom *Lezabell* the whore rideth, with whose wine of fornication, the inhabitants of the earth, have been made drinke, *Revel. 2. 20. and 17. 2.* He is that *Angell* of the bottomlesse Pit, who when he opened the Pit, the Sunne, and the airc are darkened with smoke, *Revel. 9. 2.* To conclude, he is that man of Sinne, whose coming is by the efficacy of Satan, with all power, and signes, and lying wonders, and with all deceitfulness of unrighteousnesse in those that perish, because they have not received the love of the truth, that they might be saved; Wherefore God sends upon them the efficacy of errors that they should beleve a lie, that all they should be condemned, who have not beleved the truth, but have delighted in unrighteousnesse, Chapter 2. 9. 19. Behold here the true persecution of *Antichrist*, that bringeth rather a plague upon the soules, then a slaughter to the Bodies of men; and yet he should not keep this fingers cleane neither from this wickednesse of shedding blood, for he should cause, that whosoever would not adore the Image of the Beast should be killed, *Revel. 13. 15.* And he is that Scarlet Beast of a bloody colour, which he should get by spilling and sprinkling the blood of the Saints.

But that Spirituall persecution is so much the more inhumane, and outrageous, the more excellent a matter the Soule is then the Body; and by how much more cruell, the joint destruction of both is, then of either of them apart. Therefore whereas you say, that there is no comparison between the Persecution with which the Pope of Rome hath vexed us, (whom you call hereticks,) and that persecution of *Nero*, *Domitian*, *Decius*, *Dioclesian*, and others, as if it were certain, and soundly gathered from hence, that the Pope is not *Antichrist*: it may now appeare certainly to every one, how little it is to the purpose. For the cruelty of *Antichrist*, is not to be measured, by the deprivation of a mortall life, but by the losse of eternall life; and this is that wherein it goeth beyond the cruelty of all Prisons, swords, wild beasts, hot burning irons, melted

lead, or to conclude, whatsoever exquisite torments, which either *Nero*, or any other of the Tyrants vexed the Christians withall.

This is that, the torture whereof made men seeke for death, but they could not find it, and they desired to dye but it fled from them, namely, they felt a griefe that was more bitter then death it selfe; *Revel. 9. 6.* This is that, that made the woman fly into the desert at the first coming up of the Beast, which yet could not be chased away with any gibbets, or flames of fire, with which the Emperours did rage against her, *Revel. 12. 6. &c.* Wherefore though we should grant, that there was a greater slaughter of bodies made by *Nero*, and such like Tyrants, yet that hindereth not at all, but that the Popes cruelty may excell and exceed that in another respect, and so that he should bewray himselfe to be the chiefe *Antichrist*.

But, say you, our adversaries, the Hereticks, have killed many more Catholikes, within these ten or fifteen yeares in France and Flanders, then the Inquisitors have burnt Hereticks, perhaps in an hundred yeares; And if there should be speech hid of Persecution, the Catholikes should be rather said to suffer it, then the Lutherans, and the Calvinists. For the Catholikes are they that have been cast out of many Provinces, that have lost their Churches, Patrimonies, yea, and their very countries, which the new Gospelling Ministers have invaded. I answer, in that resistance is made against you, and in that many of your associates and assassins, while they seeke to overthrow, and to destroy others, are destroyed themselves; that hindereth nothing, but that the Pope should be a spirituall Persecutor. He is as mad, and carrieth as deadly hatred against the truth, at this day, as ever before, yea, greater, if greater can be. But this discomfiture of his banded and branded adherents, doth somewhat allay and restrain his corporall persecuting of Christs members; and the Holy Ghost hath foretold that those evils should be at length made to fall upon your own heads, which you were wont to devise, and to put in practise against others.

For Christ hath threatned, that he would kill the children of *Lezabell* with death, *Revel. 2. 23.* And that they should go into captivity, who lead into captivity, and that they should be slaine with the sword, that slay with the sword, *Revel. 13. 10.* And lastly, that the floods, and fountains of waters should be turned into blood, and that they should drinke blood, that have shed the blood of the Saints, and of the Prophets, *Revel. 16. 4. 5. 6.* And this divine retaliation is not to be called persecution, unlesse perhaps it be persecution, to bear back force with force, or to take away those goods from Theeves, and robbers, of which they have bereaved the just owners, or to cast those men out of their country, who have plaid the Traitors to their country, or lastly, to keep and drive away the wolves from the sheepfolds. Your Villanies, treasons, parricides, your poisonings, stabbings, and audacious practises against Princes, are now famous through all the world; all which you do still plot, and practise, with all your power, and endeavour, and you do too often bring your cursed purposes to passe. These designs bring the Haltar, the sword, and the Axe, upon many of your necks and heads, these be the glorious merits of your martyrs, these be their worthy crowns, their renowned Trophees. There is none that wisheth, and seeketh the peace and safety of the Church, and country he lieth in, but ought to wish, and desire from his heart, that through the faithfull diligence, and vigilancy of Magistrats, who are appointed to be a terror to all wicked wretches, this kind of Persecution may wax hotter and hotter every day more then other. And thus much of the grievousnesse

voulesse of the Persecution, which howsoever it be most great, yet now you may see it to be another, and of another nature then that which you suppose.

Secondly, you prove, that *Antichrists* persecution shall be most notorious, and manifest, out of those words of the Revel. 20. 1. *And they compassed the Tents of the Saints, and the beloved City.* But the Popes persecution, say you, is such, that neither they, who say that they suffer it, nor we, that are said to offer, and inflict it, can say when it began. I answer; that those words of the Revelation do not at all belong to that vexation by *Antichrist*, but by *Gog*, and *Magog*. For *Antichrist* was slain, and cast into the Lake of fire in the end of the former Chapter; so that he fighteth never a stroke, in this Battell, neither shall the last affliction of the Church be raised up by him, as you do often, and falsely say, but by another enemy that shall somewhat survive *Antichrist*. But that you might know, that *Antichrists* persecution shall not be most manifest while it is in acting, you ought to have remembered, that it is *Antichrists* property to come upon men with all craft, and couvenage, not with his banners displayed, and in battell array. Therefore he falleth to his business closely, and with as great silence as he can, which is a cunning fetch of his, most fit to deceive men, and he doth not keep such an open coile, that he might be seene and known of all men, what a monster he were; Besides, seeing the whole earth should worship the *Beast*, Revel. 13. 3. It must needs be; that he should afflict the lesser part of men, and therefore that his persecution should not be known of most men.

That which is done by most men, is thought commonly to be done lawfully, and not to deserve any reprehension. Besides, the chiefest part of it is spirituall, which doth easily deceive the sense, and the eyes of the body, so that though it should not be so readily known, either when *Augsline* came, or who where they that he appeared first unto, or when he began his persecution, yet, this maketh not the matter it selfe to be any whit more uncertaine, and doubtfull, then it is uncertaine that the pestilence is the pestilence, because it is not manifest unto all men, whence it came at first; or that a fire upon an house, or Town, is such a thing, and doth consume, and devour all things with the rage of it; because it is not so well discerned, and made known, how it began at first, and where, and by what degrees it proceeded to such violence; But howsoever these things have been, perhaps, somewhat like a riddle before this, yet, now see how much we have profited by that understanding, which God hath given us of this heavenly booke of the Revelation, by the helpe whereof, we have touched nere upon that first beginning of this pestilence, and consuming fire of the world, which you aske after. For we have learnt from hence, that presently after that the heathen Emperours were discarded, the woman fled into the wilderness, and the burning Mountaine was cast into the Sea; Chapter 12. and 8. For then did the ambition of the Romane Bishops, breake asunder the barres and bounds of humility, and sobriety, not enduring to be kept in any longer; then began errors and superstitions of all sorts to fly into the Church swiftly, then was the Feast of the crosses finding out, ordained, and then was confirmation made a new Sacrament, and that of greater honour, then Baptisme it selfe, as it was Pope *Miltiades* his pleasure to make it.

Then every one of the Bishops as they followed next in order, laboured, as it were, for a wager, to adde new heathenly rites to helpe to make up the full heap, till at length they came to see the bottomlesse Pit opened, when as the whole fogge brake forth, that steamed out of hell it selfe.

Neither, did this misery of the Church, lying under this bondage, worse then that of *Babylon*, make an end thus, but at length the two Prophets were killed by the Councell of *Trent*, in which Hell broke loose. That is, the Scriptures had their Throats cut; and their naked carcases were cast abroad, as we have shewed, Chap. 11. 9. By means whereof, it came to passe not long after, that the whole Sea of Popish doctrine, was turned into an abominable deale of deadly, and filthy gore bloud by the Jesuites, who undertook to be the Masters of controversies, Chapter 16. 3. This is the beginning, and stately progresse of your Spirituall persecution. Now as for your corporall persecution, that cannot be unknown to any man that liveth now, as the which beginning, after the second uprising of the *Beast*, excommunicated *Leo Isaurus* the Emperour, deposed *Hilderick* the King, made warre with the Emperours, stripped some of them out of their Empire, rushed in upon the People, called *Albigenses*, with cruell and noisome forces, and destroyed them almost utterly; would not suffer the *Grecians*, to have any aide given them against the *Turkes*, unless they would subject themselves first unto the *Latine Pope*, hath consumed and wasted all Europe with continuall warres, by setting the Princes thereof by the eares together, hath burnt up *John Huss* and *Ierom* of *Prage*, armed *Charles* the 5. against the Protestants, made many Christians in *France* to be burnt with flames of fire, tooke away many worthy ones in *England*, with the like cruelty, made that memorable Massacre in *France*, set up that bloody Butchery of the Inquisition in many of the Popes territories; to conclude which, sent out that invincible Navy, so called, of the *Spaniards*, to destroy *England*, invaded *Ireland* with Bands of Souldiers, exposed the Kingdom, of our most gracious and renowned Queene, to be made a prey to any Tyrant that would assault it, which also destinated her sacred Person, the Lords anointed, to many villanous deaths and her People to the Spoile, and the whole nation to a most Barbarous slaughtering; these things are now notorious, and shall be more and more famously bruited abroad now every day, but while the matters were in acting, they were so covered, gilded, and varnished over with a goodly shew of Piety, and zeale for the Lords house, and *S. Peters Chaire*, that the wrong that was done by them to any, seemed to be not so much hatred and persecution, as in the just defence of the Church, or a just punishing of Hereticks, and wicked Rebels against the Lord, and *S. Peter*. This publike notice therefore of matters, which may be somewhat cleare, when matters are once past and finished, but is very slender, or rather none at all, before the issue of them appeare, is no note of the Persecution of *Antichrist*.

The third marke which you make hereof, is the ceasing of the publike and daily service, and sacrifice of the Church; because of the fierceness of *Antichrists* persecution. I answer, it is worthy to be observed here, and that in speciall manner, that you say, that this ceasing of Religion shall be not in any one country alone, but also, generally in all, which thing you do both bear upon in many places, and Reason enforceeth it. For if the Gospell, be to be preached before *Antichrists* coming in the whole world, and that not figuratively, but simply, and properly so called, as you did labour to prove in your first demonstration, it must needs be, that this ceasing of all publike Religion must have as large an extent, as the preaching had before. Therefore these shall be this ceasing, not only in these parts of the world, that are well known, but also, in all the Lands that are as yet unknown, among the *Tartarians*, *Scythians*, the *Asiatick*, *Indians*, and all the Easterne Isles, in the deserts of *Africa*, in the Southern continent, in all *America*, in that, that is called new *Zembla*, and all those coasts, that lie Northward. All which superfluities of ground, as it is cleare by

* Let the * geometrical measure of it, is an hundred, forty eight thousand, thousand times five hundred, fifty thousand, nine hundred, and nine English, or Italian Miles, which space if we will divide it into each of the dayes of that three yeares and an halfe, which you make your Antichrist to raigne, there are to be coufured over by him every day, Provinces that reach an hundred sevenente thousand times eight hundred, eighty thousand miles, that is, all Spaine and France, if ye take their whole length and breath together, are but very small countries to make up the Taske of his daily journey. What shall he have leasure also to build himselfe a Temple, and to fit in it? But, I pray you, tell me whether he shall make this voyage, with an host of men, or alone? It may be, that even as that Monke of Oxford, when he was carried by his familiar devill through the aire, described all the Region, that lieth under the fourth pole, with his astrallabe, so Antichrist shall get upon such a devilish Pegasus, and shall provide such kind of Horses for all his forces, and then, perhaps, while he flieth through the countries, he shall make the true Religion to be wist, only with clapping of his wings together, it may be also that he will spare his labour, and go over the countries by his Legates, and yet, I trow, he shall have his hands full of businesse, to give them precepts and directions ever day, for the managing of his affaires in the conquering, and governing, of so large dominions. But what becometh of your saint, Enoch, and Elias, in all this generall, and so deepe silence of true Religion, what are they put to silence too, will not they oppose themselves to such impiety, or can their labour be in vaine, out of whose mouth fire commeth forth, confuming their adversaries? Revel. 11. 6. But what meane I to spend so many words in confuting such monstrous opinions as these? Are not your selves ashamed of them? If you be not, you may be ashamed that you are so shamelesse? Such Ougly Monsters as these deserve to be hissed out rather, then to be confuted with any serious disputation.

But, say you, Daniel teacheth this thing plainly, Chapter 12. in these words: *From the time that the daily sacrifice shall be taken away, there shall be a thousand two hundred and ninety dayes, as the ancient writers do expound it, and the meaning of it is, that Antichrist shall restraine all the worship of God, which is now in use in the Churches of the Christians, and especially, that most holy Sacrifice of the Eucharist, now experience sheweth that this signe is not yet fulfilled.* I answer, that Daniel doth speake of nothing lesse, then of Antichrist in that place. The ancient writers, who do so expound it, will have this number of dayes that is here spoken off, to be the number of his Kingdom, but nothing advisedly, as the words do easily shew. For if these dayes belong to his Kingdom, he shall make all publike Religion to cease before he begin his raigne. For these dayes take their beginning, from the time that the daily Sacrifice shall be taken away, which must of necessity go before. Wherefore either these things do nothing at all belong to Antichrist, or els, all the things which the ancient writers do speake of him are frivolous, while they thrust up all his Tyranny within the straits of so few dayes; There is nothing therefore, that is sound in this exposition of theirs; but the sacrifice which Daniel understandeth, is that daily sacrifice, which was taken away, before

Antichrist was borne; For it was taken away, together, with the Temple of Jerusalem, to which it was tied by Gods appointment. For all this Prophecy of Daniel is touching the children of his people, that is, touching the Jewes, as the Angell speakes in the first verse of the same Chapter; *Not so, say you, but this daily sacrifice of the Altar, which hath succeeded in the roome of that in the old law.* Our upon this blasphemous dotage, and sacrilegious sacrifice, which neither Christ ordained, nor the Apostles acknowledged, nor they of the purer Church ever dreamt on, neither did they ever make question, whether there were any other daily sacrifice left in the Church to be offered up to God, besides that of thanksgiving, and a contrite heart; now since Christ hath abolished all the Sacrifices, and made offerings in the midst of that weeke, as the Angell speaketh, Dan. 9. 2. 7. &c. What? Should not the Sacrifice of Christ alone be that only, and perfect one, as the Apostle witnesseth so often, Hebr. 7. 27. But your blasphemies about this point, be more then one, and now is no time to have a saying to them. It sufficeth for us, to have shewed in this place, that the ceasing of this sacrifice is without the compasse of those 1290. dayes, and therefore, that it is perversely and senselessly given to Antichrist. But this Scripture is much made up by you, as if it were a very fruitfull soile to bring forth arguments for your purpose; for, from hence you gather three rare points for our learning; First, that Antichrist is not yet come, seeing the daily Sacrifice is still in force. I answer, that you might as well, and certainly conclude, that he is not come, because the Temple of Jerusalem remaineth still entire, and not demolished. Secondly, you say, that the Pope of Rome is not Antichrist, but most contrary unto him, seeing the sacrifice which he shall take away is now set out in all stately and pompous manner, as also, most mightily defended by the Pope. I answer, that Antichrist will never find in his heart to take away your sacrilegious sacrifice of the Masse, then which, nothing in the world is more reprochfull and blasphemous against Christ. For if Christ profit them nothing, who bring in circumcision, they then, that do bring in the daily sacrifice are fallen from grace, Galath. 2. But you will say, yours is not the Legall sacrifice; I answer, that it is the more detestable, the more it is merely from men, from the Pope, specially, that monster of men. Thirdly (say you) the heretics of this time, are the forerunners of Antichrist above all others, seeing there is nothing that they desire with more ardent affection, then to see the sacrifice of the Eucharist utterly abolished. I answer, that unlesse the Devill himselfe had blinded your eyes, you might see, and acknowledge, that those very same men, whom it pleaseth you to call Heretiques and Antichrists forerunners, are the forerunners of Christ before he come to judgement, as whom he doth, for his endlesse mercies sake, make use of, to be, as it were, the breath of his mouth, to destroy your Pope, who is notably manifested by all the marks, that be in that great Antichrist. Whom he will now ere long at last with his glorious comming utterly destroy. 2. Thess. 2. 8. But as for you, seeing you esteeme of Antichrist as if he were Christs Vicar, I marvelle not, that you do stile Christs true and faithfull servants by any name, rather then their own, or then they deserve. And now it were to be wished, that Antichrist did come no neerer the Saints, with his persecuting of them, then you have come neerer any part of this question by disputing it; For so his persecution should be tolerable, even as your disputation is altogether intolerable.

THE RIGHT CHAPTER.

Against the fifth demonstration, taken from the continuance of *Antichrist's* reign.

YOU draw your fifth demonstration from the continuance of *Antichrist's* reign, which you hold to be for three years and an halfe onely. But seeing the Pope (say you) hath reigned spiritually in the Church, now for the space of 1500. years, and there can none be given that hath been taken for *Antichrist*, who hath reigned precisely three years and an halfe, the Pope therefore is not *Antichrist*, and therefore *Antichrist* is not yet come. I answer; that I have already shewed by most strong arguments taken out of the Scriptures, how brainfick an opinion this is of *Antichrist*, of three years lasting and an halfe. For if he have reigned from the time of Constantine the great, till this day, which this Booke of the Revelation hath demonstrated unto us so clearly, as no Iesuite shall ever be able to pull up what we have planted thereout, it followeth, that nothing is more senselesse, then to conceit a Kingdom that shall last but three years, and an halfe. But the proper argument to prove this point, is to be taken out of those things that follow in the 20 Chapter, verses 4. 5. of this booke, whence it is plainly gathered, that one part of his Kingdom lasteth a thousand yeares; For so he saith, And I am the soules of them, who were smitten with the sword for the testimony of Iesus, and for the word of God, and who did not adore the Beast, nor his Image, nor tooke his marke in their foreheads, nor in their hand, and they lived, and reigned with Christ a thousand yeares, but the rest of the dead men did not live againe, till the thousand yeares were expired. This is the first resurrection. It is manifestly to be seene from hence, first, that the adversaries of *Antichrist* do reigne a thousand yeares with Christ before the first resurrection. Then, that the subjects of *Antichrist* who died through his Tyranny, lie dead for a thousand yeares. But there could be no opposition against *Antichrist* that was not yet extant, neither could he bee able to hold his people in bondage for a thousand yeares, unless his Tyranny lasted for so long.

Therefore these thousand yeares are a certaine part of his Kingdom, I say, a part, for these thousand yeares are not the whole summe of those thousand two hundred threecore dayes, which are given unto him, but a part of them onely, as it is to be seene more at large in their own places. But let us see, how you confirme those yeares and an halfe. For proving this, you use six Arguments, the first, taken out of Dan. 27. and 12. 7. and Revel. 12. 19. Where say you, We read, that *Antichrist's* Kingdom shall endure for a time, and times, and halfe a time; for by time, he understandeth one yeare, by times, two yeares, by halfe a time, halfe a yeare. And so Iohn (say you) expounds it, Rev. 11. and 13. Where he affirmeth, that *Antichrist* shall reigne 42. moneths, which do directly make three yeares and an halfe, and that Enoch and Elias shall prophesy 1260. dayes, which make the same time: And say you, it hindereth not that *Antichrist* is said to reigne 1290 dayes, Daniel. 12. which is 30. dayes more then Iohn spoke off: For Iohn speaketh of Enoch and Elias, who shall be killed by *Antichrist*, moneth before *Antichrist* perish.

I answer, first, that you joine Iohn with Daniel ignorantly. For those words, time, times, and an halfe in Daniel, belong not to *Antichrist*, and to this time, Times, and halfe a time in Iohn, but onely so farre as there is some similitude, and allusion each to the other. For the words in Daniel belong to the little Horne, which is not that great *Antichrist*, of whom Iohn speaketh in this place. For, it setteth after the rest of

the ten Hornes. *Antichrist* is borne together with his ten Hornes; Besides, that little Horne reigneth but over three Hornes, *Antichrist* contrarily reigneth over all his hornes, as we have shewed before, Chapter 5. where we spake against your second demonstration. Secondly, I say, that you do not make a right computation in numbering of the dayes, moneths, and yeares. For whereas you say, that a yeare counted by the Moone hath twelve moneth in it, if it be full and perfect, and that every moneth hath 30 dayes, as Augustine teacheth, that is untrue. For such a yeare by Moones should have three hundred threecore dayes. But the yeare by moones among the Hebrues, had onely three hundred fifty foure dayes, and some houres, and minutes besides, as all the Rabbines, the Calendars, and the Cycles of the Hebrues shew, whom we must believe above Augustine, though otherwise a very learned man, in the computation of their own time. Wherefore, if you will have these yeares to be such as the Hebrues use, three yeares and a halfe will make but a thousand two hundred and thirty nine Dayes, so that there wants 21 of that number in the Revelation. Besides, in that you affirme that these 1290 daies Daniel 12. belong also to *Antichrist's* Kingdom, besides that I have shewed in the former Chapter, that it cannot by any means be referred hither; behold how great a jare you make afeeth in the computation. For neither can this number fall under the account of the Time, Times, and halfe a Time, seeing it cannot be divided into three entire summes, and an halfe, neither doth it agree with Iohn, who reckoneth a thousand two hundred threecore dayes precisely. But (say you) this number belongs to the death of Enoch and Elias, Whom *Antichrist* shall survive one moneth. To which I say. Then it followeth, that *Antichrist* shall not reigne onely three yeares and six moneths, as Irenaeus saith expressly, Booke 5. in the end; nor three yeares and an halfe, with the Participle onely, as Cyrill speaketh, Catechesis. 25. but one moneth, above that number must be added, and for six moneths there shall be seven. Neither shall halfe a time prefigure six, as Ierom saith on the 7 Dan. but seven. And thus, while you labour upon a concord betweene Daniel and Iohn; you make Iohn and the Fathers to be at a jare together. But let us leave these men at their jare to agree as they can, and let us draw forth the truth out of the true fountaines. I confesse, that that number of 1290 dayes, is not the whole time of *Antichrist's* kingdom, but that it is ended at the death of the two Prophets, touching whose names, I will not now stand to dispute the question, and I confesse, that *Antichrist* shall survive those two Prophets, when they are slain, but not for one moneth onely, as you surmise falsely, but for many yeares, the number whereof we have summed up elsewhere; which thing is made manifest from hence. For the two Prophets were slaine under the sixth Trumpet, Chapter 11. s. 14. But *Antichrist* perisheth under the last, which comprehendeth seven other plagues within it, which are called vials, under the last of which, he is to be defaced utterly; shall then all the seven vials come to their effect in those your thirty daies? That is, each of them shall have foure daies to execute them in. For they are not all poured out together, and confusedly, but the same order, and ranke is observed, without doubt, in the execution of them, which is kept in relating them. Wherefore to let passe the five former

former of them, shall these unclean spirits that come out of the mouth of the Dragon, the Beast, and the false Prophet, under the first vial, take their effect in those last four dayes but one? Wee have heard of the incredible swiftnesse of your Antichrist, going over all the Earth in so small a space of his reigne, but these servitors of his shall go beyond him in activity, who shall both take a view of all the Earth in foure dayes, and they shall also lead most huge armies for number into the field, certainly this is the readiest setting out of souldiers that ever was heard off, and which alone deserveth to be called properly, by the Latin name, Expedition, for the quick dispatch thereof. Do you not yet perceive, how false, absurd, and trifling things they are; yea, meer ignorance it selfe, which you Papist bable touching these matters? When you shall have proved, that the seven last plagues shall be accomplished in thirty dayes, we will assent to you, and will say as you say, that Antichrist shall survive the two Prophets that are slain, for one moneth onely, and that there is a just consent of these numbers in Daniel and Iohn; in the meane time, we will hold, that these two do handle diverse matters, and that they do not prophecy of the same things by these numbers. Thirdly, I say, howsoever I should graunt, that all that indefinit space should consist of those, either moneths, or dayes, with great agreement, yet are you never a whit the neerer to your purpose. For the question is, whether these moneths, or dayes, or yeares, are to be taken properly or no, not whether the computation of them all do agree, which may awfull agree, whether they be taken properly, or figuratively, seeing there is the same proportion in the Type, and in the Truth, although neither the Type is the truth, nor the Truth the Type.

How do you prove then, that they are to be taken properly? by the testimony of the Fathers, say you, some of whom you bring out in your answer to Chytreus, and the Century-writers. I answer, that we must pardon those ancient Fathers, because being ignorant of the Event, they thought they were strictly to retaine the literall sense, but seeing most of these things are now made most cleare by the issue and fulfilling of them, whosoever shall abuse the Paranoie of their names, to confirme his own obstinacy in error, shall pull down just damnation upon his own head; Therefore either do you bring forth some thing of greater weight, or els you were best to confesse, as becommeth an ingenuous man, that that Raigne of three yeares standing, and a halfe, hath no defence from these Scriptures.

Secondly, you prove it from hence, because the time of the Devill when he is loosed, and of Antichrist should be most short, Revel. 12. 12. *Wo to the Earth and the sea, because the Devill is come down to you, having great indignation, knowing that he hath but a little time.* I answer, that a little, and indefinite time doth not conclude at all, touching a certaine, and definite raigne, of three yeares, and an halfe, so that you have but little helpe by this place, or rather none at all. And then, that which you call the time of the Devill when he was let loose, is the time of the Devill when he was bound, who as soone as he was cast out of heaven, was cast into prison. For every place is like a filthy and ill favoured Dungeon to him, out of the assembly of the Saints, wherein he desires to keepe, especially. That so he might have more opportunity to put his wicked policies in ute. Whereupon our Lord said. *That the unclean spirit when he is banished out of a man, walketh through dry places, as wherein he can find no pleasantness to his mind, Matth. 12. 43. &c.* But wee have made these things more cleare when we interpreted that Prophecy. Seeing then the Devils imprisoning, lasted for a thousand yeares, and these words are spoken about this time, to which you make the continuance of Antichrist equal; he must have a farre longer raigne by this place, then you would willingly grant. But (say you) how can so many yeares be a small time? I answer, if the words be translated aright, there is no men-

tion made in that place of continuance, but of opportunity; for as you readeth them, knowing that he hath but a small Time, the naturall translation should be thus; *Knowing that he hath but a little opportunity.* So doth the word in the Greeke signifie properly. Namely, the quality, and not the quantity of time, by which it is distinguished from the other Greeke word that is put for Time, as Ammonius, the Grammarian taught, and that it is to be taken so in this place, reason enforceeth it. For if continuance of time were understood, the Devill should be angry, those thousand yeares of his lying in Prison, in which state those words shew him to be in; (as we have said) as if he were bound a farre lesse while then he would; Which how much it is against his nature, his continuall, and incessant diligence and bestirring of himselfe to destroy men, declareth it sufficiently. That time therefore was too long a great deale, in regard of his desire, but his opportunity was small, because now he had power given him, to rage against his own bond slaves onely, whom he had rather have spared, as being chiefly bent to do mischief to the Elect. Wherefore this place is beside the purpose for many causes.

Your second place to prove this short time of the Devill, when he is at his loose, is Revel. 20. 3. *he bound him for a 1000. yeares, and after that he must be loosed for a small time.* I answer, that now indeed the Holy Ghost speaks of the time, and therefore, whereas before the word was opportunity, while he lay in his chaines, now it is Time, when he is loosed. But how shall this be true (say you) if Antichrist shall raigne 1260. yeares? I answer, that this loosing belongs not to Antichrist, but to the Devill; because his time is short, but Antichrists is long, because he reigneth not onely in the time of the Devils loosing, but of his binding also; as it is Revel. 20. 3. 4. where the Devill is tyed up for a thousand yeares, while the Beast is trode upon in the meane time, and despised by the Elect, but he domineth among his own Gally slaves, making them take his Marke, and all other Cognizances of being under his servitude, as we shall shew more fully upon that place.

Thirdly, you prove Antichrists raigne, because as Augustine and Gregory reason, *unlesse that most cruel persecution should be most short, many should perish, who shall not perish: where, upon the Lord also saith, that unlesse those dayes were shortened, no flesh should be saved, Matth. 24. 22.* I answer, that this place of Matthew doth not lie square with the persecution of Antichrist, but belongs to the Calamity, that should come upon Jerusalem; What might can there be from your persecuting Antichrist, such as is spoken of there, when as the whole world shall be subject unto him, and plagued by him; or what should the Sabbath hinder Christians from flying away? or how shall new false Christs have any place after your great Antichrist, who, as you say, shall come about the end of the world? but Christ foretelleth of such that shall arise a fresh, after that affliction, vers. 24. Therefore whose names soever you labour to conuenience this interpretation withall, it hath no foundenesse in it. Besides if I should grant, that this persecution shall be that of Antichrists, and a short one, what maketh this to prove you three yeares and an halfe? The Holy Ghost said to the Angell of the Church of Ephesus, *unlesse thou repentest, I will come against thee shortly, Revel. 2. 5. what? did the Angell endure this punishment within three yeares and an halfe? therefore here is not so much as any probability of Antichrists continuance, for that short ser time; but this demonstration of yours is like his fellowes, you are also to be taken up a little, for chusing rather to speake so untowardly as you do here, (though it make little to helpe the force of the argument,) and to say, many should perish, who were not to perish, then to speake as S. Matthew speaketh, they shall feed even the very elect, if it were possible. For that which our Lord saith, no flesh should be saved, he speaketh of the destruction of the body, through*

The grievousnesse of that Massacre, not of the danger of loosing the soule.

Fourthly, you reason thus; *Christ preached only three* *years and an halfe*. Therefore also it is not fit that *Antichrist* should be suffered to preach any longer. I answer; you are a doughty disputer, I warrant you; What? will you fo preferre *Christ* as to make him a Type of *Antichrist*? If it were appointed, indeed, that *Christ* should have no better office, this agreement of his with him in yeares, should become him well; but seeing they are at deadly fiewd one against another, as you also hold it were more comely (one would think) to make them contrary each to other in all things; as namely, that *Antichrist* should raigne for a most long time, because *Christ* lived for a most short time, specially, after he began to shew himselfe openly to the world, and thus also should Christs glory appeare farre more greatly, in vanquishing this enemy of his, by how much more long time his Tyranny had lasted. I hope you see, but a few enemies, that will fashion themselves to the example of their enemies. And so, indeed, *Christ* and *Antichrist* carry themselves in a cleane contrary equipage, for many other matters; for, as *Christ* was most poore, so *Antichrist* is most rich; as *Christ* was a subject, so *Antichrist* is a King; yea, a King of Kings; as *Christ* did suffer all injuries patiently, so *Antichrist* offereth them most outrageously; as *Christ* hath not whereon to lay his head, so *Antichrist* doth trumble in wealth and power fo superabundantly, that he is able to be the whores trapped Palfry, to carry her on. And wil you have these two to agree, and to resemble one another, in their number of yeares?

Fifely, you reason thus; *The summe of the yeares of the continuance of Antichrist, that lasteth for a thousand and two hundred and threescore yeares, which the adversaries make can by no means be applied to these words of Daniel and Iohn, a time, and times, and halfe a time.* I answer, that I often shewed before, that we are not to trouble our selves, with making *Daniel and Iohn* to agree. But what hindereth, I pray you, why *Iohns* words may not be applied to those yeares? *Because (say you) out of all doubt, an equal time must be understood, that is, some one number, as one day, one weeke, one month, one yeare, one Lustre, that is, the space of foure monthes or thereabouts, one Iubilee, one Age, one thousand yeares.* I answer, you are out of all peradventure, egregiously deceived, neither do I think that you wrote these things waking, but sleeping, or at least, nodding and napping; see you not, that you do reject, by this reason, not the yeares onely of your adversaries making, reckoning but those dayes and monthes also, which the *Angel* himselfe maketh? You say, *that by time, must be meant some one number, as one day, one weeke, one month, and let it be one day, therefore then, times, shall be two dayes; halfe a time, halfe a day,* and so we have the totall summe cast up of three dayes and a halfe; what shall become now of all the other 1236. dayes, and an halfe? So let time, be one month, times shall be two monthes, halfe a time fiftene dayes; all which put together, make three monthes and fiftene dayes; Is this all we can make of the two and fourey monthes, a goodly catch; but I will not trouble you too much, with asking you such questiones as these, and ringing them into your eares with a loud voice, least perhaps I should breake your sleep.

I will whisper as low as I can, and will tell you in your
 ears, that the *time of dayes* is not one day, but three hundred
 and threescor dayes, *times*, twice so much, namely, seven
 hundred and twenty, *halfe a time*, an hundred, and four-
 score: So likewise, the *time of yeares* is three hundred and
 threescor yeares, *times*, seven hundred and twenty, *halfe a time*,
 an hundred and fourscore. So the *time of monthes* is twelve
 monthes, *times*, foure and twenty, *halfe a time*, six, I pray you
 think of these things when you are awake, and in the meane

time sleep sweetly and soundly all those three thousand five hundred years, which you have enforced your adversaries to make by your calculation.

Sixty, I say you, the seven times in Daniel, *Chapter 4. are seven years; otherwise if every day were taken for a year, Nebuchadnezzar should have lived out of his Kingdom, 2555. years & Therefore one time in Iohn must be one usual year, and two times, two years, and so on.* I answer, it is ridiculous to tie words to one and the same signification alwaies, & unless there be a certaine and necessary cause enforcing us so to do. *Daniel himselfe is said to have fallen down on his knees, three times of a day; I trow, you will not have him to have been on his knees, three years, Dan 6. 11.* And thus we have seene you disputing about Antichrists three years raigne in such a fashion, that you bring nothing, that is of force, to hold your selfe, or any Papists, in this opinion, save onely a few bare names of ancient writers, who are not competent witnesses in this case. Nay, I will say somewhat more, and yet truly, you, and all the packe of you, that are the Popes vassalls, may be ashamed, if you have any shame in you, that you will suffer your selves to be abused, & deluded in so great a matter; and that with so light and childish toys, God grant that the Truth which is now set before your eyes, may not onely, not be in vaine unto you, but that it do not helpe to blind you more, and more at this time, as it hath done alwaies hitherto.

There is one thing remaineth to be looked into, in this Chapter, namely, that which you answer to the argument of *Illucius*, wherein you say, that there are indeed weeks of years found, and called so rightly in the Scriptures, and yet not dayes put for yeares, nor monthes for yeares, now it is well called a weeke of yeares, because it is named from the number of seven, but monthes and dayes are not names of number, but the course of the Moone, or the time of the light. I answer, that that which you say, first, that dayes are not found used for yeares, is manifestly false; did not God say to the Israelites, according to the number of the dayes, wherein you searched the Land, namely, forty dayes, you shall beare your Iniquities even forty yeares? *Nomb. 14. 34.* What can be plainer? Likewise, *Ezech. 4. 6.* I have given thee a day for a yeare. But say you, He meant it not, to say that yeares are signified by the dayes literally, but that dayes are taken truly for dayes, only they are said to be given for yeares, because they were a signe of yeares. O wofull wit of a Iesuite, too much of this kind of acutenesse hath made you mad almost, in so much that you had need take some purging Alleborind, to help you against it. A day, say you, is not a yeare indeed, but only a signe, or signification of a yeare, if any man in his wits, would ever think that a day were a very yeare truly, and properly? or, as if a day might signifie a yeare in *Ezechiel*, and other places, and yet might not in any case do so much in *Iohn*? But now, let us heare your reason, why a weeke may be put for yeares, and not a day for a yeare, in like manner, because, for sooth, a weeke signifieth a number, but a day in no wise doth so. To which I say, that this is spoken also very subtilly by you, that unity indeed maketh no number, and that day, answereth unity. And yet to us that are but dull heads, to you subtle sophisters, the quintessence of wit it selfe, a number seemeth to be a gathering together of unites, and unites seeme to be such, as is the whole number it selfe, that is made of them. Therefore as seven dayes signifie seven yeares; so I pray you, let it be lawfull for once, with your good leave, that one day may signifie one yeare, which thing if I may obtaine of you, upon my reasonable request, I will requite your kindeffness with the like liberal grant, and will give your Pope a long lasting raigne, not onely for three yeares and a halfe, but for a thousand two hundred, and three score yeares.

THE NINTH CHAPTER.

Against the Sixt Demonstration taken from the consummation of the world.

YOur sixt demonstration is taken out of the last signe, that followeth after *Antichrist*, which shall be the consummation of the world, thus. If *Antichrist* (say you) had come long ago, the World should have been ended long since also, for he is to come a litle before the end of the World. But the world is not yet ended, and therefore he is not yet come. I answer, if that which you hold touching *Antichrists* three yeares raigne were certaine, that which you say, should be of some moment, but seeing we have proved it not to hang together, and to be a most foolish forgery, partly, by washing away your washy stuffe, partly, by propounding such solid reasons against it, as none of you all will ever be able to weaken. The consummation of the world may perhaps reach us the end of *Antichrist*, but it availeth nothing at all to demonstrate his coming, if we will speake properly of him. A man might argue thus, perhaps, out of the places that are cited by you. The end of the World is joined with the end of *Antichrist*, but the end of the world is not come yet, therefore neither is the end of *Antichrist* come yet. But what is this to the purpose? we are enquiring about the coming of *Antichrist*, not about his end. You might have spared your selfe this labour, unless perhaps you thought it fit, to furnish us with munition against a new battell, where the controversy shall be disputed, and the Case shall be canvassed, among the damned spirits touching *Antichrist*. This demonstration of yours might stand them in some stead, who shall be hereby certified, whether your Pope shall perish together with the universall world, yea, or no. Wherefore the testimonies which you bring, runne quit from the purpose, and make nothing to the matter in hand. Yea, what if they prove not that end neither of his, which you suppose? Then shall this demonstration of yours be altogether without head and taile; let us see a litle what you say, that we may withall give some light, as we passe by, and glauncingly, as it were, to some places of Scriptures, that be somewhat darke and difficult; the meaning whereof, it will be very well worth our labour to search out, and to make known to others.

First, you bring that of *Daniel*, Chap. 7. 9. I looked upon the Hornes, and behold another litle Horn arose, and three of the first Hornes were plucked off from his head, and I beheld, till the Thrones were placed, and the ancient of dayes saide, &c. And after that, expounding the vision; he saith, the fourth Beast shall be the fourth Kingdom; moreover, the Ten Hornes shall be Ten Kings, and another shall rise after them, and he shall be stronger then the former, and he shall beat down three Kings, &c. And they shall be given over into his hand, for a time, and times, and halfe a time, and the judgement shall sit, &c. I answer, that neither the litle Horne is *Antichrist*, as we have shewed, and though it should be, the knowledge of his end doth not lead us to the knowledge of his coming. But to let these things passe, let us consider of the matter, for whose sake this place is cited. Out of this place you would prove, that the end doth follow immediately after that litle Horne. But you should have considered withall, what is said afterwards, vers. 14. And dominion, glory, and Kingdom, was given unto him; that he should make all people, nations, and languages to serve him; These words are meant of him that should destroy the litle Horne, and should be made an universall King, to whom all nations should

do service; but what? Shall there be any distinction of people, nations, and languages, remaining after the last end? and yet this is made more plaine, if any thing can be plainer, vers. 27. But the Kingdom, and the ample authority, and the government of Kingdoms, shall be given to the people of the holy and high Saints; whose Kingdom shall be a perpetuall Kingdom, and all Rulers shall serve it.

Where it is first of all to be observed, that the jurisdiction of this Kingdom shall be of things under heaven, and then, that it shall be a Kingdom of the holy and high Saints; and lastly, that all rulers shall serve this Kingdom, which things cannot be applied to the heavenly Kingdom. The matter is thus that is there meant; that litle Horne is the Turke, who being at length rooted out, the Lewes, that flow all of them universally to the faith of Christ, shall obtaine a perpetuall dominion, that shall continue untill the coming of our Lord from heaven.

For the litle Horne in *Daniel* is Gog, that is spoken off by *Ezekiel*, who being utterly abolished, the Christian faith shall flourish exceedingly in the people of the Lewes: as it is declared by that typical building of the Temple, and the new City. The new Jerusalem spoken off in this booke of the Revelation, that shall be built after Gog is killed, tends to the same end with this Prophecy in *Daniel*, and that in *Ezekiel* of which we reade, Chap. 20. and 21. of this booke. These things we have learned, partly, out of the 16. Chapter of the *Apocalypse*; partly, they shall be explained unto us more fully afterwards? And this is that, which *Lactantius* writeth, Book 7. Chap. 15. The Romish name and Authority, (saith he) wherewith the world is now ruled, my heart trembleth to speake it, but yet I will speake it, because it is a thing that shall be one day shall be taken away from the earth, and the Empire shall returne into Asia, and the East shall have the dominion once againe, and the west shall be in subjection.

Your second place is revel. 20. 4. After these things he must be loosed for a short time and I saw Thrones, and they sate upon them, and judgement was given them; I answer, that these things are farre from the last end. For they do not follow after the loosing of the Devill, as you think, but these seats are placed during the time of his imprisonment. Besides, they are settled a thousand yeares before the first resurrection: and then they that rise first, raigne a thousand yeares, as it is said expressely, vers. 6. These Seats therefore, and this judgement, which you think to belong to the last end, do go before it, two thousand yeares at the least, such a stranger and for-raigner are you in these mysteries. Thirdly, you bring those words out of *Daniel* 12. Blessed is he that waiteth, and cometh to those thousand three hundred, thirty five dayes; that is, say you, till forty five dayes after the death of *Antichrist*, for then the Lord shall come to judgement, and shall render crownes of righteousness to the conquerours.

I answer, that we shall open the meaning of this place afterwards, Chapter 20. 11. And perhaps, wee shall one day handle it fully and thoroughly. In the meane time, let us know, that here is nothing at all spoken of *Antichrist*, that is so called properly, nor yet of the coming of the Lord to the last judgement, who will not make all men blessed, whom he shall find alive at his coming, seeing many shall desire to be covered from his sight with mountaines, but speech is here had, onely, touching the full calling of the

the Jewes, at which Daniel endeth his prophesie, neither do any Prophecies go further.

You come at last to Marth. 24. *The Gospell shall be preached in the universall world, for a Testimony to all the Gentiles, and then shall the consummation be.* I answer, that here is no mention made of your *Antichrist*, as also, that the end he is spoken of, is the end of the Jewish Regiment, and not of the world, as we have shewed. Chapt. 4. When we deale against your fourth demonstration. But you put to the other words that follow there, presently after, the Tribulation of those dayes, the Sunne shall be darkened, and the Moone shall loose her light, and then shall the signe of the Sonne of man appeare. I answer, that neither do these words make at all to prove, that the destruction of *Antichrist* is joined with the end of all things; whereas they are wholly silent touching him, and yet, let us examine them a litle, that we may know the Interpretation of them.

This place is applied, with one consent of all men, as I suppose, to the last judgement of our Lord: But this Booke of the Revelation, teacheth us, both to think, and to speake more distinctly of this matter; For hence we do understand, that there is a double coming of the Lord, yet to come. one Spirituall, and that in an excellency, at the calling of the Jewes, another corporall, at the generall judgement.

Now that coming spoken of in *Mathew*, seemeth to be spirituall, which yet is described to be most glorious and powerfull, with a bodily setting forth, both, because it shall be a most evident resemblance thereof, and a certaine pledge, as it were, as also, there shall no change come afterwards between these two coming, that shall make the bodily, to appeare like a new one, in respect of the former.

And we shall easily perceive that the matter is so, as I say, if we shall consider, that the Disciples did inquire in the beginning of the Chapter, touching the end of the Temple, the coming of the Lord, and the end of the world. Out of all doubt, they comprehended the restoring of their nation under the coming of Christ, and therefore thinking that this coming, of which he had put them in hope, was at the resurrection of the Lord, they aske him a fresh, *Lord, wilt thou restore the Kingdom to Israel at this time*, Act. 1. 9. But Christ answering them, and handling things that were to come in a continued order, first, teacheth them about the destruction of *Jerusalem*, and the scattering of the Jewish people; and then, he goeth on to enforme them, about the rest of the course of the matters, neither doth he make mention of any restoring in any place, before this glorious coming of his. Therefore, either it must be contained in this apparition of his, or there must be none at all, which opinion hath the Disciples conceived in their minds, and gathered it out of this answer of Christ; certainly, they would not have nourished in their minds any expectation of a Kingdom afterwards. Besides, a tribulation goeth next before his coming, for so he saith, *straight after the tribulation of those dayes, the Sunne shall be darkened, and then shall the signe of the Sonne of man appeare*, &c. But there shall no such Tribulation as this go immediately before the corporall coming: For, after the Jewes are called, and a new Church is made, God will wipe away all teares from their eyes, and there shall be no more death, nor mourning, nor crying, nor griefe, because the things that went before are gone away, *Revel. 21. 4.* Wherefore, that coming is not corporall. Perhaps also, those words have some force in them to prove this, where he saith, *that the signe of the Sonne of man shall appeare*, as if he would distinguish between this Spirituall coming of his, and that other that was to follow. To all this we may adde those words, *all tribes shall bewaile*, &c. Which as we have shewed on *Revel. 1. 7.* belong to the Jewes; seeing they describe a mourning to repentance, which will be to late at his bodily coming. These things have I in a few words laid open, touching the meaning of these words,

which howsoever they do nothing helpe your cause which way soever they be taken, yet it was a matter of some moment, thus by the way to search out the hidden truth of them.

Therefore, I answer unto that of *Thessa. 2. 3.* *Then shall the wicked man be revealed, whom the Lord shall slay with the spirit of his mouth, and destroy with the brightness of his coming*, there is the same meaning of this coming, that is of that in *Mathew*, at the calling of the Jewes, when he shall give a most cleare evidence of himselfe, present in the Church, shall *Antichrist* utterly be destroyed as we have made plaine in the former chapter. For after the throne of the Beast is darkened, the way shall be prepared for the Kings of the East; that is, the Jewes shall be called straight after *Rome* is destroyed. For she onely hindereth this joy. Then, after the cutting off of the Beast, the false Prophet, and the Dragon: that is, after the Bishop of *Rome*, and the Turk, be extinct (as after shall be shewed more at large,) the mystery shall be fulfilled, and the full calling performed. Your Bishop, & Bellarmine, whom you boast to be the head of the Church, shall neither be head, nor foot, in the holy Congregation of the Children of God. And now, see how farr these Mountaines are under heaven; whose tops, you standing a far off did think, were obscured among the stars.

Your last place is, *John. 1. 2. 18.* *Little children, it is the last houre, and as ye have heard that Antichrist is to come, there are now many Antichrists extant, whence we know that it is the last houre.* I answer, we see, and acknowledge easily, what *Iohn* concludeth here. He proveth, that it is the last houre, because many Antichrists were come at that time. For *Antichrist* should come in the last houre; where we must observe, that *Iohn* alluding to the parable of the labourers, *Math. 20. 6.* some of which were hired about the eleventh houre, compareth the whole age from Christs first coming to his last, to this last eleventh houre. Besides that, he saith, that this last houre should be annoyed with *Antichrist*, whom he doth not put over to the last minutes of his houre, but referreth him to some indefinite space thereof. These things writeth *Iohn* truly, holyly, and agreeably to the rest of his writings; but what, mult you of necessity conclude hence, who will have *Antichrist* not to be come yet? namely thus, and no other way; he that is to come in the last houre, is not yet come, *Antichrist* must come in the last houre: Therefore he is not yet come. I bring your reason into forme, that you may see, and be ashamed of your usuall manner of arguing. The Syllogisme runneth on one foot more then it should, In your proposition you understand by the last houre some little space, for example, three yeares and an halfe from the last end, or els your proposition of it, containe all the time from the first coming to the second, is most false. In your assumption you take the last houre as *Iohn* useth it, for the whole time of grace, till Christ come the second time, or if it be taken more strictly, for three yeares and a halfe, it is a senselesse begging of the thing in question: and *Iohns* authority is pretended to no purpose. You give us a *simile* to illustrat *Iohns* arguments, and you will have him to speake of *Antichrist* in like manner, as some might speake of the Sunne, whose beames when he is rising, a man might call the Sunne; and even so, say you, that his argument is strong, as if a man would argue thus touching the last houre of the night. *The Sunne riseth in the last houre of the night, the beames of the Sunne, do now make the aire lightsome, therefore this is the last houre of the night.* I answer, that this similitude is fit enough, to expresse that thing which the Apostle meaneth. For the beames of the Sunne, and the Sunne it selfe, are beheld allwayes at the same houre, so that he who makes all this last age but one houre, did not do amisse, to place the fore-runners thereof in the beginning of it. But as for you, who make the last houre to be three yeares and an halfe,

halfe, what helpe can you have from the similitude of the Sunne and his beames? For though you devideth the houre into threecore scruples. Antichrists forerunners shall not go before him above two hundred, and ten yeares. What are these few yeares to a thousand five hundred yeares, in all which you grant, that Antichrists beames were openly scene, and yet, that he himselfe hath not appeared to this day; and when he shall at last appeare, that he is to be scene three yeares and an halfe only? How unlike is he to the Sunne, and how unlike are his ministers to the beames of the Sunne? the beames go before the Sunne scarce one halfe houre, which arising straightwayes offereth himselfe to be scene for twelve houres, but these fore-runners of Antichrist stand glittering a thousand five hundred yeares, but *Antichrist* himselfe is not come forth yet, and when he shall come, he shall not shine out, not one least minute to that space; if *Antichrist* therefore have the same respect to his fore-runners, which the Sunne hath to his beames, it must needs be, that he is come now many ages since, whose fore-runners made such a glistering shew in the time of *Iohn*. Take heed henceforth how you meddle with the Sunne. This *Apello de Delos*, as his manner is, doth not hide faulrs, but discover them. At length, you descend from the Scriptures to the consent of the Fathers, and to the confession of the adversaries, they will do you no good, with their consent; who would all of them acknowledge, with the like consent, if they were alive at this day, that they erred in many things that they wrote. I confesse also, that our writers do think, that *Antichrist* shall raigne to the end of the world, but give them leave, I pray you, to change their minds, when they are better informed. They think it enough to tread in the steps that other men have made, when they come to matters that are not cleare, and certaine enough of themselves; but when they shall see that the truth, whose voice alway they are skilled to hearken unto, shineth out clearly on another side, and that it is confirmed by most certaine arguments and experience, you shall perceive that they will

give you the slip, and leave you naked, of whose confession you do now brag.

These things being done, you come to your unanswerable demonstration, which you frame, partly, out of Antichrists Kingdom three yeares long, and partly, out of the worlds end joined with the death of *Antichrist*, and thus you come upon us terribly, *the world shall be ended straight after the death of Antichrist, and Antichrist shall not live after he shall once appeare, he beginneth to raigne, above three yeares and an halfe at most.* But now the Pope hath raigned with both his swords above 500. yeares, even by the opinion of the adversaries, and yet the world endureth still; Therefore *Antichrist* is not yet come, neither is the Pope of Rome *Antichrist*. I answer, that I hope I have made all the world to see, that the first member of this reason, viz. that the world is to be ended straight after Antichrists death, hath no reason in it, nor for it, but that all the Scriptures brought to underprop it, speake of another manner of matter, that shall be effected long before the end of the world, and I hope also, that I have proved in the former Chapter, that the other member of this reason, viz. that *Antichrist* shall live but three yeares and an halfe, after he shall begin to raigne, is most false, and is nothing els but the efficacy of error, to deceive those who will not beleve the truth, that so they may perish eternally.

And therefore, that which you build upon these rotten postes, viz. that *Antichrist* is not yet come, and that the Pope of Rome is not he, is most vaine and frivolous, seeing, that howsoever the Pope hath raigned with both swords above five hundred yeares, yea, and to give you more of our frankes largesse, howsoever he hath filled up a thousand three hundred whole yeares, nothing letteth, but that he may be that *Antichrist*: yea, because of this he is the rather proved to be that wicked wretch, that man of sine, and perdition: as we have demonstrated it a litle better, then you have done your part, with reasons that are not at all to be doubted on, as which are grounded upon certaine and sure principles, that can abide any just triall whatsoever.

THE TENTH CHAPTER.

Of the proper name of Antichrist.

NOW we are come to your fourth head of this Controversy, which hath two questions in it to dispute of, one, touching the proper name of *Antichrist*, and the other, about his Marke. His proper name is gathered by one consent of all writers, out of that number of his name, that is spoken of, Chapt. 13. 18. And his number is 666. now we have shewed upon that place, that this name is no other but (*Latinos*) seeing experience confirmeth it most plainly, together with the agreement of all matters. And indeed, *Irenaeus* hath written many Ages agoe, that this name is very likely to belong to him, how he was moved so to write, whether it were by his own conjecture; or whether he had received it of others, who were perhaps the Apostles schollers, his words are these, touching this matter. But the name (*Latinos*) also containeth the number of 666 and is very likely, because the truest Kingdom, that is, both this name, for they are the *Latines*, that do now raigne; but we will not set up our rest of this name. These things saith he; I confesse that *Irenaeus* doth not rest in this name, and that he doth think *Teitan* to be more worthy of credit; but yet he came neerer the marke then he was aware, with his conjecture touching the *Latine Kingdom*: now, because you feelee your selfe to be pressed with this mans authority, as with a weighty prejudice to your cause, you thought it fit to weaken this authority of his, first of all, and therefore you

say, that his conjecture seemeth to be of no reckoning, at this day; specially, because the *Latins* do not raigne so much now, as the *Turkes*, the *Spaniards*, and the *Frenchmen*. I answer, that this instance of yours is not worth a burton. For it is not needfull, that the kingdom whence *Antichrist* should take his off-spring, should be alwayes most powerfull; but it is enough, if it have been so for some long time, such as the *Latine Kingdom* was from *Irenaeus* his time for many Ages. The kingdom of *Antichrist* shall be shaken out of joint, and brought to decay by litle and litle, before the uttermost and lattermost wasting thereof, till at length it shall come to utter ruine; we have heard, that *Lezabell* is to be cast upon her bedd of languishing, Chapt. 2. 22. And have you not read afterwards in this booke, that *Babylon* is certainly fallen: Chapt. 14. 8. That the worshippers of the Beast are become full of botch, that *Antichrists* Throne was to be darkened: in regard whereof he, and his followers, should gnaw their Tongues for rage, Chapt. 16. 10. and to conclude, that the kings should forsake the whore, making her naked, eating her flesh, and burning her up with fire at the last. Chapt. 17. 10. I say then, have you read these things, and do you yet require that *Antichrists* kingdom should flourish, in like manner to the last point of his time, as it had done in former ages? Certainly, you catch at that in your desperat hast to defend your cause

withall, which stabs it to the heart. For unless the *Romane Kingdom* should at length have come into the *Lapfe*, and should have come down with a vengeance from the lofty height thereof, to this foore and base estate, it should not be Antichrists Kingdom.

Secondly, you object, that the word (*Latinos*) as it signifieth *Romans*, is not written by the Diphthong *ei*, but by a simple *i*; and then that *i* cannot make up that number. I answer; that *Irenus* knew out of doubt what was the orthography of this word, as well as *Bellarmino*; He would never have said, it had been exceeding likely; if the right writing of it, had come short of the just computation. And is it likely that he who writeth so accurately of the name *Titan*, saying that the first syllable is written by two greeke vowels *e*, and *i*. should not see what the word *Latinos* required to the true writing of it? Now in that it is written *Latinos* at this day with a simple *iota*; you have no need I hope to be taught, that long *i*; among the *Romans* was wont to be pronounced as the diphthong *ei*; and that it had a slender (*e*) included in it: So *Cicero* wrote *Bini* in Latin for the Greeke *binei*, book 9. *Epist. familiar. to Papyr. Pat.* the beginning of which Epistle is thus, *I love thy shamefastnes*. And we do both pronounce, and write at this day, *celeberrimi, vis, primus, Captivi*, which words yet are found written also in the ancient inscriptions, *Celeberrimes, Vis, Primus, Captivi*. Though we therefore do write *Latinos* now, yet we must not doubt but it was written of old by the diphthong, as *Irenus* used it without al doubt: so the ancient Grecians do expresse the greater *Hirck* of the Hebrews indifferently, sometimes by a simple *i*, sometimes by *ei*, whereupon in those words of Christs complaint *Eli, Eli*, &c. are written by some *Eei, Eei*, as *Iohn Drusius* hath observed: This therefore that you object touching the writing, is slight and of no moment at all.

Thirdly, you say, that the name of Antichrist ought to be proper to him, and most usual: for it must be shewed for a signe by all them that buy or sell: Now there was never any Pope called *Latinus* by his proper name, neither do they call themselves commonly *Latinos*, but only *Bishops*, or *Popes*; I answer, that experience doth answer this objection excellently, but say you, *Latinus* neither is, nor hath been the proper name of any Pope; Then say I, if either *Frenchman*, or *Spaniard*, or *Germane*, or any other, take upon him the name and authority of the *Latine Pope*, or *Priest*, or *Parriarke*, (for *Latinus* is not a substantive name, as they call it, but an adjective, which must have somewhat joined to it, wherein it must subsist, and I throw the *Bishop of Rome* cannot be angry with him for so doing, as who loofterh nothing by another mans usurping of his common name. Or rather, shall he not have the *Anri-papall warre* renewed afresh, and against him shall not such a Challenger be cursed with *Bell*, booke, and candle) that will dare to usurpe that which belongs properly to his Seate? It is so farre off then, that this name should not be proper to any Pope, that it is proper to them all for the time, when they possesse the Chaire, seeing Antichrist is a succession of Bishops, and not a singular person, as we have made it cleare before. Neither are Christen names and Surnames onely, to be counted proper names, but whatsoever doth note out a thing plainly, distinctly, certainly, and truly, is to be counted also a proper name, unless you alone be ignorant, who is either the *Greece*, or *Syrian*, or *Egyptian Patriarke*, because no man was ever called by these names. Besides the same experience teacheth us, how this name is shewed for a signe as it were by all men. For let there be any of our men in your power that be *Papists*, and let him declare himselfe openly to be the enemy of the *Latine name*, Religion, Empire, and let him see if he shall for any thing to sale among you, but his head, or if he can buy any thing but a certaine and a cruell death. The Grecians may teach us all this lesson, what waight this name car-

rieth with it among the *Popes abettours*; For these men could get no aide at all from the western men in their great distress, before they acknowledged this name, and subjected themselves to the *Latine Pope*, as we have shewed above, Chapt. 13.

Fourthly, you say, that there are innumerable names which make this same number, I answer, that this name is not judged of, onely by the number, but also, by all those properties which the Holy Ghost hath joined together with it, which he hath made as certaine bounds with which to limit the infinitenesse thereof. For it must be such a number of 666, as it might make a name that was numerable, at that time, when this prophecy was delivered to *Iohn*, which yet it was not convenient for the Churches good to have it divulged openly at that time, least it might bring it into an unnecessary danger, and such, as whereby men received power to traffick among themselves, if they will receive this name. We have learned that this is the true, and naturall description of this name out of the 13. of this *Revel. 28*. as we have shewed upon that place, and now, if all these properties shall agree to innumerable, or more names, let them be all of equal credit, but seeing neither *Titan*, nor *Armonom*, nor *Lampeis*, or the rest of that sort; nor *Martin Luther*, nor *Luther*, nor *Dabbidh Chithrain*, *David Chithreus*, nor *Saxonciois*, nor any such forged name can be applied to this way of finding out the true name, (*Latinos*) must needs be accounted the onely and true name of Antichrist, both because of the convenience of the number, as also for the agreement it hath with all the properties.

Your last starting hole and undissoluble argument against *Latinos*, is, because there is a great controversy to be decided as yet, touching this name. For if Antichrist were come, say you, and he were the Pope of Rome, it would be certainly manifest what name to call him by. For all Prophecies are made most certaine, when they are fulfilled. The name of Christ, that *Sybil*la noted out by the number of 888, was unknown to all men before his coming: But after that he was come, all the controversy was taken away, and all do know, that he is called *Jesus*. I answer, that is false which you avouch simply, and absolutely, touching the clearnes of prophecies after that they have been accomplished. Prophecies, indeed, having once obtained their event, are manifest: but onely to those whom it concerneth to know them, and whose eyes God openeth, but they remaine as obscure, and darke some to the unbelievers, and to the rest of the wicked rout, when they be fulfilled as they were before. For why do the *Jewes* deny that Christ is yet come, whereas the promise touching him hath been brought to the issue thereof, so many Ages before? Why did they not acknowledge *Elias* in the person of *Iohn Baptist*, seeing that that place in *Malachy* did point the finger at him so evidently? It is not to be doubted, but that that abomination of desolation, which *Daniel* foretold, and Christ comands to have it considered of so diligently, is long ago past and gon in the destruction of *Ierusalem*. But yet do all Christians agree about this point, what this abomination should be? As touching *Sybil*la, the first letters of the verses about this matter, might have taught men what this name should be. But the *Jewes* do neither beleewe *Sybil*, and they doe stiffly maintaine it, that the name (*Iesus*) doth not square fitly with that number. They brabble about the orthography, as you did right now, and they take away the last letter from the word, curtailing and maiming it, as they write it thus, *Ieschu*; or though they should grant that the *Ain* were to be put to it, yet they would aske, how the Greeke *sema* is put in the Roome of it, seeing it is wont to be expressed elsewhere by *alpha*, or by *upsilon*. Do you not see therefore what a frivolous and poore argument you make here? will you, for Antichrists sake, to prove him not to be come yet, lend your helping hand to the *Jewes* to prove on their side, with one and the same labour, that Christ is not come neither? But it is very futable that Christ should

should be fought against, and Antichrist fought for, with the same arguments. You are so compassed about and overspread, o Bellarmine, with the thicke smoke of the bottomlesse Pit, that you cannot behold the Angel of this Pit with

pure eyes. You must come forth into the desert with John, and stand without the steame of this hellish hole, and then you shall see all things appearing most clearly unto you.

THE ELEVENTH CHAPTER.

Of the marke of Antichrist.

VVE have declared abundantly, Chapter 13. 16. 17. in what things the *Marke of the Beast* consisteth, against which *Bellarmino* objecteth two things, one, out of the Text, another, out of the antiquity of the *signes*, wherein we place and bound the *Marke*. He gathereth foure things out of the Text. First that the *marke* shall be one, and not many; For saith he, the Scripture doth alwaies speak in the singular number as w^{ch} of the Character, as of the name, and the number of the name of Antichrist, and therefore seeing the adversaries multiply so many Characters, as the oath of fidelity, the priestly anointing, the profession of the Romish faith, &c. they know not what this *Marke* should be. I answer, that that is very weake which you say touching the singular number of the Character, seeing *Aretas*, *Complutensis*, and some other Copies of no small authority, read it thus in the 6. verse, that they may give a marke unto them, neither do they meane many marks, in regard of the multitudes of them that do take the marke, seeing the same Copies do with one consent expresse the Seale of God in the singular number, though they speake of many, as which have not the seale, not the seales. Chap. 9. 4. Besides, is it strange to you to have many things signified by a singular number, and on the contrary, to have one thing expressed by a plurall number? But the name, and the number of the name are singular matters, be it so; Certainly, you might aswell conclude, that *Mixram* is in the singular number because *Put*, and *Canaan*, with whom it is joined, are in the same number, Gen. 10. 6. Who was ever so strict as to require this, that all words which are reckoned up, in some one sentence, should be alike in all things, Case, Number, or Gender? or if Grammar rules will not satisfy you, Logick will make you be quiet, which teacheth that a Character is one in name, many in deed. For it is the Character, which all must needs take, ver. 16. But it is as necessary, that all men should take either the Character so called properly, or the number of his name, ver. 17. Therefore all these are Marks, and that which was called a Marke in general, ver. 16. We understand now, that it containeth many kinds, and that it is false, which you affirme, that there is but one marke.

Secondly, you object, that the *Marke* is common to all men, but the oath of fidelity, and the priestly unction, is proper to a few. I answer, that the *Marke* is double, one general, comprehending within it all the rest of the badges of the *Beast*: the other speciall, that is a part and member of the former. For that which is called, first, a *Marke*, ver. 16. is distributed into three members, ver. 17. namely, the *Marke* so called by the name of the whole, the name of the *Beast*, and the number of the name. Now, therefore see how properly you reason. The *Marke* is common to all men, the oath of fidelity is not the *Marke*. In the *Major*, the Character is taken generally, but then nothing is concluded thence; but that the oath of fidelity, or that the priestly unction, and the like, are not the general marke, which I grant easily; but if it signifie a speciall character the proposition is particular, and so the whole Syllogisme hangs together like broomes without bands to tie them; A man might prove by the same reason that a man were not a living creature. For a living creature is a

certaine thing that is common to all sensible creatures, but a man is not any common thing, to all things that are endued with sense. Therefore, neither is he a living creature. You seeme to take most delight in equivocations more then in all the ornaments of Logick, for you use them so often, as if nothing were for your tooth, that were not powdered with this salt.

Thirdly you say, that the *Marke* might be borne on the right hand, or on the forehead, but that the oath, the Anointing, the profession belongs not to these parts, and therefore that they are not Marks. I answer, that you make your selfe a laughing stocke by making this sport with the words of the Holy Ghost. Certainly no sober man would require that the places in which the *Marke* is set should be taken properly, when as he seeth that the marke it selfe is so called by a Metaphoricall speech. We read that the Elect were sealed in their foreheads, Chap. 7. 3. Think you that any true print was engraven on those parts of the face? So *Ezechiel* saw the Godly men of *Jerusalem* marked in their foreheads, yet no man ever beleeveth that men were deputed with any true Inkie Marke. But onely in the Type, Chap. 9. 4. The like metaphorically manner of speaking is used here, when the hand and forehead, and Marke are spoken off; the forehead is the bold and open profession, The hand is the stout and diligent labour, to performe both of which unto the Popes, every one of his worshippers is bound with a Marke, according to the condition of his place. Whereupon this Marke is not onely seen in the knees of men, as you would taunt our men with a pleasant frump and mock. But also (to speake that which may make you marvaile the more,) while you wore a hood upon your shoulders once, you did openly declare, as it were, by a marke on your forehead, whole servile beast you were.

Fourthly you say, that no man is to be suffered to buy or sell in Antichrists kingdom, unless he should bring the Marke, or the number of his name; but that there be many in the Popes Dominions, that do buy and sell, who have not taken and kept the oath of fidelity, yea in the City of Rome it selfe, many Lewes traffickers, &c. I answer, that the necessity of taking the Marke upon condition of mutuall trafficking is required onely in the subjects, and not in foreiners, such as the Lewes are accounted; For who judgeth those that be without? but if any of the Christian profession, should shew a minde that is against the Pope of Romes authority, he could not traffick among you upon any other condition, but with bringing himselfe in danger of his life, as we have shewed more at large, Revel. 13. 17. Therefore the words of the Text it selfe, have not yet confused these toyes you talke of, but they do flatly confirme, that these Toyes carry the onely true judgement in them.

Your other reason is that, whereby you prove, that all these signes of Antichrist are more ancient then they can agree to him. For the understanding of which point more distinctly, wee must know, that there is a double time of Antichrist; (for this summary division will suffice now, we having to deal more exactly hereabouts in the proper place thereof.) One of his first uprising, whereby he is become the first Beast, the other of the second after his head was healed;

whereby he came to be the second Beast. Now the Marke is the ordinance of the second beast, within whose bounds it is contained, though the foundation thereof laid before; but it began to come to force at that time, when the Romish Ceremonies were obtruded upon the Churches, and they were all constrained to undergoe the yoke of them; so that that which you bring touching certaine rites, is altogether disagreeable to the questions in hand. For the antiquity of these rites is not now dealt about, but the time when they were first brought in to bee a Sacrament of the Romish obedience, which you shall not find to reach beyond the birth day of the second Beast, if you will make a right computation.

For whereas you speake, in the first place of the *Chrisme* used in Baptisme, we acknowledge that the superstition thereof is ancient, yet *Sylvester the Pope of Rome* added some new matter to it, which was not used necessarily in other Churches; till *Augustine the Monke*, the Romish Apostle compelled the *Britaines* to administer baptisme after the Romish manner, and to be in love with the books of the other Ceremonies; *Concil. Rom. Can. 5. Innocent. 3. decret. Epist. Beda hystor. Anglic. Booke. 2. Chap. 2.* and this Marke being once received, was printed more deeply, and propagated more faire and wide, for the space of the Age following, through all *Germany*, by the helpe of *Boniface the Englishman*, who established the Romish rites every where, and who cast out many godly and learned men out of their places, who did somewhat oppugne them. What should I speake of other countries, touching which it is now sufficiently cleare to every one, both what beginnings, and what proceedings this marking of all men with these Characters had?

Secondly, touching the name *Catholike*, we acknowledge that the Church of Rome was Catholike of old, as farr as this name can agree to any particular Church, as long as the integrity of doctrine flourished in it: and that therefore it was called so often by the ancient writers and that not amiss. And then I confesse, that the first declining of this Church being not so well perceived, *Antichrist* when he was yet, and but new borne, not being so manifest unto all men. *Ambros. Augustin, Victor of Africa*, and others did speake honourably of this Church, but what maketh the commendation that their men give to this Church, for the exculing of that Antichristian pride of that Church which followed after: it is one thing for this Church to be Catholike, another to be the onely Catholike Church. Holy men acknowledged that, because it consented with other Churches in holiness of doctrine and manners. This the latter Popes challenged, as proper to their seat, after that they could endure no man whom they had not made their bond-slave, by making him take some badge of servitude. Then was this impudent bragge given forth, *it was necessary to Salvation, to be sub. Cl. to the Church of Rome. Boniface 8. Extrav. of Majority and obedience, Title univ. nam sanctam.* And that he is an heretick who denieth the authority and prerogative of that Sea. *Nicolas the Bishop of Mediolanum, Distinct. 22. Omnes.* And this is that very same thing which you harp upon at this day every where in the world, but it was never heard any where before, that the Beast came forth with his branding Iron. Ye are wont when ye heare or read the word *Catholike*, to skip and leap like calves, as if it were your proper banner and badge, but bring forth if ye can, but one place of any approved and sufficient author, who doth make *Rome* the square and rule of faith, as your Popes have arrogated it sacrilegiously to their seat, after the originall of the second Beast, namely, after the yeare of the Lord, about 600, which thing if ye can do, acknowledg either that it is a make of the Beast, or els at least, that your obduracy is more desperate then that that it can be removed.

Thirdly you say, that the Oath of Fealty is found to be in

the time of *Gregory*, Booke 10. Epist. 31. I answer, that your beggery (o *Bellarmino*) is very miserable, who must needs intitt in the first degree, unto, and before the originall of the second Beast. What I could you bring no instance of more antiquity to put the matter out of all controversy with it? But neither doth this Oath profit you. As which was not a forced one, but covered willingly, and that not of any universall order of men, that tooke authority hereby to do their busines withall, but of some one schismaticke, asking pardon, and thereby returning to the communion with the *Romane Church*. So that it was not so much a Marke, as a Taft and representation, as it were, of such a thing that should be shortly after. I find no oath more anciently used in creating of Bishops, then that of *Boniface* about the yeare 726 after that the second Beast was risen up; and then that of *Orso* the first in the yeare 942. in ordaining the civill Magistrat. Shew you some former instance of an oath, or els acknowledge that this Badge, wherein the principall force of a speciall Character is contained, came not forth into the world, before that the second Beast had hatched it.

Fourthly, say you, *Gregory Nazianzen* makes mention of the priestly anointing. I answer, that *Nazianzen* speaks not properly, but figuratively. There is no writer of that age that speaks of your custom of anointing. Besides, *in v. 10. the 3. takes away all Scruple*, who doth flatly affirme, that the *Grecians* did not use this manner of avointing in ordaining Bishops, before his time, for so he saith, *Decree. Epist. book. Tit. 15.* writing to the Patriark of *Constantinople* touching a certaine Bishop, who had not taken the holy unction in his consecration, as he speaks; because, saith he, Bishops are not wont to be anointed amongst you, when they are consecrated, we have commanded, that that which was wanting unto him, should be supplied, causing his head and his hands to be besmeared with the Holy oile by the Bishop of *Albane*, two other Bishops standing by him according to the Ecclesiasticall custom. Whereupon he doth exhort the Patriark likewise afterwards, that he would be anointed likewise, we do therefore (saith he) admonish your brother-hood, and we exhort you earnestly, do you also take upon you this holy greasing, that so you may want nothing to the fullness of your Sacraments, seeing you have been both anointed with the holy Chrisme, do you anoint Archbishops and Bishops, in like manner, and cause the hands of the Priests to be anointed with this blessed oile, that so you may observe that manner in ordaining Priests, and consecrating Bishops, and cause it to be observed which the Apostolike seate observeth. These things spake he. Out of which it is plaine, that neither Patriarks, nor Archbishops, nor Bishops, nor Priests, tooke any unction in their ordination, till the Romish marke came to their bald crownes. Which thing also might be understood, out of the word of *Nazianzen* himselfe, who speaketh no otherwise of the oile of the Priests, then of the occupying with their talents, of their care of their flocke, and of the oile of perfection, all which things are spoken figuratively.

Fifthly, you produce, the sacrifice for the dead, and the adoring of Images; touching the originall of which ungodly practises, we have no need to dispute eagerly; whosoever was the author that gave them their first being and prevailing, they became the Badges of the Beast of Rome alone, after that he would have these things exercised by his authority alone. For when he had bereaved *Leo Isaurus* of the Empire of the West, when he opposed himselfe against his Idolatry, he made it manifest to all men, both what was his marke, for which he strove so earnestly, and what danger men should incurre, by refusing to take this marke upon them. Therefore, some of these signes were before the second Beast, in the beginning of their superstition, but they were either equall, or somewhat latter in time, in regard of their power of binding men to the Romish servitude.

But

But because we have added the numeral name (*Latinos*) to the former Markes, least perhaps you should object the same thing here, which you did in those, I would have you know in a few words touching it, that this name is most ancient and who knoweth not this, and yet this lay thrown under the bench for many ages, till the Emperours translated their seat to *Constantinople*? Then it began to get some little life again, & to be in request, as it is cleare out of *Epiphanius*, who speaking of the Romanes, in his booke of measures, and waights, saith, that they were not called *Romanes* as yet, but *Latines*. But this name was not yet so frequent in use, and so thrust upon the Churches, that it had the dignitie of a Marke, whence it is that *Socrates*, *Theodoret*, *Sozomen*, *Evagrius*, use the same most sparingly, but as often as they speake of Rome, they call it the elder Rome, and they distinguish the Provinces with the onely names of the *East* and the *West*, but after that the second Beast did keepe a rustling, and turned all things topsy turvy, and a partition of the Empire was made, and bounds were set by *Nicephorus*, the Emperour of *Constantinople*, and *Charles the Great*; then the name of the *Romane Provinces* continued still in the *Westerne countries*, and the *Easterne* were called by a common name, the *Latine Provinces*, as it is to be seene in the Historians, *Zonaras*, *Nicetas*, *Gregoras*, and *Chalcocondila*. And it was not enough for the *Grecians* afterwards, to subject themselves to the *Romane Patriarke* (for they challenged this name of

Romane Patriarke to themselves) but the superiority was to be given over to the *Latine Pope*, or to the Bishop of *ancient Rome*, or els no reconciliation could be made, as appeareth out of the Councell at *Lyons*; under *Gregory the Tenth*. Howsoever therefore these, and many other superstitions were in use, many yeares before *Antichrist* was made known to the world, yet after that they were made bands to ty men to defend the errors of the Church of *Rome*, they put on the nature of brands, marks, and Characters. These things do you dispute against the true Character, rather establishing our opinion with your vaine impugning of it, then hurting it in the least manner; But what kind of Character do you imagine and hammer out unto us? namely, some positive one that it to be devised by *Antichrist*, but that it is not known, what kind of one it should be till he come. I answer, if it be a positive Marke, and all men must take it, as the Holy Ghost saith exprectly, then *Antichrist* must either go to all men, or at least, compell all men to come to him; and whichsoever of these we shall hold, we must be put againe to the paines, to make that admicable voiage of his, over all countries in the World, in that three yeares of his, and a little more, of which we spake, Chap. 6. of this Refutation against the publike persecution. Or if this worke be imposed on his Embassadors, he will have more ground to traverle, and more businesse to dispatch, then can bee gone through in a small space of time.

THE TWELFE CHAPTER.

Of the generations of Antichrist.

As touching the Generation and Countrey where *Antichrist* must be borne. You set us down the opinions of some ancient writers, whereof some (say you) are erroneous, some probable, others certaine and undoubted. Those that be erroneous, are the opinions of the Author of a little worke touching *Antichrist*, which is set among the works of *Augustine*, of *Hippolitus the Martyr*, of *Origine*, and *Sulpitius*. Those that be probable, are the opinions of *Damasene*, *Ireneus*, *Hippolitus*, *Ambrose*, *Augustine*, *Proper*, *Theodoret*, *Gregory*, *Beda*, *Rupertus*, *Aretas*, *Richardus*, and *Anselmus*. I do now rehearse the catalogue of these Authors for this purpose, that I may put you in mind, what strong and stately fudds, and Pillars you build upon in this matter: For, when you see those men whom you produce for your principall witnesses in every question; partly to hold a manifest error, partly, to confute their opinion with no certaine arguments, what reason have you to depend wholly upon their voices as upon some divine oracle, that could not deceive, nor be deceived. It is no wise mans part to follow blind guides willfully, specially, such as he himselfe acknowledgeth to be more then halfe blinde. Rouse up your selfe therefore at last from this spirit of slumber, and learne what *Antichrist* is, rather from the truth it selfe, then from those men, who scarce ever saw any shadowish resemblance of him. But to let these men go. Let us come to those which you bring us for most certaine truths; one whereof is, that *Antichrist* shall come chiefly for the Jewes, and that he is to be received of them as their *Messias*; The other, that he shall be borne of the Jewish people, and that he is to be circumcised; and that he shall keepe their Sabbath, at least for a time; Both which, the time of *Antichrists* coming teacheth to be most false. For seeing he hath reigned now for these many Ages at *Rome*, namely, since the time that the Heathen Emperours were driven out: and the Jewes do not subject themselves to him all this while; it followeth necessarily, both that he is not to be

received by them as their *Messias*, nor yet that he shall come chiefly because of them. Yea, and it followeth that he shall not be a Jew, as it appeareth, by the experience of all records of things past, which do never report, that any one Jewe hath sitten in the Popes chaire at *Rome*; and it is certaine in some part, that there shall never be any. For he shall not invade the World with open force, and so set up a new government: For so he should not be the seventh or eight Head, which is all one, but the Ninth, which is one head more, then the Beast hath. And it is not likely, seeing the Cardinals are so prudent and quick witted, specially, having the helpe of that Pestilent chaire of *Porphyr*, rather then *Peter*, that any such shall be chosen by them of their own accord, as long as this state of theirs standeth safe. All these Toyes and devices of your own braines, fall to the ground by the helpe of those Engins, which the Holy Ghost doth furnish us withall: which we have rampired up against these, and the like, in the beginning of this Confutation. But let us examine the things which you bring to the contrary. First you confirme your dreame, that *Antichrist* shall come chiefly because of the Jewes. And shall be received of them as their *Messias* out of the place above cited: I have come in my Fathers name and ye have not received me; if another man shall come in his own name, him ye will receive. *Ioh. 5. 43.* I answer, that it is true, that a certain *Antichrist* was to be received of the Jewes: But the question is touching *Antichrist* properly so called, not him that is taken so commonly: They should never acknowledge him, as it is most certaine by many Arguments, which may be gathered out of those things, which have been said before: But as for this other, they should follow after him readily, and eagerly, as we read of one called *Cuziba* in the booke called *Zeder Tholamxuta*. And of a certaine Syrian, of whom *Paulus Diaconus* maketh mention in his 11 booke of *Romane histories*: and as we may read elsewhere, of certaine deceivers of that stamp all which

did professe themselves to be the true *Messias*. That therefore which is spoken of the *Jewes Antichrist*, is perversely distorted by you, to be spoken of the principall *Antichrist*, whom the Revelation, and the Apostles do describe.

Secondly, you bring that place 2. *Thess.* 2. 10. where it is said, that, *because men retained not the love of the truth, that they might be saved, therefore God shall send among them the effectualnesse of error, that they might believe a lie.* &c. The ancient interpreters, say you, expound this place of the *Jewes*. I answer, as touching the old interpreters, you know that the minde that is fore stalled with any prejudice, bendeth all his thoughts thither. Whereupon it came to passe, that those holy men, when as once they had conceived in their minds, that *Antichrist* should be a *Jew*, they receiving this conceite one from another, rather then weighing the matter it selfe, did apply in manner whatsoever was delivered in any place touching *Antichrist*, to maintain their own errour: But you say, that the matter it selfe crieth out, and that without the Fathers commentaries, that the Apostle speaketh of the *Jewes*. Indeed this point is very worthy to be considered of for we shal get somewhat from hence, whereby to judge of the Testimony of those Fathers. First, therefore you affirme, that *Antichrist*, is to be sent to those that would not receive Christ; now who are they that ought more to receive Christ, and yet would not, then the *Jewes*? I answer, that that which you propound first of all, is not sure and enough. For the Apostle saith not, that *Antichrist*, is to be sent to those who would not receive Christ, but who have not received the love of the truth. Now there is great difference between these two, and that certainly, as great as between the *Jewes* and the Gentiles. For this manner of speaking, which the Apostle useth, belongeth properly to the Gentiles, which (as he saith) do pull down this mischief upon themselves, not, because they did refuse the Truth altogether, but because embracing it in profession, they did not follow it with that Care, zeale, love, and desire as was meet, even as the Angel of the Church of *Ephesus* is upbraided with this fault, (and that in the name of the whole Church among the Gentiles, as we have shewed in that place) because he had forsaken his first love. *Revel.* 2. 4. Therefore we conclude most strongly, against you, out of these words; that the Apostle speaketh of those, who acknowledging and professing the Trinity, did not embrace it with the love that was due unto it; which agreeth to the Gentiles only, not to the *Jewes*, who rejecting the whole truth, are charged, with the want of love to it, seeing that which is a lighter fault is not wont to be objected, when that, that is more grievous, is not once spoken of. Secondly you say, that the Apostle doth not say they shall not receive, in the future Tense, but they have not received, in the preter perfect Tense, which agreeth to the *Jewes*, who beleve when Christ and his Apostles preached, whereas the Gentiles did in the meane time receive the Gospel most gladly. I answer, that the Apostle speaketh in respect of the time of *Antichrist*, of whom he entreates. God will send *Antichrist*. Because before *Antichrist* should come, men did not bend their minds to know and to obey the truth, with that zeale which it was worthy of. Neither could he speake otherwise, unlesse he should have inflicted the punishment, before the fault was committed. For if he should have said, because they will not receive the Truth, it should seeme that *Antichrist* should invade the Church, because of an obstinate disobeying of the truth, that should be after his coming. These are your collections, Which you say, do proclaime, that the Apostle speaketh of the *Jewes*; but if you will attend diligently, you will confesse that he doth not so much as whisper, in the least manner, in respect of that loud outcry which you imagine him to make on the other side. For heare what the Apostle saith, in the beginning of the Chapter, that unlesse the Apostasy shal come first, and that man of sinne shall be revealed, &c. ver.

in which words he teacheth, that the Apostasy shall go before *Antichrist*; and that the revealing of *Antichrist*, shall go before the coming of the Lord: But whose revolting shall this be? not at all of the *Jewes*, for they have not received the truth at all; but the revolting and going backe from a thing, which a man hath cleaved unto before. Besides, it could not be the revolt of these men, who did resist the truth, at the first preaching of the gospell. Therefore it should be the revolt of the Gentiles, and that not past, but to come. For if it had been past, the *Thessalonians* should have seene *Antichrist*, who was not as yet come forth, as being restrained by a certaine impediment, of which the Apostle speaketh after. But you will say, that this revolt was from the *Romane Empire*. But I pray you, suffer the Apostle to interpret himselfe, who expounds that afterwards, in other words he called Apostasy here, and faith, that they did not receive the love of the truth, ver. 10; And indeed what other Apostasy could beget this pestilent *Antichrist*? For was the *Romane Empire*, which crucified Christ, so greatly cared for by God, that he would send *Antichrist* into the world to punish the revolting from that; These are the dreames of Romish factious and procursors, that abound in riot and surfeittings, and not of those that give themselves to the true and sincere study of the Truth. Notwithstanding therefore, all that you have spoken hitherto, it is cleare enough that they be not the *Jewes*, who should receive this *Antichrist*, But the Gentiles; and Calvine (whose memory ought to be in honour of all godly men) and other whom you call heretiques, do upon just cause, depart from the interpretation of the old writers, as also that they do as justly expound this place of you, and such as you are, as from whom God hath taken away, as it seemeth, all power of discerning between right and wrong, truth and falsehood, in matters of salvation, and that because ye make more account of the sinfull pleasures, and preferments of this world, then ye do of the simplicity and purity of the Gospell. But you go about to persuade us with reason also, that the *Jewes* are they, that shall receive *Antichrist*, and that I shall joine himselfe to them especially; For they are ready to receive him, as who looke for such a *Messias*, as shall be a temporal King. I answer, that they are indeed ready to receive *Antichrist*, and that they have received them oftentimes according to that which Christ foretold, but what is this to that *Antichrist* whom we entreate of, now the question, I say, is handled touching *Antichrist*, properly so called, whom because he had two Hornes like to the Lambe *Revel.* 13. 11: they who hate the Lambe hate this vicar of his also, as far as they can, because he maketh himselfe like to him in part. Let the *Jewes* therefore call the Pope of Rome: *Heghmon*, that is, a Bulrisp, and let them raile on him, and curse him at their pleasure. Yet doth it not follow from thence, that he is not the chiefe, and greatest *Antichrist*, seeing it is not said any where in the Scriptures, that he is to be honoured with any peculiar manner by this people. For whereas you say, that he shall go out from the *Jewes* to the Gentiles, in like manner as Christ went from the *Jewes* to the Gentiles, certainly you do either play the deviner, or the dreamer; you prove nothing, unlesse perhaps you hold, that Christ is the Type of *Antichrist*, wherein you play the ungodly divine, which divinity of yours we have once before been acquainted with in the Chapt. Of *Antichrists* Continuance, wherefore this which you bring touching *Antichrist*, properly so called, that he is to be received of the *Jewes*, is utterly void of reason.

The second thing which you also commended unto us, as a most certaine truth, is, that *Antichrist* shall be a *Jew*, and circumcised, and thus, say you, is gathered out of the things which you have said. I answer, that we have shewed, that those sayings of yours from whence you draw this, be most absurd, that, therefore which is built upon them is of

is of like strength and Authority. For that which you adde, for confirmation sake, *that the Jewes would never receive a man that is not a Jew and uncircumcised*, maketh against you. For hence we conclude, that they will never receive that Antichrist that is not so called properly, but commonly, as whom we have evicted by necessary reasons, to be a heathenish, and uncircumcised Goliath.

Secondly, say you, *Antichrist saith himselfe to be of the family of David, because the Jewes looke for such an one.* I answer, either that Antichrist saith himselfe to be so, or that you saith such a matter upon him now. Where, I pray you, doth the Holy Ghost describe the true Antichrist unto us by this Note; among all the rest of his Markes? But it is the just judgement of God, that ye who turne the truth into lying Images, should be deluded with countervailing shews and Lies, instead of the Truth. And thus being left destitute of all Scripture, and probable reason, you fly according to your old wont, to the Patronage of mens authority, against the which I oppose this reason, in steed of a conclusion, besides, all that I have said above. The Jewes shall have no Empire, before they shall be converted to Christ, and therefore Antichrist shall not be one of their nation, who should be for his time the soveraigne Ruler in the world, and who should subdue the Gentiles by the helpe of the Jewes as ye saith. Many Scriptures confirme the first part of the reason most plainly; some whereof I wil set down and open, not for your sake so much (o Bellarmine,) and yet for yours too, (if so be that you would at length delight to know the Truth,) as for my bretherens sake, whom I would have to be stirred up, by this light and knowledge I lend them, to search into many places of Scripture more diligently, which being accounted commonly to be such as be cleare, and found out already, are to this day utterly out of mens knowledge.

The first is Leviticus, 26.39.40. &c. Where the last plague threatned against the Jewes in that Chapter, is this most grievous casting off the Jewish Nation, wherein they lay miserably, for despising of Christ, and have been laying ever since Christ was crucified, even to this day, the letting of whom loose, and freeing from this forlorne estate, which shall one day be accomplished, is conjoined to that extreme misery. Wherein they shall be wrapped, at the time, when this deliverance shall happen unto them. But if that Glory of Antichrist which ye forge, and devise, should come between, how should this bounty of God be shewed upon those, that lay before in so miserable affliction?

The second Place of Scripture for this purpose, is taken out of that excellent song of Moses, Deut. 32.38. &c. *When the Lord shall judge his people then shall he repent, because of his servants, when he shall see that their strength is gone, and that neither be that is shut up, nor he that is let go, can do them any good, when he shall say, where are their Gods? and the strong rock to whom they committed themselves for defence.* Moses doth sing of the same times in that place; and he sheweth that the Jewes are so be brought in to an extreme and desperate misery, when God shall arise to revenge the quarrell of his people. The third place is out of those words, *Esa. 49.14. But if Zion say, the Lord hath forsaken me &c.* To these may be added, *Ierem. 30. 8. &c. Ezech. 37 Dan. 12. Hof. 3.4.5.* And these few places may suffice to open the meaning of many other. Out of which I conclude, that although the Pope of Rome shall never be a Jew, nor be received of the Jewes for their Messiah, but be rather hated of them, yet this is no barre to keepe him from being the great and Grand Antichrist: yea unless these things should be so, he should be differing from the Princely, and Principall Antichrist: as we have declared in their due places.

THE THIRTEENTH CHAPTER.

Of Antichrists Seate.

IN expounding the words of this Prophecy, we have concluded it with most strong arguments taken from thence, that Rome is the Seat of Antichrist, and that straightwaies after, that the Empire was taken away from the Heathen Emperours. For the heads of the Beast remaine at Rome, where both those *hulles*, and *kinges* are, which the Angel speaketh of. But where these heads remaine fixed, there must Antichrists seat, needs be. Moreover, seeing Antichrist was subsisting so soone as Constantine entred upon his kingdomes, as we have proved before by many arguments, he hath had no other seat but at Rome. For in that he stayed at Avignon for a few years, he did that to sojourn there onely, not with a minde to change his seat. But you (o Bellarmine) fight on the contrary side, holding that *Ierusalem* shall be Antichrists seate, not Rome, the Temple of Solomon, and Throne of David, not the Temple of S. Peter, and the Apostolike Chaire. Which thing you endeavour to prove two waies, first by an Argument; and then out of the Scriptures, and Fathers. The Argument stands thus. If the Pope of Rome be Antichrist, sitting in the Church of Christ, then the Lutherans and Calvinists, and as many as are strangers from that Church which is under the Pope, keepe without the true Church of Christ. For the Church of Christ can be but one onely, as Christ is one; but our men, say you, do stand stiffly upon it, that the Pope of Rome is Antichrist; Therefore all our men are banished away from the Church. I answer; that the Proposition is false, and that it doth Relie onely upon

the perverse understanding of the unity of the Church. For the Church is both commonly, and properly so called. That is such a Church, as wherein piety is corrupted, the word is adulterated, the Sacraments are depraved, that is full of superstition, and mens devices; retaining onely the name of Christ, and boasting of the name thereof, as also which is so called commonly, as long as there is any part of the foundation left unshaken. This other Church, is Chast, pure, entire, cleane, harkening to the voice of Christ in all things, and not departing from his precepts and precept, in the least manner, as far as the infirmity of mortall men will suffer it, and this Church is alwaies the onely and true spouse of Christ, howsoever the whorish Church arrogate this name unto her selfe. So the Temple, and the Altar, was proper to the Elect before, and it was measured by the Angel, but the Court was not beautified with any decyphering thereof, but was cast out of doores, and given over to the Gentiles, that is to the prophane multitude, that counterfaieth the name of the Temple, with the neere sense and likeness thereof unto it. And these also had the Holy City given them, which they that have their abode in the Court should trample upon at their pleasure, for a time appointed by God, Revel. 21.1.2. We have this taught us more plainly in the seven Churches, which are called the Churches of Christ, although Sardis had onely a name that she was alive, and the Laodicean Angel was neither hot, nor cold, and therefore was straightwaies to be spewed

spewed out, unless he would repent; *Chapter 1. 1. and 16.* and therefore that is not rightly attributed to the common Church, which belongs to that Church, which is properly so called, a man may be a stranger from the Church, so called properly, and yet he may be a true citizen of the true Church. If you can shew, that the Pope of Rome hath his Chaire fixed in this true Church, which hath this name given it properly, you might justly conclude us all to be runagates, revolters, and most miserable men; but seeing you mingle together things that are disjoined, and disagreeable, and play fill at your old wonted game of equivocation, the absurdity, which you thought to have fastened upon us, falleth upon your own pate; and so your argument made, in regard of the man, is a lyar, like to him whose cause it pleaderth.

Secondly, you prove it out of three Scriptures, the first whereof is *Revel. 11. 2.* Where *Iohn saith* (as you say) that *Enoch and Elias shall fight with Antichrist in Jerusalem*; and are to be slaine there. I answer, that that is a lying vanity altogether, which is given forth and received among you Papists, touching the coming of *Enoch and Elias*, to fight with *Antichrist*, as we have proved in the first Chapter, speaking against your third demonstration; but because it little or nothing maketh to the force of this argument, what these two Prophets be called; we will let that passe for this present, and we say, that that is false, which you tell us of the killing of these Prophets at *Jerusalem*. For the Holy Ghost doth not mention *Jerusalem* by name, but by this circumlocution onely, where our Lord was crucified, which agreeth aswell to *Rome*, seeing Christ was crucified by the sentence of *Pilate the Romane Governour*; by which meanes he made his own City of *Rome* guilty of his blood, which was shed by the authority of this City, as we have shewed, *Chapt. 11. 2.* This argument therefore traileth his loines and legges after him in a manner, assuming that which cannot be proved, yea, the contrary whereof is plainly proved out of the Scriptures. And there was no cause why *Cyriacus* should of purpose premit these words, as you imagine, (where also our Lord was crucified) or why you should be so troublesome to your selfe, by labouring to prove against *Ierome*, that *Jerusalem* might be called *Sodom*, as which we acknowledge to be so called elsewhere. And yet your *Rome* is the onely *Sodom*, spoken of in the Revelation, for the delivering whereof from this imputation, you should rather have bent all your force, then thus to spend it in proving a matter wherein there is no controversy.

Your second place is, *Revel. 17.* where *Iohn saith* in the verse, that the Kings who should divide the *Romane Empire* among themselves, and under whose raigne *Antichrist* should come, should hate the purple whore, that is, *Rome*, and that they shall make it desolate, and burne it with fire. How then (say you) shall it be the Seat of *Antichrist*, if it must be overthrowne and burnt up at that very same time. I answer, that the Revelation will soone take away this scruple from you; You aske how *Antichrists* seat shall be burnt up, while he liveth, and keepeth his eyes open? This Booke sheweth, that the fifth Viall is to be poured out upon the Tigris of the Beast, and that his kingdom shall be made darke, so that his poore slaves shall gnaw their Tongues for grieve. *Chapt. 16. 10. 11.* And this Viall is nothing els but this great fire wherewith the Ten kings shall burne the whore to ashes. For you see, that this City that shall be consumed with fire, is a Queene among the Gentiles, which cannot agree to *Jerusalem*, that was laid level with the ground many Ages since. But if you doubt how the Ten kings shall burne out in such hatred against the whore, who were so mad upon her with love before, here the Angel telleth the reason thereof, and sayeth, that they should give themselves over wholly for a time to be at the Beasts service, but they should be stirred up at length by God, to destroy him, whom before they honoured in the highest manner, *vers. 16. 17.*

Therefore this hatred of theirs, brings little joy to your *Rome*; The other things which you bring, to amplify this argument, are of no moment at all. For we have hissed that Jewish Antichrist off from the stage in our former disputation, and those things which you speake of *Asia*, are certaine little peeces of the Golden truth, which do glister clearely in a fabulous heape of confused earth. It is certaine that the Empire shall returne thither againe, but it shall be that, which *Antichrist* shall set up, but that which Christ himselfe shall reedifie, when he shall have mercy on his people, and shall make shew of himselfe in his Church, to be the King of all Nations.

The third place is taken out of those words 2. *Thess. 2. 4.* so that he shall sit in the Temple of God. &c. Where you bring 4. expolitions of the Temple; the first, that understandeth the minds of the faithful by the Temple; the second, of *Augustine*, who interpreteth the Temple to be *Antichrist* himselfe, together with all his people: who would have himselfe, and all his, to seeme to be the true spirituall Temple of God; the third, of *Crysostome*, who taketh the Temple for the Christian Churches; the fourth, of them that understand that temple of *Salomon* by it; you make speciall choice of the last of these, which is the most absurd, and worst of them all, yea, if there were an hundred more; wherein you do like women that are sicke of that strange longing disease, called *Pica*; who had rather eate baggage stufte, such as coales and leather Thongs, then the wholestomest meat that is: The Temple in this place must needs belong to the same people, whose the Apostasy is, for the punishing whereof, *Antichrist* was sent, now we have demonstrated that this is of the Gentiles onely, which had indeed come to Christ, but did not worship him with such Care and zeale as they ought to have done, and that it cannot agree to the Jewes by any meanes, who would never be enrolled for Citizens of this kingdom. Moreover *Antichrist* came not; as long as the old Temple stood, neither shall he ever sit in this afterwards, as which was to overturne of old, as it is never to be built againe as the Angel teacheth, and the desolation shall persevere even untill the end, and consummating of all things. *Daniel 9. 27.* Besides, how should the Apostle call that the Temple of God, which God should curse, and which should never have the foundation of it laid by any authority of his, but onely by the commandement of *Antichrist*, vaunting himselfe for the onely God, as you will have it; These things, and many more, do teach, that the Temple of *Salomon* is least of other things to be understood, and yet, you say, that this opinion is more common, more probable, and more learned then the rest, but by what argument, I pray you? because, say you, the Christian Churches are never understood in the scriptures of the new Testament, by the Temple of God, but the Temple of *Jerusalem* perpetually; which short sentence containeth two things in it, that are notoriously false: First, in that you say, that the Christian Churches are never understood by the temple of God, in the writings of the Apostles. For *Paul* writing to the *Ephesians* *Chap. 2. 22.* speaketh thus of the Christians Church, in whom all the building being conveniently coupled together, groweth till it be made a Temple to the Lord. In whom also ye are built up, that you may be an habitation of God by the Spirit: And what other thing meaneth the Revelation, when it useth so often the name of the Temple, but the Godly Christian assemblies? Arise, and measure the Temple of God, *Chapt. 11. 1.* Then the Temple of God was opened, in that *Chapt. vers. 9.* And, they come out of the Temple, and no man could go into the Temple; *Chapt. 15. 6. 1.* The Temple of *Jerusalem* was defaced, before this Revelation was made, least perhaps you should conceive, that that is meant by the Temple in these words. This is your first false assertion. The second, is in that you say, that the temple of God doth signifie the Temple of *Jerusalem* in the new Testament, yea, and that perpetually; For, what are there so many Temples of *Jerusalem*, as there be singular faithfull men? *Paul* speaketh to the

the *Corinthians* with words that be common to every Christian: doe ye not know that you are the Temple of God? And if any man defile the Temple of God. 1 Cor. 3. 16. 17. Know ye not, that your body is the Temple of the Holy Ghost. 1 Cor. 6. 19. Not to speake of those places which I cited right now. You are a more cunning and nimble fellow to make a master-builder, then *Salomon* was; who can build up so many Temples in so little space; but what is it, that you shavelings cannot do, who can mint a new Christ every day of a peece of dough. But (say you) this is but a litle, that the Scriptures speake: Therefore you bring us some greater matter, out of the ancient Fathers, and those both Latin and Greeke that have lived these many Ages, who have (as you say) never called the Churches of the Christians, Temples, but Oratories, and places to pray in; Cathedrals, and Princely Pallaces; or places consecrated to the memory of Martyrs. I answer, that the ancient Fathers, both Greeke, and Latine, have spoken, so as the Scriptures speake, as *Clem. Alexandr. Stromat. book. 7. A Temple is either a great one, as a Church, that is an assembly of faithfull people, or els a little one, as a man, that retaineth the seed of Abraham*; And as *Cyprian* speaks, *booke 1. against the Jewes, Chapt. 15. That Christ should be the house and Temple of God, and that the old Temple hath ceased, and the new one was begun. And booke 5. Epist. 8. Although Charity should not drive us so much to yeeld helpe to our brethren, yet we ought to consider in this place, that these be the Temples of God, which be here so taken; and we ought not to suffer through our long ceasing to helpe them, and our neglecting of their griefe, that the Temples of God should be long in Captivity. But you say, that you understand not either the Christian assemblies, or the particular faithfull men, but the house and materiall Churches, wherein we meet together to worship God publicly. I answer, that you do therefore dispute like a profound Clerke, who do not all this while conclude your Question by this goodly answer; For thus you now argue. No materiall Churches made for the publique worship, were called Temples among the Christians for many ages, but some kind of Temple are the places appointed for the publique worship: Therefore there was not some kind of Temple among the Christians for many Ages. What of that, I pray you? For though there was not some kind of Temple, yet there was some other kind of Temple among the Christians, even in these very same Ages that you speake of; and in such a Temple as these should Antichrist sit afterwards. Unless, perhaps, you suppose that the holy place of Assembly, is onely the Temple. Which if it be so, then Antichrist shall be no longer Antichrist, then he shall sit in these materiall Churches, or els if he shall be out of those Churches, then the great Antichrist can be out of the Temple of God, and though he should not make vaunt of himselfe as if he were God, yet he should be Antichrist. For this Sacrilegious boast of himselfe shall be onely, while he shall sit in the Temple of God, as it is manifest out of the Apostles words: and thus we shall have a new Captaine Antichrist, such as the Apostles never saw by the spirit of Prophecy.*

There is great force, I wis, in your disputations, which bring us out, such monsters as this every where, but let us go on further with you. Now, whereas you say, that the name of a Temple was not given to the houses of Prayer till *Jeromes* time, whom you cite for it, I would have you understand, that *Eusebius* who was more Ancient then *Jerome*, did not forbear to call them by this name. *Book. Hist. 10. Chapt. 2. Whom Rufinus* brings in speaking thus, *book. 9. Hist. Eccles. Chapt. 10. that the Places newly revived, do rise up more gorgeously and loftily built, and that high and stately Temples are reared up instead of those former base and poore Conventicles. And againe, Euseb. Book. 10. Chapt. 13. There was a Temple built in Tyre after a bountifull and stately fashion by his Care and endeavour, which was the most notable Church in all the Country of Phenicia. So also, in that oration laudatory, which one made touching the building of the Churches that were*

dedicated to *Paulinus* the Bishop of the *Tyrranus*, we read these words, *And thou who art the majesticall ornament, that setteth out the holy Temple of God, that hath been newly built here: And after many other words in the same place we read thus: He built up this most magnificent Temple of the most high God. And indeed the H. Ghost most wisely providing to meet with your Crafty conveyances, so guided the hands and penne of those that wrote about that time, when Antichrist should peere and peepe out, that they should give the name of a Temple, even to the holy places of the Christian assemblies, that so it might be made every way evident, that he sitteth in the Temple of God. Therefore, whereas concluding this matter, you say, that it seemeth to be certaine that the Apostle spake of the Temple of Jerusalem, because writing that Antichrist should sit in the Temple of God, he said something that he would have to be understood of those to whom he wrote, and they could not then understand any other Temple but that of Jerusalem, by the Temple of God, you may see easily how false it is, not to say worfe of it, as I may, and yet speake truly.*

The *Thessalonians* might understand, that he should sit in the minds and consciences of men, whom he should seduce with his craft and hypocrisy, as *Anselmus* interpreteth it, or that he should raigne in the Christian assemblies, as *Crisostom, Theodoret, Theophylact, and Oecumenius* expound it, or that he should brag of himselfe, as if he were the Temple, and the Church, as *Augustine* explains it; but as for the Temple of Jerusalem, they could never once think that he meant that, as which they knew should be quite destroyed by that which Christ foretold of it, *Math. 3. 39; and 24. 2. And that it should never be built againe, seeing the wrath of God feazed upon them to the very last; as it is, 1 Thess. 2. 16.*

To these you adde the common exposition of the Fathers; as you speake; but the contrary opinion of those, who are cited above, will not suffer it to be common, and the ignorance of a few, ought not to stand in the light of so cleare a truth; And these be your arguments, the force whereof, I leave now to be judged of, by the Reader, and I will see in a word, what I can say to your answers wherewith you goe about on the other side to weaken the reasons of some of our writers.

First, whereas our men doe object out of *Revel. 17. That Rome is the chiefe seat of Antichrist, because this seat is a great City, which sitteth on seven hilles, and which hath a kingdom over the kings of the earth; all which things are found to be in Rome; you answer three wayes; first, that Rome is not understood by this City, but the whole Kingdom of the Devill, but you doe not rest in this answer, neither is it in truth of any moment, seeing that is not the universall City of the Devill, which shall be burnt up by the Ten kings, specially seeing there shall many wicked men remaine alive, who shall bewaile the fall thereof. *Revel. 18. 9. For how shall the whole company perish, of which there shall some Citizens remaine afterwards? Calling this answer therefore behind the doores, you get you to another, and you grant that Rome is understood by the whore, but that is heathenish Rome, that then raigned and worshipped Idolls, and that persecuted the Christians, and not Christian Rome. I answer, that you do ill to disjoyn those things which the Holy Ghost hath coupled together. For Rome is then the whore and seat of Antichrist when as she is carried of the Beast, but she was not carried while the Heathens raigned. For she is carried by the seventh head, which was not come as yet, when *Iohn* received this Prophecy, *Revel. 17. 9. 10. Besides, if Heathenish Rome that raigned be the whore, then Antichrist came during the time of that heathenish Empire, for the Holy Ghost would have these two things to goe together, like inseparable companions, even to the very funerals of the whore; the Beast carrieth, the whore ridech upon him, one of them cannot live in any lively manner without***

without the other. Moreover, if that should be true, then she should long since have left off being the whore, neither should she be found to be such, when Antichrist should come, because as you teach us afterwards, Peters chaire cannot be separated from Rome, booke 4. of the Pope of Rome, Chapt. 4. But how doth this agree, I pray you, with reason, that Rome, when it is Christian, holy, Catholike, and Peters Chaire, as you will have it, shall be punished one day like, and for a whore, and yet that she should go unpunished when she was heathenish, and plaid the whore most lavishly and riotously, according to your opinion, Rev. 17. 16? Certainly, Ierome seemeth not to have affirmed so rightly, when he speaketh thus to Rome, to thee I speake, which hast blotted out the blasphemy written on thy forehead, with thy confession of Christ; booke 2. against Iovinian. For Rome hath not blotted out this blasphemy, but hath set it deeper in, after it began to be Christian, and therefore she must now beare the punishment of her fornication. Therefore your second answer is no lesse weak, then the first; Let us see your third answer, which telleth us, that a though that woman should be Christian Rome, yet our argument should have no force at all in it, because Antichrist should hate Rome, should fight against it, and lay it waste, and therefore that Rome is not Antichrists seat. I answer, that that which you tell us of the hatred and fight of Antichrist against Rome, is flatly false, you borrow your false light out of those words, Rev. 17. 16. Which you read thus, and the Ten Horns which thou sawest, and the Beast, these shall hate the whore, &c. Which reading we have proved to be faulty, writing upon that place; the True one is this, and the ten hornes which thou sawest in, or upon the Beast, these shall hate, &c. The difference is, that the true reading teacheth us, that the Hornes of the Beast shall hate the whore; that false one, will have it meant, that both the Hornes and the Beast, that is, both the Kings and Antichrist shall hate the whore. And it readeth it so as I say, and so doth the Vulgar Latin, to which you are bound, as you are to the Councell of Trent; and so do many other copies, to which the rest of the Book of the Revelation giveth consent, which yet is most repugnant to that which you bring; So that unless you light upon a better answer then this, you must needs acknowledge, that Christian Rome is the seat of Antichrist.

To the second place which our men do bring out of Thess. 2. 4. Where it is said, that Antichrist shall sit in the Temple of God, you answer, that Paul, speaks of the Temple of Salomon, and you put us over to those things which you have said before; So do I also send the Reader to that which I have said in way of confutation of them; and then to that reason of ours, that the Temple of the Jewes, was indeed the Temple of God, but it had now left off to be so, seeing the sacrifice and Priesthood of the Jewes were ceased. You answer, that it ceased not to be the temple of God straight wayes. For the same Temple might be the Temple of Christians, and indeed it was so, while it continued, because the Apostles preached and prayed in it; Luc. 24. 53. Act. 3. 1. and 5. 20. I answer, and demand, what do these things helpe at all to confirme the fitting of your Antichrist in Salomons Temple? what? shall the Temple of God in which Antichrist shall sit be that of Jerusalem, because the Temple of Jerusalem wherein the Apostles preached and prayed, was the Temple of God as long as it stood? Truly, I could shew unto you, that a Titular holiness might remaine for a time in that Temple of Salomon, after that the old Religious ceremonies were abrogated, even as a boat doth not leave of moving presently after the oares have left off to shove it on, if it were not labour lost and spent in vaine, to stand upon a matter of no consequence. For you might conclude as well, and as certainly as ye do, from that Antecedent, that the Temple of God which you have made, wherein Antichrist shall sit, shall be that of Jerusalem, because of those words of the Poet which I will a little alter, can ye hold laughing my Masters, that are admitted to heare all this goodly stuffe, that would make a Horse laugh.

To those words, Dan. Chapt. 9. And the desolation shall persevere unto the consummation and the end, whereby our men prove, that the Temple is not to be reedified. You answer, that it shall be reedified indeed, but not till towards the end of the world, or that it shall be reedified, yet it shall never be but a prophane place, or lastly, that it is to be reedified, but not perfectly, but it is to be begun onely, and that Antichrist shall sit in it as it is begun. I answer, that we have need of some Geryon, who may lay hold on this slippery Ele with his hundred hands. Into what manifold plaites, turnings and windings doe you wreath your selfe like a serpent? Yet howsoever you change your selfe into a thousand shapes, Proteus like, you shall not scape my hands. Who taught you this divinity, I pray you, thus to coine distinctions, to gainfay the expresse words of Daniel? as that the Temple is not to be reedified, but in the end of the world, or that when it is to be reedified, it shall remaine a prophane place, or that it is to be reedified, yet so, as it shall be begun onely, and not finished. Have you fetched these bald and patched distinctions out of the Popes vestry, or his privie rather? Certainly the truth inspired from God hath not furnished you with such store of rotten stuffe: For this teacheth us, that the wrath of God is come upon the Jewes unto the uttermost, 1 Thess. 2. 16. And that this is a part of this wrath, that God hath bowed down their backs alwayes, Rom. 11. 10. Therefore the Jewes shall never lift up their heads so under Antichrist, that they shall have the least power to worke out any such exaltation of themselves, but they shall allwayes remaine desolate and oppressed, till they shall say; Blessed is he that cometh in the name of the Lord, that is, till Christ shall come, not Antichrist, Matth. 23. 39.

Fourthly, whereas our men bring forth certaine places out of the Fathers, who affirme, that Antichrist shall sit in Churches of the Christians; you grant that is true, and not contrary unto you, because the Fathers would not say, that Antichrist should sit in the Church as a Bishop, but as a God. I answer, that your Pope shall not slip the Collar with this ridiculous distinction. The same man may fit in the Church both as a Bishop, and as a God. Antichrist shall beare both these persons, as we see fulfilled in your Pope, he shall in words faine himselfe to be a Bishop, and that in most humble wise, but he shall arrogate divine authority in very deed. He shall forgive sinnes with an higher Power then any Minister can: he shall dismisse men out of Purgatory, he shall canonize what Saints he will at his pleasure, he shall make new articles of faith, and he shall do many things like to these, such as be onely in the power of the highest God, and not of any mortal man. What should the Fathers do, speaking of the Bishoply office, when they saw him lift up so high as to be like a God? Those things which are lesse in the greatness, are wont to be overwhelmed with the inventions of those things which excell, specially, when we speake of great matters. They did not by this license of theirs deny, that he should sit in the Church like a Bishop; But when as they were to speake of the highest Top of his Pride, they thought it not fit to stick in the lowest degrees thereto.

To the fifth argument of our men, taken from (the words of Gregory Booke. 3. 4. Epist. 35. The king of Pride, is near, and that which is not lawfull to be spoken) an army of Priests is prepared for him. You answer, that the contrary to this which we gather, is drawn out from hence: For it followeth not, that Antichrist shall be an universall Bishop, because his forerunner made himselfe universall Bishop, but the contrary rather, because a forerunner is not the same with him whom he forerunneth. I answer, that neither is an universall Bishop, the same with him that would be universall Bishop. The Bishop of Constantmople would have been so indeed, but he could not come by that which he desired;

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The Bishop of Rome befought it at Phocas his hands, and obtained it : The contrary therefore is not drawn from hence as you say, but it is rightly concluded, that Antichrist is an universall Bishop, as the which dignity none could obtaine, besides Antichrist. To the army of Priests, you answer, that Gregory would not say, that Priests, as they be Priests, do belong to Antichrists Host; but that they do prepare him an army as they be proud. To this I say, that now you have made your part safe and sound. Indeed the Popish Priests are not proud, nor yet can be so, that is pitty. I suppose verily, that when Antichrist shall come, the Priests will then either Popish, or proud. What will pride make a new order of Priests? or if this pride be necessarily required in Antichrists souldiers, will there be any generation of men under the funne prouder then Popish Priests? Cardinals, as we see, perke up above kings; Arch-Bishops, and Bishops, are superiour to Barons and Earles; every one of them in their order go before those that be advanced unto civill honour, neither is there any of the basest rout of shavelings, who will not think foul to come to be under the civill Magistrate. Let Antichrist therefore seeke himselve souldiers somewhere els, he shall finde none among this lowly company of Popish

Priests: yet Gregory biddeth us very expressly to looke for such an Antichrist, as shall be the supream and mischievous ring leader, commander, and captaine of Priests: Neither are there any other Priests upon earth but Popish Priests; and this is that which they themselves glory in, as it becometh false Apostles, to glory in their own shame. Therefore, by this mans Judgement the Pope of Rome should be Antichrist necessarily, and that not farre off from his own time, as for whom there were armies of Priests levying, about that time, by his own confession: Certainly, as Cayphas prophesied that which himselve knew not of; So Gregory seemeth to have blabbed out the Truth ere he was aware, and that not because his Chaire gave him power so to do, but because God, for his mercies sake to his Church, did so guide his Tongue, that good men might take heed to themselves by this warning that he gave them, and that the wicked world might be made inexcusable, as we have observed, on Revel. 8. 13. That therefore which is held by you touching Antichrists sitting in the Temple of Ierusalem, is void of all colour of reason, and the Popes continuall abiding at Rome, is so farre from clearing him from being Antichrist, that he is so much the more unanswerably proved fro thence to be the Antichrist of Antichrists.

THE FOVRETEENTH CHAPTER.

Of Antichrists Doctrine.

WE teach, and hold, and that out of the Scriptures themselves, as the Holy Ghost hath also taught us out of them, that the Doctrine of Antichrist, is full of hypocrisie, fraud, and crafty subtilties, so that it may deceive even those that are otherwise most prudent, if the Holy Ghost doth not go before them, with the Light and Lanterne of his holy Truth. For we have need of singular prudence to know this Beast thoroughly, as which hath two Hornes like to the Lambe, and who is the false Prophet, that seduceth the world. Contrarily, the Popes Proctors stand upon it, that this same Doctrine of Antichrist is so openly impious and blasphemous, that no man can be so blockish, but the must perceive and detest it at the first hearing of it. Which thing, that you may make plaine, o Bellarmine, you reduce all this Doctrine of his to foure Heads: First, that he shall deny Iesus to be Christ, and therefore that he shall labour to overthrow all the ordinances of our Saviour, as Baptisme, confirmation, and he shall teach that circumcision, and the Sabbath of the Iewes, and other Ceremonies of the old law are not yet ceased. Secondly, he shall affirme that he is the true Christ, that was promised in the law and the Prophets. Thirdly, he shall affirme that he is a God, and will have himselve worshipped for a God. Lastly, he shall say, that he is the onely God, and he shall stand against all other Gods, that is, both the true God, as also the false Gods, and Idolls. And hence you take foure arguments, that the Pope is not Antichrist, because he denieth not Iesus to be Christ: neither doth he bring in Circumcision, or the Iewish Sabbath, neither doth he make himselve to be Christ, nor yet to be a God, and least of all, to be onely God, and moreover, he doth worship Images, and Saints departed. Which things, what force they have to prove that which you entend, we shall see afterwards by those things which you bring in way of confirmation of them.

You confirme the first point of Antichrists Doctrine to be, as you say, from thence, because Antichrist shall be a Iew for his Country and his Religion; and he shall be received of the Iewes for the Messiah; so that he shall impugn our Christ. I answer, that we have sufficiently confuted this wilefesse opinion touching Antichrists country, above, Chapt. 12. & 13. For

he shall sit in the Temple of God, or that of Ierusalem (which Christ foretold that it should be Demolished, and that so as it should never be built up againe) but in the Christian assemblies, as we have declared abundantly, and therefore he shall not be a Iew in his Religion, neither shall he restore the ceremonies of the old law; which being tied unto the Temple, have no place at all out of it. And how doth it stand with reason, that Antichrist who is a generall plague of the whole earth, should be sent into the world, to punish the Sinne of the nation of the Iewes onely, for not receiving the Truth, as you will have it? It were equall indeed and just, that he who should come, because of the sinnes of one Nation, should be ranged within the bounds of one nation onely. But we have no need of new arguments to make this good.

Secondly, you say, it is proved from that place, 1 Ioh. 2. 22. Who is a liar, but he that denieth Iesus to be Christ, and he is Antichrist. Whence you gather, that Antichrist shall surpassse all hereticks, and therefore that he shall deny Christ by all meanes, which thing you say is confirmed thence, because the Devill is said to worke out the mystery of iniquity by hereticks, because they deny Christ closely. But Antichrists coming is said to be a revelation, because he shall deny Christ openly. I answer, as touching that place of Ioh. that I have shewed before, that this Deniall of Christ which he speaketh of is not open, but close and crafty, as being the Deniall made by men of the Christian profession, who had crept in closely, and touching whom the faithfull had need to bee admonished, who otherwise were in danger to bee oppressed by them, before they were aware of them. And though Antichrist do surpassse all hereticks, it is not therefore necessary, that hee should deale more openly, then the rest, seeing the prize which hee is to beare away for wickednesse, is not to be given to his outward worke, but to the power of doing mischief, wherein he shall passe them, which if it were otherwise, men should overcome the Devill in doing mischief, who because of their foolishnesse in respect of him, do that

often in the light, which this man doth most cunningly. Moreover, Antichrists coming is a Revelation, but to the elect only: the others which believe not the truth, he shall beguile by his crafty shewes, 2. Thess. 2. 11. 12. The Angel requireth no common wisdom to know the Beast, and the whores name is mystical, as before wee have been taught.

Thirdly, you prove it by the sentences of certaine Fathers: but no equal judge will confesse, that they are rather to be heard any where else, then in the matter of Antichrist. Our Lord should consume him with the Spirit of his mouth, and by his bright coming; whereupon the nearer the Lord should approach, the more was this man of sin to be discovered. I proceed therefore, unto the ceasing of public offices, and divine sacrifices (as you speak,) which you say shall be in Antichrist's time for rebuke of the persecution, and that therefore he shall not deprave Christs doctrine under the name of Christiansime, but openly shall oppose Christs name and Sacraments, and bring in Jewish ceremonies, as you have shewed in cha. 7. I answer, at the same chapter I have proved that all these are most false: and that you have not brought forth any thing, which hath so much as any likelihood of truth. And therefore, that no other ceasing of public religion is to be looked for, then such as hath been these many ages, to wit, from Constantine of Great, unto this day: in all which time Antichrist hath reigned. Whiles the woman lived in the wilderness, and the Saints lay hid in the Temple, there was indeed a lamentable fewnesse of true worshippers: and so great darknesse and obscuritie possessed all things, more store of smoke bursting forth daily out of the bottomlesse pit, that the truth commonly could not be seen. Yet in the mean time, Antichrist dominated in the holy Citie, and in the innermost court: whereupon by counterfeit religion he deceived egregiously, while men almost thought, because of his nearnesse unto the Temple, that he did sit in the true Temple.

The second chief point of doctrine, you say, is, that he shall openly, and by name call himselfe the Christ, not his Minister and Vicar: as appeareth by those words of our Lord, If another shall come in his own name, him ye will receive. And those words, in his own name; you wittily warne, to have been purposely added against the Lutherans and Calvinists, which would say that Antichrist should not come in his own name, but in the name of our Christ, as if he were his Vicar. I answer, you understand Christs words verie perversely. For name in this place, is not an appellation, as you would have it, but a mission and authority, as we have shewed in the 2. chapter touching Antichrists singular person. By which it may appear, that his own name, and the Vicar of Christ, doe not so contrary one another, but the Bishop of Rome may boast himselfe to be this vicar, and do it also in his own name, to wit, his own authority, having no such right given him of God. Moreover, if name be an appellation, and Antichrist shall come in his own name, and his appellation properly is not Christ: how I pray you, doth he openly, and by name call himselfe Christ? See you not, that you speake contraries? Can any come in his own name, and openly call himselfe another, whose name he beareth not? Besides, wee have often answered, that this place pertains nothing to Antichrist properly so called, but to those whom the Jewes should submit themselves unto: who what manner of persons forever they were, they do not in all points expresse the great Antichrist.

The third chief point of doctrine is, that he shall affirme himselfe to be God, and will be worshipped for God, as it is written, so that he sitteth in the Temple of God, shewing himselfe as if he were God, 2. Thess. 2. 4. not only, say you, by usurping some of Gods authority, but the very name of God. And here, because your Vulgar authentick Latine text, is too weak to defend the Pope, you flee to the Greeke, not 'os Theos, as God, say you, but, 'oti 'esti Theos, that he is God. The argument is this, Antichrist shall in words acknowledge himselfe to be God; the Pope of Rome doth not acknowledge himselfe to be God, there-

fore he is not Antichrist. Let Occumenius make answer to the proposition, who thus interpreteth that word of the Apostle *apodeiknonta*, he saith not, saying, but shewing, that is, by works, signes, and miracles, endeavouring to show that he is God. According to his interpretation therefore a manifest publishing is not necessarie. Yea let the Holy Ghost expound himselfe, who by a like manner of speech in Exek. 28. 2. teacheth how this is to be taken. Thus he saith of the King of Tyrus, *Because thy heart is lifted up, so that thou sayest, I am God.* No man, I trow, requireth that this Tyrus should pronounce the selfe same verie words. False therefore it is, that Antichrist should in word professe himselfe to be God. Notwithstanding, because your Pope had rather abound with tokens, then barely and slenderly to be furnished with such as are necessarie onely: we forgive you the proposition, and pray you to think with your selfe, whether the verie thing proclaimeth not quite contrarie to that which you deny in the assumption. For what, I pray you, did P. Sixtus acknowledge himselfe, and the other Popes of Rome to be, when he said; *Who-soever accuseth the Pope, it shall never be forgiven him; because he that smiteth against the holy Ghost, it shall not be forgiven him, neither in this life, nor in that which is to come.* Concil. Tom. 1. in Purgat. Sixti. What did Boniface the 8. when he said, *We declare, define, and pronounce, that it is absolutely necessarie to salvation, for every creature to be subject to the Bishop of Rome.* Extrav. de Major. and Obed. unam sanclam. I forbear to cite more witness; I appeal to your selfe; why do you dissemble? Do not such speeches often found in your ears? But say you, *he doth not acknowledge himselfe God, because he acknowledgeth himselfe his servant.* I am ashamed of your proofs; as if out of the same mouth there could not come blessing and cursing, horrible blasphemie, and counterfeit obedience. You know that in words, he is sometime servant of servants: but again, when he list, he is King of Kings.

The fourth point is, that he shall extol himselfe above all that is called God, or that is worshipped, 2. Thess. 2. 4. that is, say you, he shall not suffer any God, neither true, nor false, nor any Idols. To this argument we have answered in part before, in handling Antichrists name; where we shewed that the Apostle meant not the heavenly God, but the earthly, that is, the civil Magistrates, which are venerable: as also that in Daniel 11. 37. *And he shall not esteeme the God of his Fathers, nor care for any God, because he shall rise up against all.* Ieronim interpreteth this sacrilegious pride, to be a kind of immoderate power over all religion; for thus he saith, *And Antichrist shall warre against the Saints, and overcome them, and shall be pufft up with so great pride, as he shall attempt to change Gods lawes and ceremonies, subverting all religion to his own power.* Com. in Dan. cap. 7. In which words he finely painteth out Antichrist the Pope of Rome, although he was far from this your comment. For, shall a false Prophet lift up himselfe above every God? A Prophet is always the Prophet of some God: needs therefore must he professe himselfe subject to some God, whom the Scriptures note out by the name of a False Prophet. Again, when he shall sit in the temple of God: whether shall this be in the Temple of another God, or in his own? If in another, then he acknowledgeth a superiour: but if in his own, then the Apostle speaks unproperly, and should not have said, so that he sitteth in the temple of God, as God; but rather, so that he sitteth in his own temple, as God. But by this manner of speaking what fruit had redounded to the Saints? For what manner of sign had this been of this Monster; when it was no where known, what manner of Temple he should have, or where? But thus are they wont to erre from the right, which reverence their luists for truth.

As touching the Idols, which you say, Antichrist shall despise, hereby, perhaps, you might shew that the Pope is worse than Antichrist; but it is also false, that Antichrist shall despise idols. Whereof in the Scriptures is Idolatrie: and

and the Citie of Rome the seat of Antichrist, is that Queen *Iexabel*, the chief *whore*, the great *Babylon*, the mother of all the *whoredoms* and *abominations* of the earth. Shall Idolatrie have dominion in his throne, and yet himselfe not be an idolater? By whose authoritie doth the whole worship idols, but by his, on whose shoulders she sitteth, and by the maiestie of whose name she is sustained? Shall not *Achab* follow the Gods of his *Iezabel*? They which are killed by the *four Angels loosed at Euphrates*, do suffer those evils because of Idolatrie, Apoc. 9. 20. 21. But the Angel of the bottomlesse pit, King *Abaddon*, with his subjects, suffreth that slaughter by the *Euphratean Angels*, whom he hath fast behind him, Apoc. 9. 11. 12. &c. And therefore the Angel of the bottomlesse pit, is an Idolater, who is all one with this Beast, as Apoc. 11. 7. & 17. 8. But most plainlie, where Antichrist biddeth an Image to be made, and compellerh all the inhabitants of the earth to worship it, Apoc. 13. 14. 15. Do you think this man will be a breaker down of Images? You are so farre from defending your Pope by this argument, as this is one of the chiefeft signes, that he is the verie Antichrist. These therefore be trifles and geugawes, even as the other things which you have disputed of Antichrist. If you would have more certainty of his doctrine, remember the things which we

have often mentioned out of this *Apocalypse*. Here, first you shall see, that Antichrist is *Balaam*, and his seat *Iezabel*, Chapt. 2. 14. 20. And he, how crafty a knave was he? She, how Idolatrous a whore, and Prophetesse; nor defacing all religious worship, but onely promoting and stablishing false worship? Then you may perceive that the *Gentiles* occupying the utter court, and holy city, (while the *Saints* in the meane time lye hid in the Temple,) are Antichrist himselfe and his subjects; Chapt. 11. 1. 2. And therefore, that Antichrist is most neerly joind in outward shew to Christ: so as by his neer nesse he shall deceive many. Besides the great Antichrist hath two hornes like the *Lambe*, Chapt. 13. 11. Wherefore he shall not everie way be contrarie, but shall put on his Image, and sit as his *Vicar*: whereas he would rejoyce, doubtlesse, to be most unlike him, if he should shew manifest hostilitie. Finally, seeing he is also a *false Prophet*, he will not Boast himselfe to be the onely God, but shall do more harm by lying, than by force; and not shew himselfe to be such, as indeed he is. These few things (to keep me within the limis of the *Apocalypse*,) may teach you the true nature of Antichrist; unlesse you had rather willingly to be ignorant, than you may the more confidentlie serve him.

THE FIFTEENTH CHAPTER.

Of Antichrists miracles.

Concerning the Miracles of Antichrist, *three things*, you say, are found in the Scriptures: first, that he shall do many miracles: Secondly, that they shall be lyes: thirdly, that there are three examples set down: all which I easilie grant unto you. But why add you not fomewhat to make it plain that the Pope is no kin to Antichrist, as that the Pope neither doth many miracles, nor lyes, nor these three examples which you mention by name? It seems you feared the triall: but you must needs be brought unto it, though against your will. That he well agrees with Antichrist in multitude of miracles; neither can you, neither, doubtlesse, lift you to deny: seeing this is one of the chief notes, wherein your Church glorieth. Of this first branch therefore, there is no controversie. But whether those signes be lyes, which are done by the Popes, and their Ministers, since Antichrist first began to shew himselfe, let us briefly consider: that thereby also may appear, whether the crime be true or false, which our men doe charge you with.

I will not use that argument, which the Spirit maketh to be a sure token of false miracles, namely, that whatsoever is done for to confirm error and superstition, is to be counted for a fraudulent sign: (for you doe not acknowledge your errors, although this should be a sufficient argument, unto them that have learned the truth:) but I will bring such, as your selves cannot deny. Let us therefore examine a litle, those famous miracles of Pope Sylvester, to whom are attributed, chiefly three. One, that by sacred Baptisme he cured *Constantine the Great*, of a leprosie. Another, that he raised up again a bull that was killed by *Zambres* a Jewish forcerer. The third, that he bound a Dragon after a marvelous manner: As touching the Leprosie, every man may easily smell it to be but a stinking fiction, by this, that the ancient writers that lived either next after *Constantine*, or together with him, speak not any one word of the same. *Eusebius* who so diligently wrote his life, and heaped up solemnly unto his praise, whatsoever could any where be gathered: would not have concealed this singular benefit of God. It must

needs therefore be, that the later writers drew all this out of the third ditch, namely, from the Romish fables, framed for this purpose onely, to encrease the Popes authoritie. Again, seeing the curing of this Leprosie dependeth on Baptisme, and it is certainly known that he was baptised, not by Sylvester at Rome, but by *Eusebius* at *Nicomedia*, and that not in the beginning of his reign, but in the latter end of his life: who seeth not this cure to be altogether feigned and false? *Eusebius* telleth, that he was baptised at *Nicomedia* a litle before he departed this life. In *Vita Constant. Lib. 4.* Whereunto agree, *Socrates lib. 1. Chapt. 39. Theodoret, lib. 1. Chapt. 32. Sozom lib. 2. Chapt. 34. Ambrose lib. De obitu Theodosii, and Hierom. in Chronicis.* But you on the other side object *Isidorus, Zonaras*, and *Nicephorus*, who being late writers in respect of those ancients, what credit deserve they in this thing? Could these latter men know the truth more certainly, which were further off from all means to find it out? But let us see in a word, what ground every of them doe rely upon.

Isidorus in his Chronicle, because perhaps he knew that the Romans boasted of *Constantines* baptism; and knew withall, what the ancient writers had said of this matter: that both might bee thought to be true, he will have him baptised at Rome, but rebaptised by *Eusebius* of *Nicomedia* the *Arrian*. But he marketh not well the ancient Historie, which with one consent reporteth, that he deferred his Baptisme unto that day, because he desired to be baptised in *Iordan*. How did he deferre it, if he had received it before at Rome? Moreover he rashly, and injuriously charged the godly Emperour with the grievous crime of violating his faith: who neither *Eusebius* of *Nicomedia*, nor any other *Arrian* could ever lead away from the truth; seeing while he lived, he so restrained them all by his authoritie, as they neither could, nor durst move any thing against the faith established, *Socrates lib. 2. Chapt. 2.* But the *Arminian* synod abundantly rectifieth in an Epistle to *Constantine* his son, that he persisted constant in the true *Nicene* faith, even

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to his last end. We have judged it absurd, say they, (even then so soon as he being baptised & departed from men, and gone unto his due rest) after for him, to mind for to goe about a new thing, and to contemne such holy Confessours and Martyrs. These things agree not to a man fallen from the truth. And after that again; And this moreover we intreat you; that nothing be either taken away from the things which were before ordeyned, nor any thing added: but that all things may remain intire and unviolated, which through the pietie of your Father, are kept unto this very day. Theod. lib. 2. 19. So Zon. lib. 4. 18. Farre be it therefore that wee should think he made shipwreck of faith, and desired a second baptism of an Arrian. Zonaras mentioneth but one Baptisme, and that by Sylvester; but his tale agrees not with the truth. For he wil have it, that Constantine then first forsooke the worshiping of Idols, and was cleansed from his leprosie by the Baptisme of Sylvester, after that, Licinius being slayn, he alone had the sovereignty.

But Eusebius who is a witnesse that was then living, telleth us, that forthwith upon the sight of that miraculous apparition in the heavens, he called the Christians unto himselfe, and that he was taught the whole way of salvation by them, that he gave his minde to the reading of the holy Scriptures, that he did honour the Preists greatly, and did promise that he would worship no other God afterwards; Eusebius on the life of Constant. Book. 1. And he was as good as he promised to be, as it is evident out of those proclamations of his, he made in favour of the Christians, which he caused to be promulgated when he reigned together with Licinius; Eusebius booke 10. Chapt. 5. And was not he become a Christian, till Sylvester had initiated him, who waged warre against Licinius upon this quarrell, because he handled the Christians so ill, and nothing so courteously as he ought; but whereas he reporteth, that Peter and Paul did appeare unto him in a dreame by night, and commanded him, that he should send for Sylvester, and that he enquired of him, whether there where such Gods worshipped among the Christians as they called Peter and Paul. These things are exceeding ridiculous and incredible. What witnessesse, I pray you, were these that could say that Peter and Paul appeared unto him by night; to whom did Constantine tell this? what did he tell it to Sylvester, not to Eusebius? or how could he be ignorant of the God of the Christians, who had been taught long before this, and that so perfectly by the Christians, and who had read the Scriptures himselfe, who had also vowed, that he would have no other God but Christ, as we taught right now, out of Eusebius? For it is marvaile, that he did not send for Sylvester. But when he was bidden to do so by a Vision, who was so familiarly acquainted with the holy ministers from the beginning of his conversion, that he made them his companions; for so Eusebius saith in the same place, that he made Gods Priests to sit, as it were, assistants with himselfe. Therefore Zonaras was rash in preferring the Romish roving Legends, before the ancient History that did aime more faithfully at the right marke.

As for Necephorus, he was moved by the authority of the Romish Church, and by the Font which is said to be set up at Rome by Constantine; as also, because the Emperour was admitted into the Nicene Councell, which as he thinks the Nicene Fathers would not have done, unless he had been baptized before. But as the authority of the Romane Church, and the Font, they shall have their due moment and force with all wise men, when they of the Church of Rome shall prove themselves not to play legerdemaine in this, and in most other matters, like a company of cogging mates; But that third thing about his place in the Synode is lighter, then that it can Diminish the credit, of such, and so sufficient witnessesse. For why should they not admit him into their Synode, whom they ought to admit to publike prayers, and

to the holy Sermons? A Synode is, as it were, an assembly of those that prophesy, from which exercise the very Infidels ought not to be excluded, according to that of the Apostle, where he saith, but if all men shall prophesy, and some man shall come in that is an Idote, he is reprov'd of all men, he is judg'd of all men, and so the secrets of his heart are made manifest, and so he falling down on his face shall worship God, and shall say, that verily the true God is among you, 1. Cor. 14. 24. 25. But Constantine had obtained from God, the like precious faith with the rest of the Saints, and therefore he might be pertaker of the spirit, like as those men were, on whom the spirit fell before Baptisme. Act. 10. 44. &c. Now as for that, that he deferred his Baptisme, the Father knew that he did not deferre it through contempt, but through a certaine religious intent, that he had, (I will not now dispute whether it were good or bad). They might also think, that Moses did not count his Children to be strangers from the covenant, howsoever they were not circumcised at the day appointed, and that the Israelites were not forbidden to offer Sacrifices, neither were they kept from the rest of the worship of the Tabernacle, though they were not circumcised in the desert, wherefore there was no cause why they should deny him entrance into the Councell, seeing every deferring of the outward signe, taketh not away from the faithfull the privilege of the Sonnes of God, in the common duties of piety, either with God or men; seeing therefore it is certaine, that Constantine was not baptized but in the end of his life, that report touching the cleansing of Constantines leprosy by Sylvester, through the force of Baptisme, that was administr'd twenty yeares at least before, is a lying fable. And this doth Iacobus de Voragine ingenuously acknowledge, in his legend of the invention of the holy Crosse; speaking of the Baptisme of Constantine. It is doubted (saith he) whether he deferred his Baptisme, whereupon there is doubt made likewise about that Legend of S. Sylvester; in regard of many things therein, and a little beneath, It is certaine that there are many things in the History, which are rehearsed in the Churches, which do not sound as if they were soundly true. He speaketh touching the finding out of the Crosse, but there is the like respect to be had of all the Legends by his words. This is therefore a lying miracle, as which is not underpopped with any credible witnessesse, and it contradiceth the true History.

The second miracle is, of a Bull raised from the dead by Sylvester, whom Zambres, the last of those twelve Jewes that impugn'd, and disputed against the Christian verity put to death of a suddaine by whispering certaine words into his eare. This fable is of the same stamp with the former. There are none of the Ancient writers, who either were living in those times, or succeeded next after them, that do speake one least word touching this matter; The cause was plaine, for he was as yet to be hatched, who was the moulder of this drossy devise, out of the disputation of Iustine Martyr with Trypho the Jew. To this wee may add, that Zonaras recordeth the matter, as if Helena, Constantines mother, were conversant at Rome together with her Sonne. The legend will have her to be absent in Iudea, at the conversion of her Sonne, and stomaking the matter that he was become a Christian, went in post hyst from thence to Rome, with an 49. most learned Jewes, that so she might make trial what was the truth by disputation. Besides, the Legend is not onely repugnant to Zonaras, but even to it selfe also. For he saith thus in the life of Sylvester, that Helena went to Iudea before her conversion, but the Golden Legend (of the Inventing of the crosse,) saith, that she went after her conversion, for she went, as it saith, to seeke the Crosse of the Lord. And it is certain, that she never tooke this journey but once, as also that she was an old woman before she went, and after that her grand children were made Cæsars, as Eusebius reporteth in the life of Constant. booke 3. This signe also relieth upon no other

other grounds, but such vaine witnesses as these, and whether it be a lying one or no, I leave it now to the judgement of the Reader.

The third Miracle is, about the Dragon, that lay lurking in a certain deepe ditch, who conceiving indignation at the conversion of Constantine, and of his people, killed more then three hundred men every day with hissing at them. Sylvestre entred the lists with this Bugge, taking unto himselfe two Priests, by the commandment of Peter and Paul, who appeared unto them, and when he had tied up his waies with a thrid, and had sealed it with a King, that had the signe of the Crosse stamped upon it. It is enough to have recited this miracle; It were a foolish part to go about to confute such foolery. By these miracles therefore of Sylvesters, we may give our judgement of the rest. But perhaps you will say, these things are reported falsely of him. I answer, that it is all one, whether the Pope himselfe do worke false miracles, or whether false ones be fathered and fastened on him by his followers and favourers. All his miracles tend to one end, that the Beast may be adored, that is, that the Pope may be honoured, with the highest honour that may be.

Secondly, I say, that miracles were ceased in the times of Chrysostom and Augustine; for so saith Chrysostom, on Epist. 1. Cor. 2. Homil. 6. he giveth a reason, why miracles were wrought in the time of the disciples, and yet there are none in his time? because how much more certaine and necessary matters be the lesser in our faith in them, and a little afterwards, by how much more certainly an argument is demonstrated, so much is detracted from the reward of faith, and therefore that signes were not wrought at that present time. So also saith S. Austen in his Book of true Religion, Chap. 25. For seeing the Catholike Church is scattered abroad into all the world, and founded in it, neither were those miracles permitted to endure till our times, lest that our minde should alwaies jerke after visible things, and mankind should waxe cold in Religion, through custumable seeing of them done, at the strangenesse whereof it waxed hot; Neither ought we now to doubt, but that we must believe those men, who when as they do speake of such things, as few men attaine unto, are able yet to persuade the multitudes of people; that they are to be followed.

But again, say they, why are not the miracles done now which are said to have been done? I could say truly, that they were necessary before the world beleved, to the end that the world might believe, who forever doth now enquire after miracles to make him believe, he maketh himselfe worthy to be wondered at for his monstrous unbelieve, who will not believe, when all the world beleeveth. Which Testimonies do convince all Popish miracles (which be infinite almost) to be full of fraud and coustenance, at least, since that time. And certainly, God seemeth to have put an end before that age to that old miracles, in his singular providence, that so Antichrist and his Copefmares might be the better discerned of the World, when as he should be seene to come forth with this strange, and pompous shew of strange Feates.

Thirdly, there are not wanting some of your own company, who have acknowledged the vanity of your miracles; as Alexander de Hales, par. 4. quest. 53. member 4. Atic. 3. Solut. 3. 2. He appeareth now and then in the Sacrament, sometimes by mens drisses, and waggings, sometimes by the operation of the Devil. And Nicol. Lyra on Dan. Sometimes there is great deceit of the people made in the Church, through the miracles which are forged by the Priests, or those that cleave unto them for their vantage.

Fourthly, examples also doe prove this, such as those were (to omit others that be innumerable,) that are said to be contrived in the time of that famous combat between the Franciscans and the Dominicans, among the people of Berne about the conception of the blessed virgin Mary, namely, whether she were conceived and borne in sinne, or no: There were certaine of the Monks, as Peucer reporteth in the said booke of

his Chronicles, who, when they were not able to make their party good with Testimonies of Scripture, ranne to their schoare anker of lugging feates; for hiding themselves within the Image of the blessed Virgin, which was made cunningly for this purpose, made her to counterfeit marvellous gestures, so that they persuaded the people that she weeped, lamented, poured out teares, gave answers to them that asked questions of her; which fraud of theirs being found out, and laid open, the Authors of this Legerdemaine were burned, according to their desert, the day before the Calends of Iuly, in the yeare (1509.) Where we must observe, that the silly people were utterly ignorant of this consenage of the Priests, before the time that this contention arose between irreligious orders, that is, those Minstrel-masters of such crafty delusions as these, who being well enough privy to themselves, with what Cunning fetches they were wont to gull the blind and wicked world; did easily find out, and detect the countrivers of so notorious and detestable a peece of knavery as this was; but to come neere to your own family (o Bellarmine) whence you fetch your stately pedigree, you know that one Father Iustina, a Iesuite, hath blazed his own armes, and hath made his profession famous for villany in Rome, with acting such a Mountebanks part as this; who fained himselfe to be infected with the leprosy, at first, that he might deceive men with counteraiting a miracle, in recovering of himselfe from so desperat a disease. And after that, when this foole-Trap proved to his minde, and had caught many a simple woodcocke; he sett upon another, and made men beleeve, that his Iesuiticall habite, which he wore ordinarily, had been shot through with a bullet that was shot out of a Gunne, but yet, that as-soone as ever it came to his flesh it recoiled backe againe, through the admirable power of God, and did him not the least harme that could be: No doubt on it, the Iesuites Bodies are as strong as brazen walls, as it appeareth by their brazen faces. This devise of his went curantly at the first, and was taken for a currant miracle among the people, but afterwards the knavery of it was found out; and it grew so odious and infamous, that it came to be a by word in Rome, and so it continueth till this day, that when any cheating and consenaging villaine is reproched commonly, and openly, for playing such shamelesse Trickes as this was; he is called another, or a second, Iustiman. But this is no strange matter with Iesuites; as who are openly reported (and that by the confession of many of the uncleane Birdes of your own Feather) to make no conscience at all to cogge and dissemble, to lie, and to faine in every thing they take in hand, so it make for their Matters advantage. For this purpose, they tosse and canvase the Miracles of Ignatius, and of that sweete darling of yours, Xaverius, whom you are so brag of, as if he were the principall ornament and glory, not onely of your Iesuiticall order, but even of the whole Popish Religions; in your fourth booke of the Markes of the Church, Chapter. 14. And it is no marvaile indeed, that Xaverius wrought all that rabble of admirable exploits among the Indians, which Maphes Ribademirus and Turjelminus talke of so, seeing he was farr enough off from having his matters examined and descried, when he was among them in such remote places. It is more to be warrailed at, that he died an ordinary death, and that he was not taken up, and carried away with a fiery Charet, that he might be reserved to come at last, with Henoch and Elias, to destroy Antichrist.

Do you give any credit to those Indian writings, who may remember, if you will, that late designe of the Iesuites; in setting out a booke to this Effect, that it might rumour out among the people, and persuade them, that Theodore Beza (that Arch-enemy of the Pope and all Popery) was dead and buried, and that before his last gaspe, he was converted.

converted to your Romish Religion, by the meanes of one of his own side, that many other of the citizens of *Genoa* being moved with his example, did renounce their former errors, & did embrace Popish Doctrine with all their hearts? It cannot slip out of your memory, neither as I suppose (for such a matter could not but come to your knowledge, as was bruited abroad by common report, that *Theodore Bexa* being as marvellously raised up from the dead, wrote a booke in Latin and French, wherein he ingraued the incredible impudency of your Jesuites, as it were upon a publique Pillar, in the view of all the Christian world. Therefore you may now declame as loud, and as long as you will, upon the Indian miracles of *Xaverius*, seeing your notorious pranks and pollicies be now laid open to the view of all *Europe*. It would have been an endless labour for me to lanch into the maine Sea of all your lying wonders, and therefore I chose rather to instance in one or two of them, that were both Chronicled, for the most famous Acts and monuments of your Jesuites, as also, that were more fresh in the mindes and memories of men, then many other that were worne out of memory, as they be all, most out of moth-eaten booke. Wherefore your Pope doth in so lively a manner resemble *Antichrist*, both in the multitude, and falsehood of miracles, that there is no man that hath such *Dragon Eyes*, as I suppose, as to spy out the least difference betweene them.

It remaineth, that we should have about with those three speciall miracles of *Antichrist*, namely, those whereby he makes fire to descend down from heaven, and the Image of the Beast to speake, and himselfe to rise againe from the dead. Of which we read, *Revel. 13.* where I have shewed, that all these things do agree most fitly to the Pope of *Rome*. For first, we have declared, that these things are to be expounded figuratively, not properly, for these miracles are common not to any one singular man, but to a certaine Kingdom, such as we have proved this great *Antichrist* to be; now such things as be common, cannot agree to many singular persons, but figuratively. Besides, if these miracles should be personall, and proper to one, then how could they come thus to the knowledge of the whole world, that it should follow the Beast with so great admiration, as the Revelation speakes off? Those things which are heard of, do not so move and worke upon mens mindes, as those do which are seene with the eyes. Now, *Antichrist* should be such a crafts-master in working miracles, that his delusions should be effectfull to draw away the very Elect also, if it were possible; therefore it is altogether repugnant to the truth, to interpret these things properly. We have shewed that fire descending from heaven is the feare and terror of Gods judgement, which *Antichrist* should strike into mens hearts, that would not obey his will, that his resurrection is that healing of his broken Pate, when as the Papall dignity which seemed to have perished utterly, with the invasion of the Barbarians, began to be repaired, and to flourish againe, that speech given to the Beast Image, is the authority commanding, to which the revived Pope did clime, pretending that all that eminency which he desired and challenged was no more, but that which the ancient Popes did of old obtaine, so that his dignity was onely an Image of that which they had of old. These are naturall interpretations of these miracles, to which the content of the whole Revelation leads us; And yet if you will retaine the littell sense strictly, we have given you examples of fire descending from heaven at the will and pleasure of your Popes, *Revel. 13. 13.* *Francis Xavier* the Jesuite did raise up the dead by heaps among the Indians, not many yeares since, and we have related out of *Peucer*, that the Image that was at *Berne*, gave answers to them that demanded ought thereat, and that by the Cunning of your miracle-workers. Neither have we need to search out others, till you shall demonstrat, that these things are to be understood, as the words found. Here we have nothing but your bare affirmation. In the meane time,

we are not to doubt, but that those three things which are foretold in the Scriptures, touching the miracles of *Antichrist*, are all of them seene to be fulfilled by your Pope, that is both the multitude, the fraud, and the speciall examples of miracles, and therefore that he is that man of sinne, whom the Revelation describeth, and *Paul* foretold to the *Thessal. 2.* But although you could bring nothing in the whole former part of this Chapter, wherewithall to cleare your Pope, from being guilty of this impiety, by the testimony of his miracles; yet, that you might seeme to have said something, you take upon you to answer our men, which let us see after what fashion you performe. The writers of *Maydenborgh* (say you) doe object that many miracles have been wrought by the Popes and their Pages, of which sort are the visions of soules that tell Tales of Purgatory, and that require to have Masses sung and said for them; of this sort also are the Cures of diseases which happened to those that worship Images, or that row unto Saints. Now you answer two things, first, that these are not the Miracles which John writeth, that *Antichrist* should worke, but to die, and to raise againe, to cast down fire from heaven, to give power of speaking to an Image, and you drive us to prove that these things have been done by the Pope, or any of the Popellings. To all this I say, that I have shewed that the Pope died, when *Rome* was taken and possessed by the Barbarians, as also, that when these were driven out, and the Pope was lift up againe to his former and a greater dignity, he then Rose againe. That *Fire* was thrown down from heaven by him, after that he had persecuted the world, that it was of necessity to salvation to be subject to the Pope of *Rome*, for then did his fire terrifie all men, as if it had been a flash of lightening sent from the mighty God, who is a consuming fire to all that disobey him, then that he gave the Image power of speaking when he gat up to that height of audaciousness, so as he durst vaunt of himselfe both in word and deed without feare of contumelie, and say as became him, that had a mouth speaking blasphemies, By me Kings raigne; all these miracles are wrought by the Popes factors also, that lend the Pope their helping hand, that so they may delude the world the more easily by these persuasions. And yet Images speake also properly among you Jesuites. *Xaverius* raiseth up the dead, and flames of fire have appeared from heaven, to defend and to countenance your Popes withall.

Secondly, you answer, that those three Kinds of miracles, namely, visions of soules, requiring Masses to be said for them, cures granted because of the worship that had been given to Images, as also, because of vomes that were made to Saints, were in use in the Church before that time, wherein the *Adversaries* say, that *Antichrist* did appeare first; I answer, that that which you affirme is partly false, partly of no moment, to prove that your miracles are not lying miracles. It is false that you say, that that vision of a soule appearing to *S. Germane* the Bishop of *Capua*, about the yeare of our Lord 500. was before the time of *Antichrist*. For the Revelation teacheth us, that *Antichrist* was borne, when the Heathen Emperours were taken away, which happened about the yeare of our Lord 300. It is altogether weakke and poore stuffe that you bring, touching the like miracles to these, which you say were done before *Antichrist*, such as that, that *Eusebius* reporteth, booke. 7. Histor. Chapt. 14. touching the brazen Image which the woman that was healed of a bloody issue erected to our Saviour. Which *Theodore* also speaketh of, booke 8. to the *Grecians*. For both before *Antichrist* and after his coming, wonders were to be wrought; For now (saith *Paul*) doth the mystery of iniquity worke, 2. *Thess. 2. 7.* Now the mystery of iniquity wrought as well by miracles, as by superstitions, and false doctrine, as it is cleare out of that miracle which *Marcus* the Heretike wrought, who made wine in the pot to appeare like blood, of which *Irenaeus* speakes, booke 1. Chapt. 9. So the *Montanists* also had their miracles, as *Tertullian* witnesseth in his book of the Soule. Now the difference betweene the great

Antichrist

Antichrist and these petty demy ones, is onely according to more or lesse. For these fore-runners of his, wrought miracles with a more contracted, and limited power, but the great *Antichrist* should come by the efficacy of Satan, with all power, having larger bounds, and more room to do his feats in. So that he should exceed all others in the greatness, multitude, and impudency of his sleights, and in all kind of mischief. Your defense therefore of the Pope, which

you fetch from miracles is very miserable; as which if any thing els do plainly shew him to be the great *Antichrist*, that the Scriptures speake of; and I think it was not without the singular providence of God, that ye placing the chiefe mark of your Church in Miracles, should know at length by experience, that the overthrow of your cause should come from thence, whence you hoped to have the greatest reliefe, and refuge for it.

THE SIXTEENTH CHAPTER.

Of the Kingdom and battels of Antichrist.

VVE have taught certaine and undoubted points, touching the Kingdom, and battels of *Antichrist*, out of *Revel. Chap. 11. 7.* and *Chap. 13.* throughout, whence the Reader may fetch those things that are to be held touching both these, and not out of these miry ditches of the *Jesuites*. But you propound four things about these very same things, and those out of the Scriptures, as you say: the first, that *Antichrist* coming of a most base pedigree, and out of a most base estate likewise, should attaine the Kingdom of the *Jewes*, by fraud and deceipts. The second, that he should fight with three Kings, namely, of *Egypt*, *Lybia*, and *Aethiopia*, and should seize upon their Kingdoms, when they were overcome. The third, that he should subdue seven other Kings unto himselfe, and should by that meanes get to be the Monarch of the whole world. The fourth, that he should persecute the Christians with an innumerable Host, through all the world, and that this is the warre of Gog, and Magog. None of all which agreeing to your Pope of Rome, is followeth manifestly, that he cannot be called *Antichrist* by any meanes. I answer, that none of all these things neither do agree to *Antichrist*, that is so called properly, wherefore though the Pope of Rome be free from all these facts and acts, yet nevertheless he shall be *Antichrist*, will he, nil he.

As for the first, you touch in your proofes, the poore and meane originall of *Antichrist*, as for his purchasing the Kingdom of the *Jewes*, which you propounded, we heare of no word for the confirming of it, and it was not without cause that you let it so passe, seeing it is a very tale of *Robin hood*, as we have demonstrated already. His meane parentage then is proved, *Dan. 11. 21.* He shall stand despised in his place, and regall honour shall be given unto him, and he shall come privily, and he shall get the Kingdom by fraud. You confesse, and that upon *Ieroms* authority, that these things are to be understood after some sort of *Antiochus Epiphanes*; which yet, you say, are to be fulfilled farre more perfectly in *Antichrist*, as those things which are spoken of *Salomon*, *Psal. 71.* are understood indeed of *Salomon* himselfe, but that they are performed more perfectly in *Christ*. I answer, that this simile is altogether unlike, *Salomon* was appointed by God to be a type of *Christ*, but *Antiochus* was not appointed by God to figure out *Antichrist*, unless you will prorogue *Antichrists* Kingdom, and will give him six yeares and an halfe, for three yeares, and an halfe, for so many yeares did *Antiochus* exercise Tyranny against the Saints. Besides, *Antiochus* was compelled to be quiet by the command of the *Romane* Embassadour. Shall *Antichrist* be at any mans command, who shall be, as you say, the Sovereigne Monarch of the world? Moreover *Antiochus* was an heathen, an aliant, and stranger altogether from the Church. What? Shall *Antichrist* also be such an one? Learne therefore at length not to gather every thing out of any thing, without making difference of matters, but take your scales with you, and weigh what

is said, if ever you meane to come by the truth. Certainly, if you would take your markes aight and go honestly to worke, you would acknowledge that the true *Antichrists* beginning should be rather glorious then base. See you not how he weareth crownes upon his hornes as soone as ever he cometh up? *Revel. 13. 1.* Was he not to be borne at Rome that was the reigning and Imperiall City; where, how could any thing be base, that was set up in any dignity? the Pope of Rome; as ye are glad to be talking and telling to us, was of great authority because of the high account that the City was in among all Christian Churches, before the Emperours yielded it up, and gave place to the Pope. And, I hope, I have demonstrated unto you such signes of *Antichrist*, as that you cannot doubt any longer, but that the Pope is, *ipse*, if so be that you will confesse the matters ingenuously, and will shame the devill. The testimonies therefore which you bring, touching the amplitude and outward glory of the Pope of Rome, do more vehemently prove him to be *Antichrist*, then that which you bring out of *David*, proveth that he is not.

Secondly, as touching the fight with the three Kings, of *Egypt*, *Lybia*, and *Ethiopia*, you Cite that place, *Dan. 7. 3.* I beheld the Hornes, and so, another litle horn rises up out of the midst of them, and three of the first Hornes were plucked off from his head, and after explaining, he saith, moreover the ten hornes shall be ten Kings, &c. These three Hornes are (say you) expounded, which they be, *Chap. 14. 43.* namely, the Kings of *Egypt*, *Lybia*, and *Ethiopia*. I answer, that that litle Horne is not *Antichrist* properly called, as we have shewed, *Chap. 2.* of this confutation, and often elsewhere, but the Turke that serveth *Mahomet*. Whereupon seeing your Pope of Rome hath not killed any of the Kings of *Egypt*, *Lybia*, and *Ethiopia*, it may be proved indeed, that he is not the *Mahumetan Turke*, but it can be made no more plaine from hence, that he is not *Antichrist*, then it can be that *David* was not the King of the *Israelites* of old, because he never subdued these three Kings. The killing of these Kings by the Pope pertaineth not to this cause. The blood which he hath spilt at home, throughout all Europe, maketh him looke foule and ugly enough, even like a bloody Butcher as he is, though he should never come neere the Lybian and Ethiopian deserts, to embroe his hands with more blood there. Moreover, it may also be, that these three Kings should not be those three Hornes that are there said to be plucked off; For the Hornes belong to the fourth Beast, as it is plainly said, that three of those former Hornes were rooted out from before him. But these three Kings were never the hornes of the *Romane* Empire. *Ethiopia* was never subject to the *Romans*, who did not enlarge their bounds into the south beyond *Egypt*. To these we may add, that the three Hornes are pulled from out of his sight, now all these three were not to be over.

be overcome, but the *Libyans*, and the *Ethiopians* were to be at his feet onely; as being a people that was confederate rather with him, then subdued by him, so that they should aide him with forces for his warres, but should not themselves suffer any hostile invasion. Surely, if *Antichrist* were to make no other warre but this, his warlike prowesse were not greatly to be feared of us.

That third point, that he should bring seven Kinges under his Yoke is of like force. But (say you) *Lactantius* and *Irenaeus* do interpret it so; but (say I) whether is it more reason that we should hearken to *Daniel*, then to these men? Certainly, the Prophet plainly affirming that three Hornes were pulled away, doth exempt all the rest out of his power; otherwise he would have said that all the *Ten* should perish; or how could it be a little Horne, which should get Dominion over them all? But whether seven Hornes or three bee subjected to that little Horne, this belongeth nothing to *Antichrist*, unto whom we have shewed, that all these *Ten Hornes* have done homage from the beginning, not constrained thereto by Warre, but willingly, and of their owne accord. The Fathers were utterly ignorant what those three Hornes should be, but the Event hath shewed us, that the *Turke* hath made spoile of the third part of the *Romane* Empire, which hath yet seven hornes left standing, whereof he shall never be Lord and King, but onely so farre as he may bring upon them, some short and suddaine calamity. This horne therefore hath no reference at all to this notorious *Antichrist*. But that which you say, that he shall be a Monarch, and shall succeede the *Romane* in the monarchy, as the *Romane* succeeded the *Grecians*, they the *Persians*, and these the *Affrians*; hath more strength to ground it upon, seeing *Antichrist* shall lift up himselfe above all that is called God; 2. Thess. 2. 4. and the whole earth shall follow after the Beast admiring him; and magnifying his power, as if there were none like him, or able to fight with him; Revel. 13. 1. 4. Seeing also he should have that great City for his Throne, that reigneth over the Kings of the Earth, Revel. 17. 8. These, and the like things, do prove that he is a Monarch truly. But, say you, this can by no meanes suit with the Pope of Rome; for he never was a king over all the world? But I pray you tell me, do you think that the *Romane* were ever Kings of all the world; you will not deny it. I trow, in that sense that these words are usually spoken in. Or if you have a list to be subtle, *Daniel* teacheth, that the fourth kingdom, namely, the *Romane*, shall consume all the earth, that he shall teare it and grinde it in peeces; Chap. 7. 23. Remember therefore that which you cited a little before out of *Proffer*, Rome is become more ample by the Princehood of the Priesthood, then by the Throne of power, and what *Leo* saith; Serm. 1. Upon the birthday of the Apostle, who Rome who art made the head of the world by the holy See of *S. Peter*, thou rulest larger and wider through divine Religion then through earthly Dominion. And what els meaneth his triple Crowne, then his dominion and Sovereignty over all the three parts of the world? The Popes crowne hath more Top-gallants upon it, then the Eagle of the Emperour hath heads. It may be that he will get a fourtopped Crowne ere long; by conquering the East and West Indies, so that nothing shall scape from being under the omnipotency of the Pope (which his blasphemous Admirers dare not sticke to give him now, and to maintaine it in their bookes,) and yet, something shall be unknownne to his omniscience for a time. Wherefore the straits of Dominions do neither serve your Turne to acquire the Pope, from being this wicked *Antichrist*, neither yet doth your harping on this string, or rather rubbing on this fore, greatly please his Pope-holinesse. Who delighteth so in trampling upon all honourable superiority, and divine ordinances of government and Empire, in a despightfull fashion, that he had rather be counted *Antichrist*, so he might have a large circuit to ruse it in, then to bee proved 10: 10. etc. *Antichrist*, with an argu-

ment drawne from the losse or diminishing of his Kingdom.

The fourth member, is the battell of *Gog and Magog*; Revel. 20. after which the Consummation shall be. In this Battell (say you) *Antichrist* shall persecute the Christians through the whole world with an innumerable army. I answer, that we have observed before out of these words, how wonderfully swift *Antichrist* should be, that could in so short a time scoure it over all the world, properly so called, Chap. 7. of the Persecution of *Antichrist*. But there you gave him three yeares and an halfe, to make this great voyage of his in, here it seemeth, that he must not spend all this space wholly in journeying, but that he shall then set upon his voyage, after the subduing of the three, and of the seven Kings. Besides, we wondred there, to see him dispatch so long a journey, and ridd so much way by himselfe alone, especially, when as he was not hindered with any troupes of followers, but now we may wonder at this, farre more, when as he shall have the Levying of an army, and that universall Persecution which he should raise every where, to hinder him in his journey. Surely, whatsoever you have said before against *Hippolytus*, you seeme to think flatly, that *Antichrist* shall not be a man, but even the Devill himselfe; But to leave, and to let go these monstrous conceits of yours, let us come to the battell you speake of, which I wonder that you see not that it is the battell of the Dragon, and not of the seven Kings. Between both which, there is indeed great fellowship and likenesse, in regard of their wicked and detestable enterprises; but there is no lesse disagreeing between the persons and things, as there is between an open and an hidden enemy. To which we may adde, that both the Beast, and the false Prophet, were destroyed before this Battell here spoken, was undertaken, or at least was finished. If so be that be not enough to move you to think so, in that both of them are said to be slaine in the end of the former Chapter, yet consider that the Devill, that is, the Dragon, was cast into the lake of fire, where the Beast, and the false Prophet had taken up their standing formerly, before that the Devill came thither, Rev. 20. 20. Therefore, though *Antichrist* be a Martiall fellow, and a great warrior, who can better wield *Peters* Sword then his Keyes, yet shall he not fall on skirmishing, after that he shall be once dead and damned in Hell. I but (perhaps you will say) this is one of his miracles to rise again. It may be so (I grant) when he shall mocke and delude with the world, and counterfait himselfe to be dead, as your fiction of him telleth us he shall, but when once he shall be slaine by the hand of God, and thrown down into the bottom of the lake of fire, he shall find it will not be so easy a matter to play this trick of Rising up againe, as if he lay under a Carpet, or a hanging. Set aside therefore such things as do not at all concerne *Antichrist*, and do not play such a silly Sophisters part, as to go about to prove that one is not a man, either because he hath not foure feet, or els because he wanteth wings to fly withall, and then you shall see that the other things do so hang together, and agree in all points between themselves, and with *Antichrist*, that nothing can agree more.

Certainly all this dispute of yours touching the Kingdom, and Battails of *Antichrist*, is farre enough off from once touching any part of his Kingdom, or battells; but such stuffe be all the arguments, which either you, or any of your associats, are wont, or are able to bring for the defence of the Pope, and for the asswoying of him from this horrible crime, with which we charge him, when we avouch, and proclaim him to be the onely Capitaine *Antichrist*, the man of sinne, and sonne of perdition, of whom the Scriptures forewarne us. Therefore ye fwinke, and sweare, and vexe your little wits in vaine. For when ye have done all you can to smother, and cover the matter with your subtle glozing and Sophistry, you see it cannot be kept in, but it will be openly detected by

by the sunshine of the Truth, so as all men that have eyes, yea, he that hath but halfe an eye, may see your Pope to be that *Antichrist*. What doe ye meane to be so senselesse, as to think and strive to darken the Sunne; Yea, to wreathe, and cast your Arguments like darts against the Holy Ghost? For shame, yea, for feare of God, if there be any spake of either left in you, shew some fruits of your repentance, by burning those wicked writings of yours in the fire, wherein you have

taken such paines to plead your *Balls* cause, thus serving them, as the Conjurers served their conjuring Bookes, to which yours be frozen germanes, as which are endited by one and the same wicked Spirits; This done, if ever you meane to save your poore soules, fly away, and get you gone as fast, and as soone, as possibly you can, out of the Hellish denne of this horned Beast, the great *Abaddon*, and the Capitaine *Antichrist*, the Pope of Rome.

THE EIGHTEENTH CHAPTER

Of the Revelation.

AFTER these things I saw an Angel come down from Heaven having great Power: so as the earth was bright with his glorie.

2 And he cried out mightily with a lowd voice, saying, It is fallen, it is fallen, Babylon that great city, and is become the habitation of Devils, and the hold of all foule Spirits, and a cage of every uncleane and hatefull bird.

3 For all nations have drunke of the wine of the wrath of her fornication, and the Kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich of the abundance of her pleasures.

4 And I heard another voice from heaven, saying, go out of her my people, leaft yee be partakers of her finnes, and receive of her plagues.

5 For her heaped finnes are come up to heaven, and God hath remembred her iniquities.

6 Reward her, even as she hath rewarded you, and give her double according to her works; and in the cup that she hath filled you, fill her double.

7 In as much as she lifted up her selfe, and lived in pleasure, so much give yee to her torment and sorow: for she saith in her heart, I sit being a *Queen*, and am no widow, and shall see no mourning.

8 Therefore shall her plagues come at one day, death, and sorow, and famine, and she shall be burnt with fire, for that God which condemneth her is a strong Lord.

9 And the Kings of the earth shall bewaile her, and lament for her, which have committed fornication, and lived in pleasure with her, when they shall see the smoake of her burning.

10 And shall stand a farr off for feare of her torment, saying alas, alas, that great citie Babylon, that mighty citie: for in one houre is thy judgment come.

11 And the merchants of the earth shall weepe, and waile over her: for no man buileth their ware any more.

12 The ware of gold, and silver, and precious stones, and pearles, and of fine linnen, and of purple, and of silke, and of skarlet, and of all manner of thynewood, and of all vessels of yvorie, and of all vessels of most precious wood, and of brasse, and of iron, and of marble.

13 And of cinamon, and odours, and ointment, and

frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheepe, and horses, and charers, and servantes, and soules of men.

14 And the fruits that thy soule lusted after, are departed from thee, and all things that were far, and excellent, are departed from thee, neither shalt thou finde them any more.

15 The Merchants of these things, *I say*, which were made rich by her shall stand a farr off from her, for feare of her torment, weeping and wailing.

16 And saying, alas, alas, that great citie, that was clothed in fine linnen, and purple, and skarlet, and gilded with gold, and precious stones, and pearles; for in one houre, so great richesse are come to desolation.

17 And every shipmaster, and all the troupe that converse in ships, and marinets, and whosoever traffike on the sea, shall stand a farr off.

18 And they shall crie seeing the smoake of her burning, and shall say, what cite was like unto this great citie?

19 And casting dust on their heads, they shall crie, weeping, and wailing, and saying, alas, alas, for that great citie, wherein were made rich all that had ships on the sea by her costlinesse, in one houre is made desolate.

20 O Heaven rejoice of her, and ye Holy Apostles and Prophets: for God hath punished her, to be revenged of her for your sakes.

21 Then a certain mighty Angel tooke up a stone like a great millstone, and cast it into the Sea, saying, with such violence shall Babylon that great Citie be cast, and shall be found no more.

22 And the voice of harpers, and musicians, and of pipers, and trumpeters shall be heard no more in thee, and no craftsman of whatsoever craft he be, shall be found any more in thee, and the sound of a millstone shall be heard no more in thee.

23 And the light of a candle shall shine no more in thee, and the voice of the bridgrome, and the bride shall be heard no more in thee: for thy merchants were the great men of the earth; and with thine enchantments were deceived all nations.

24 And in her was found the blood of the Prophets, and of the Saints, and of all that were slaine upon the earth.

The Logically Resolving.

Hitherto we have heard what, and of what fashion the Throne of the Beast is. The describing whereof hath been the first, and a lighter sprinkling of the fifth Vial; now followeth a more plentiful pouring of it out, which is joined with the ruine it selfe of this Throne. Which we distinguish into those things which follow after. Those things are accomplished by the ministry of three Angels, two of which do declare this destruction in bare words. The first, is a glorious Angel, *vers. 1.* Who doth declare it more concisely, *vers. 2. 3.* The second, a Minister who hath no name, doth declare it more fully; first, by exhorting the Godly, both to flee out of Babylon, *vers. 4. 5.* As also, by inciting those that were to be the instruments of this destruction, that they would use due and deserved severity, *vers. 6. 7. 8.* And then by describing, partly, the bitter lamentation of the wicked Kings, *vers. 9. 10.* Of the wicked Merchants, *vers. 11. 12. 13. 14. 15. 16.* Of the wicked oare men and Mariners, *vers. 17. 18. 19.* Partly, the joy of the Godly, *vers. 20.* So much for the ministry of the two Angels. The third, useth a signe also besides his words, which is both propounded, *vers. 21.* and explained, summarily in the same verse, particularly, *vers. 22. 23. 24.* Thus farre goes those things which go before this ruine. That which followeth it, is a thanksgiving, which the Saints render unto God for it, *Chapt. 19. 1. 2. 3. 4.*

THE EXPOSITION.

1. *And after these things I saw an Angel descending.* We see here how God will make his admirable Patience to be manifest to all the world, when he goeth about the destruction of the City of Rome; for besides all the former warnings that he had given it, which were so many, and of so many kinds, faire and foule, he doth not come down to execute his last judgement against it, but first he sendeth three Angels, by whose voice men might be admonished, to avoid the plague that was rushing in upon them. The first of these is, an Angel coming down from heaven, that is some excellent and worthy man, such an one as should come sodainly, before he be looked for, as those things do, which slip down from heaven; Those things which spring up among us on earth, doe yeeld some shew and signe of themselves, before they growe to their repenes; but those that come from heaven, can be upon us, and in the midst of us, in a moment, so as we can perceive no foresight, or foreknowledge of them afore-hand. So in the 10. Chapter, an Angel came down from heaven, when as many stout Parrones of the truth arose on a sodaine, of which there was no suspicion before. And this selfe same thing is confirmed by other places, which may be fetched out of this Interpretation. This Angel seemeth to be one that shall be sodainly converted to the Truth, who shall thereby make it manifest to all men, that he cometh down from heaven. Such was that descending in the tenth Chapter, where men that had been noulled long in superstition, were made the nurselfings of the truth, and true piety, on a sodaine. This Angel hath great power; But to what end? For there is no worthy exploit of his spoken of; it may be that this is he, to whose charge the demolishing of this Throne is committed; who shall not so much bring a new prophecy touching the ruine of Babylon, as he shall shew himselfe to be addrested to put that matter in execution, which the Oracles of God had often foretold, that it should be.

Thirdly, the earth was made bright with his glory, because even they, who are strangers from the true Church, shall honour and admire him for the lustre of his piety, and the notable Majesty that shall shine forth in him; he shall have a good report and testimony from them that be without, as the Apostle speaketh, *1 Tim. 3. 7.* The like signification of these words, which we have seene to be made in the former Chapters, helpeth us to know what manner of Angel this shall be, though he be yet to come. And this is the onely way to dive into the depth of these mysteries, which otherwise are unsearchable by us. But we must observe, that this Angel

shall not come forth (as it seemeth) presently, after that manifestation of the Throne, which we spake of in the former Chapter. But he shall come at length, after some certaine and convenient time coming between; and therefore this vision is divided from the former, by that usuall forme of expressing of a space of time, that is a little further dis-joined from that, that went before; and after these things I saw.

Vers. 2. And he cried out mightily. The words are in, or with might, that is, strongly, valiantly, vehemently. Complutenses and the Kings Bible read, with a strong voice, so doth Aretas also read it; but the meaning is all one. This vehement lifting up of the voice, signifieth the effectualnesse, and the unchangeablenesse of the matters that were to be acted, as Aretas noteth; and yet perhaps, such a denouncing of them is not to be looked for; as is to be made with words, but either the very onset giving to the matter, shall stirre up such an imagination in the minds of men, as if they were hearing this voice sounding out in their eares: Now seeing this crying out is performed by that one Angel; to whom the businesse of destroying and burning Rome is betruisted, as it is likely, this may somewhat confirme that which we said on the former Chapter, that some one of the ten Hornes, to whom all the rest of the company is joined by a Synecdoche, and the whole number, shall bring this last desolation upon Rome. He cryeth with a redoubled voice, that Babylon is fallen, is fallen; according to the manner of the former Prophets, but with this difference, that those denounced the ruine thereof, which was to come long after, this teacheth it to be at hand, yea to be now in sight; now at last to be accomplished, at this setting forth and arrival of his. That great Babylon, that is Rome, the seven-hilled City, the soveraigne Empresse, as Babylon was the mother City of the Assyrians long agoe. There is a double Babylon spoken of in this booke, as we have learned, *Chapt. 16.* that is, Rome and Constantinople. But here the first is spoken of which belongs to the fifth Vial, in handling of which this Chapter is spent. The second belongs to the last Viall, the destruction whereof is handled Chapter 20. And it is become the habitation of Devils. The cause of the ruine thereof, is not spoken of here in these words; as which followeth after in the 3. vers. But the desolation thereof, is declared, by comparing it with an horrible and hideous wilderness, which this kind of inhabitants here spoken off do expresse notably, as which do gladly keepe in solitary and vast places, or rather, which they do not so much delight in, as they are sent and thrust down thither, even against their

their wills; whereupon that which is called at the first, *an habitation of Devils*, that is called straight after, *a Cage of every unclean spirit*; that is, a Prison, or house of Correction, into which they are crowded at the pleasure of their highest Judge: As if that the unclean spirits were tormented by Gods most just judgement in the same places, after that they should be bereaved of all companionship with mortall men, whom before that, they abused like their slaves, by enticing them to sinne and wickednesse. And to be thus driven from the company of men, is like Hell to them, seeing they account it to be a certaine solace to them, to allay the bitter torments of their damnation, to draw men into the same torments with themselves. But yet, they are not so shut up within these secret, and solitary places, but that they doe sometime go into, and make havocke up and down in the greatest throngs of people, as often as it seemeth good to God to permit them; and yet such wild and wast places as these, are the ordinary prisons appointed for them: to which that of Christ seemeth to belong; *When the unclean spirit is gone out of a man, he walketh through dry places seeking rest, but findeth none*, 12. 43. Moreover the evils, which have been brought into the Churches, by Hermits and Monks, do prove abundantly, how greatly the delusions of Satan prevail in those forsorne and desert places, as the most learned Theod. Beza hath observed. We learne out of this place, how the words, *Esay 13. 20. 21. 22.* and againe, Chap. 34. 13. 14. 15. are to be understood, as unto which places the Holy Ghost doth allude manifestly, howsoever he do not interpret them of purpose, word for word.

Namely, that it is to be understood, not onely of certaine Beasts and birds, that be unfortunate, but also of evill Angels, to which these words are proper which are here used (that is) *Devils and unclean spirits*; for so the greeke Interpreters have translated that place, partly, retaining the Hebrue words, *Tism*, and *O Thom*; partly, turning the word *Sethrim* in the Hebrue, into *Daimonia*, devils; in which sense that word is used, *Levit. 17. 7.* And they shall not henceforth offer their Sacrifices (Leshirim) to devils. The word signifieth properly Goats, but it is transferred to devils, who appeared often times to those that served them, hairy, and full of bigg rough haire, like water spainiels, or Irish Rugs: they are called *Satyrs*, commonly; and *Agulas*, the Greeke interpreter translates the word in *Esay. Toikenos*, as it were, hairy Creatures.

And a place wherein to keepe every uncleane Bird.] It is not called thus, as if it were like unto a Cage or a Coupe, whence the uncleane Birds could not flie out, but because they should be seene to keepe, and to have their place of abode, most commonly, and usually in these ruined places. Such are those flesh-devouring, ravenous, and unluckly Birds, the Eagle, the Kite, the Hawke, the Vulture, the Crow, the night-wandering Scritchowe, the Howlers, &c. many of which kind are reckoned up, *Levit. 11. 13.* &c. Which kind of birds were counted uncleane by the Law. This distinction taketh no place now at this day, and yet they are not amisse called uncleane still, because they do notably lay forth before our eyes, the nature of filthy and ravenous men, who live by fealing and extortion; and know no other way, to sustaine themselves, but by violence and wrong-doing to others. For this cause, both this kind of ravening birds is hated of all the rest of the Birds, even as they wunelle their hatred by gathering together by flocks, as often as they have gotten one of these harpyes alone, and so have occasion given them to oppresse him, as also this kind of ravenous oppressours, are hateful and detestable among all mortall men.

Verf. 3. For all nations have drunken of the wine.] Here the Holy Ghost commeth to the causes of Babylons ruine, which are said to be three, that she was the ringleader of Idolatry to all men, that she enticed the Kings of the earth to partake in her wickednes, that she enriched, and advanced all

her Citizens, above measure, with her excessive wantonnes and riotousnes. These finnes of hers have been of old committed by her, and have been many Ages before this, oftentimes laid to her charge by other Angels. In that therefore she is accused of the same crimes still, the wainescot forehead of this whore is hereby laid open, as who cannot be brought by any admonitions, to lay aside her former wickednesse. As for the words, *the wine of wrath of fornication*, is the whoredome wherewith God is provoked to anger, which yet doth make wretched men so drunke for a time, with the delight they take therein, that it raketh away all sense of impiety, as it is Chapter 14. 8. *Montanus* turneth the order of the words; of the wrath of the wine.

All Nations have drunke.] *Montanus* readeth it transitively, *she hath made all Nations to drinke*, and so the sinne is more lively expessed, and more fittingly for her, that beareth a golden Cup in her hand, to the end that she may provoke, even those that thirst not to drinke; as it is before, Chapter 14. 8. It is an horrible sinne, to put a stumbling block before the blinde, what is it then to thrust and cast men down headlong into the ditch? But the manner of speaking seemeth to be changed of purpose, least any wicked man should excuse her, and should say, that she did not bring others into her snares which she had laid for them. Therefore this common reading, which our Coppies follow, is to be preferred, which, the other neuter verbes that follow, seeme all to require, viz. have committed fornication, have waxed rich.

And the Merchants of the earth, of the abundance of her pleasures.] That is, out of her superfluitie, and immoderate desire of enjoying all delights. For *Rome* is another *Xerxes*, who provoked men to devise new kinds of pleasures by offering them rewards for their labour. How should not then, the cunning inventors, and instruments of such pleasures, get themselves great riches? But what kind of Merchants are these; not of such, as it seemeth, who get their living by carrying out, and fetching in bodily wares and commodities; for they are in the number of those Reprobates, who do bewaile the case of *Babylon*, the ruine whereof is to be matter of great joy to all the Saints, *verf. 10.* Neither shall the Merchandize of these men be bought up any more, when *Rome* is once destroyed, and yet Gold, Silver, and the rest of the things which are said to be their wares, shall not cease to be in request in other places. To this we may adde, that among them, to whom this name agreeth properly, they are of the chiefe worth, who bring wares by sea out of farre countries; but these merchants do not trafficke, and chaffer so much by sea as by land, whereupon they are called the merchants of the earth. Besides, these are the Peeres and Princes of the earth, *verf. 23.* who are of a higher ranke, then those that set out wares to sell properly. Lastly, we see that the *saules of men* are reckoned up among these wares also, *verf. 13.* Which will not suffer us, by any meanes, to sticke in the proper nature of the words. Wherefore we are not here to think of certaine ordinary Merchants, as if they were meant here, and yet these also shall be greatly endamaged, but those magnificent Lords, the Cardinals, the Popes Arch-Bishops, and Bishops, who make merchandize of mens Soules, and flourish by means of this traffick, like the glorious Nobles, and Peeres of the earth. For we shall see afterwards, that *Rome* is compared to *Tyrus*, because it is no lesse famous a Marting place of spirituall things, then *Tyrus* was famous of old for venting all those Commodities that serve for the delight of this present life, as wee may see in *Pope Alexander*, as upon whom these verses were made, and were chanted in every mans mouth, *Alexander* sleeth his Keyes, his Altars, his Christ. He may very well see them, for he bought them formerly. But Baptist *Manian* hath verified more fully, and plainly, not of *Alexander* alone, but of all the crue, and the daily custome of the Court of *Rome*; we have all thing;

set to sale at Rome, the Temples, the Priests, the Altars, the Sacrifices, Crowns, Fire, Incense, Prayers, yea Heaven, and God himselfe, are made money of. Who can desire a market better furnished? And you may not think that the ill tongued, and loose tongued Poets onely speake thus lavishly, but this is the just complaint of such censurers as be more of note for Religion and piety; Bernard saith, that holy orders were given to be an occasion of filthy lucre, and that game was esteemed godlines, *Serm.* 1. of Pauls conversion. *Judeus* in his Pandects saith, That the Popish decesses and Canons are of no use at all for the governing of mens lives, and for preserving of good manners, saith he, but I might well nere say, that they seeme to lend their power, and authority, to the setting up of a Banke of money-changing and money-making. *Ladonicus Vives* writing upon *August. de Civit. Dei*, Book 18. Chapt. 22. saith, Though every thing almost be set to sale, and be to be bought for money at Rome, yet a man can doe nothing without law, and instruments of law, yea, and of the most holy Law that can be. But it were an endless labour to launch into this Sea, as where-in a man can see no shore, though he should saile in it many dayes together, and that with winde at will. Such therefore be these Merchants, and such is their merchandize. And yet I would not deny, that there is likewise to be seene at Rome, an excessive superfluity of those things that belong to the body, by conveying of which thither, many men have grown exceeding rich. But the Merchandizing of Soules seemeth to be underflood in this place especially, as which hath been the most gainfull Trade there, of all others, for these many ages. Though *Austen* the Monke was perhaps at home, some base fellow of no account, yet for his paines he tooke in bringing the *Britaines* under the *Romish* yoke, he was made *Arch-Bishop* of *Canterbury*. *Yves* ride the *Englisman* whose name was changed into *Bouface* by the figure of giving good names to bad things, got to be *Arch-Bishop* of *Ments*, and superintendent also of the Charch of *Colen*, by treading in *Austens* steps. Who can reckon up all those, who have made a way, for themselves to ascend to the highest dignities that are, and that by playing the crafty Merchants of Soules? That wicked slip of our country alone, the runnagate *Aran*, that plaid the cursed merchant, by selling away his faith, his Country, and his Prince, into the hands of the *Pope*, and did his worst to destroy them all, instead of a halter which was too good for him, got a Cardinals blood coloured Hat, by this Trechery of his, and so became equal to one of the Peeres of the earth, he proved in very deed a noble villaine. Yea, and least this market should be out of heat, and heart, for want of Market men, this crafty Queene used this pollicy, that those whom gain and outward commodities could not set on, to be of this trade, and company of Soule-Merchants, by means of the greatnes, and height of their estates, she did yet set them one fire unto it, by adding glorious and honorable Titles to their stile, which they thought to be a great encrease of their honour. She stiled the King of Spaine, the most Chastelike King, the King of France, the most Christian King. The Swizers were entitled, the defenders of the Church, and besides, they had two of the greater Ensignes of this glory given them for a reward, a Cap of maintenance, and a Sword. No man high or low, cometh short of his Pay, that so this gainfull Chattering trade might be kept in request, by having store of eager followers, of al sorts, and sizes of men, who are all for, what will ye give me. And thus we have the threefold cause of Romes destruction opened unto us, for that she is the mother of Idolatry, the whore that corrupteth Kings and nations. And she can no longer be endured, because of her whorish Pride and Pompe, and Marting of Soules. And doubtlesse, this worthy Captaine of this battel against Rome, being moved with these things, shall give an onset to this Battel at the time appointed.

Verse 4. And I heard another voice.] Such is the first Angel, and the Principall Agent in this Battell as it seemeth. The Second, plaith this part like one, that is ready to supply the formers roome, and that by perswading, and Exhorting speeches. But here is no mention made, who this Angel is, but onely a voice is said to come from heaven, as if this exhortation were matterlesse, because his name is concealed from whom it proceedeth. For which cause, we called this Angel a namelesse Angel in the Resolution of this Chapter. The matter indeed that he handleth is full of envy. And therefore he will perhaps keepe his name from being known, as which it would litle availe to be known, but it might breed some danger, if it were disclosed, the Adversaries being so full of deadly hatred; His speech is continued unto the 21 verse. And it shall be some effectfull persuation, full of cleare evidence and power, which shall be used by some faithful man, and it shall be published abroad, together with the preparation to this battell, the effect whereof shall be this, to forewarne men truly and religiously, touching the punishment of Rome that is now coming upon it, and to stirre up men to avoid it. Yet that which we spake touching the concealing of this Angels name, is not so fully necessary, that it must needs be so altogether, seeing the like voice that came out of heaven, had his name set before it, whose it was, as the event hath taught us, *Chapt.* 14. 13. But it is likely that the name of this Angel is to be kept secret.

Goe out of her my people.] The exhortation hath two members; the first, pertaineth to those that keep in *Babylon*, whom he warneth, that taking notice at length of the fulsomenesse and loathsomenesse of that whorish City, they would forsake it, and depart some whither els, and that they would not expose themselves any longer to certaine destruction for her sake. Wherefore there are some of the Elect, that lie hidden as yet, within the sinke of the Impiety that is practised at Rome, whom God remembreth mercifully in the common destruction of the wicked. He will not suffer Lot to perish together with the *Sodomites*; he used the like exhortation of old towards his people, when the mother of this *Babylon* was to be laid wast. *Ierem.* 51. 45. And this commandment is not to be in vaine, which is here given to the people of God, whose duty and property it is to hearken to the voice of God alone. Therefore, as mce when they do after a sort perceive aheadhand by their senses, that the house where they are, is like to fall, doe runne away out of their holes: so these men being once awakened, by the voice of the Angel, out of their dead sleep, shall get themselves out of this abhominable and wofull City, with all the speed they can. Least ye be partakers of their finnes. For men make themselves accessory to their finnes, whose company and fellowship they do not forsake. He saith not, least ye be partners with them in their punishments, but in their finnes, which is much more grievous; This feare shall be as a goad and a whip to compell men to fly away from Rome, when as once they shall be convinced in their consciences, to bee guilty of her wickednesse.

Verse 5. For her finnes are heaped up.] The words in the Originall are, her finnes have followed, that is, her finnes following one upon, and after another, knit together in a continued order, have by this meanes grown to such an heap, that they came up even unto heaven at length. But if Rome be the Holy City, the Chaire of Peter, which cannot erre, and that throughout all the time that the Pope and his Kingdom have flourished, as the Papists brag, this Row and ranke of Sinnes thus chained and coupled together, hath been greatly broken off, and hindered from growing to such an huge and high heap. For seeing it much exceedeth in antiquity the ages of the Heathen Emperours, it may easily blot out the impiety of that three yeares of *Antichrist*, which they dreame

dreamed of, as it were yet to come, although we should grant, that he should reign at Rome during that time onely. How can the finnes come up even unto heaven, which are committed in the last dayes of all, which have had so much taken from their fill heap, by means of the holinesse of the Popes, that hath lasted so long, for so many Ages together? But this booke of the Revelation made the matter cleare, which teacheth us, that the Popes have kindred their fire-brand of hellish wickednesse from the outrage of the Heathen Emperours, and that they have heaped up new finnes in a continued succession, to make up measure, into which each of them, as he went before, cast in something thereto; even as the Perpetuall order and succession of the Popes doth shew, for which purpose alone the Catalogue of the Popes that is set forth, is of speciall use. We have seene this very same heap marvailously increased in these dayes, and the Popes which shall come hereafter, shall worke no lesse stoutly, with all their endeavours, to make up the heap, till at length, they shall both have reached up to heaven with their finnes, and shall have thrown down their wicked City also, and laid it even with the dust. *Aretas* readeth thus, *her finnes have cleaved together, Montanus, are glewed together, one of them being thwacked upon another, they being, as it were, souldered together. The foule and ugly hue of Rome therefore shall be made yet more manifest unto the Elect, even so much the more, as they shall consider more earnestly of flying out of her.*

Verf. 6. *Reward her as she hath rewarded you.*] The other part of the exhortation belongs to the armies of Souldiers, which are to be mustered together against Rome, hereby he doth whet them on, and set them on fire with indignation against her, that so they might take vengeance on her the more fiercely. But some will here, perhaps say, that this is a cruell oration, and that he should rather have bent the force of his speech to appease their fury, so farre should he have been off from provoking them to reward her double. To answer this, we know what the Lord saith; *Cursed is he that doth the work of the Lord negligently.* Neither are we to feare that the punishment should be greater and more severe then she had deserved; seeing no sharpenesse and fiercenesse of plagus could be equall to her horrible finnes. But these words do teach us what the Event shall be, namely, that men shall use extreme severity and rigour in executing this last desolation of Rome. And we are to observe, that those men shall be the executioners of this destruction, who shall be the citizens and subjects belonging to the Romane jurisdiction at that time. For the Angel doth now exhort those very same men to take vengeance, whom he commanded right now, to *get out of Babylon.* It is likely, that these men remembering her so long tyranny over them, wherein they had been lying, and wherewith they had been oppressed for many Ages, and having her wrongs which she had of late offered them, fast and fresh fixed together in their minds, the thing whereof doth fill wound them terribly, will give more free scope and indulgence to their Anger, and will hardly satisfy themselves with any manner of revenge against her. And this is that which is meant by those words, *render her double in the Cup that she hath filled unto you.* Namely, that a mighty calamity shall be brought in upon her, and that with extreame bitterness and cruelty. We have seene before, that there is a double Cup spoken off in this Booke; the one, the Cup of *effort*, whereby the whore maketh men drunke with the sweetnesse of sinne, another, of *punishment*, whereby we are taught, that the wicked are to be punished, in like manner, as they have finned.

Verf. 7. *In as much as she hath lifted up her selfe.*] The words are, *she hath glorified her selfe*, that is, weigh her out so great

a measure of torments with equall ballances, according to the measure of her pride, glory, excess in pleasure, and jollity. Thou therefore, *O Rome*, shalt be so much the more miserable, by how much more happy and glorious thou hast been outwardly. Who can expresse the greatnesse of thy woe and misery? who hast so abounded in all kind of wantonnesse, pompe, and riot, that the people of *Sybaris*, in *Greece*, that were branded with infamy for their sensuality and deliciouse, are not to be compared with thee in this respect.

I sit being a Queene.] The quantity of the punishment is declared two wayes, both by her cruelty, which she used towards others in a great measure, which her punishment must equall, as also, by her pride, and lifting up of her selfe in this verse, to which her casting down must be correspondent in the next. Now, in that the faith, that she is a *Queene*, she sheweth her selfe to be the naturall daughter of her mother *Babylon*. And these words of hers are not darkely, and wisely spoken, seeing she challengeth a supremacy to her selfe over all the Christian Churches, and boasteth, as if she were the *Head and headspring of all Christianity*; the originall of all saving life, with many other such things, which she craketh off in the like blasphemous arrogancy. And this supremacy she promised to her selfe, that it shall be eternall, persuading her selfe in her own heart, that she shall never be deprived of this dignity, and that she shall never know what any misery meaneth. For what els doth that meane, which her most deare darlings, the Iesuites, doe strive to prove, that *Peters Chaire can be separated from Rome*; and that the *Apostolike Sea* can be translated from thence. For, so her first borne *Bellarmino* speaketh expressly, Book 4. Chapter 4. *Of the Pope of Rome.* Which thing, though he will not have to be numbred among the articles of faith, yet it seemeth to him, to be so found and substantiall a point of doctrine, and that upon many well grounded arguments, that he doth hardly winde himselfe out of the briars at last, but that he must needs make it a point of faith indeed, and so to be taken of all the Popish Crue. *Francis Ribera* like a cold Propher, foretells some cold comfort against Rome, but yet in such manner, that he rather sheweth his own care and feare in regard of this foreseene evil, then any the least abating of his proud and haughty spirit.

Verf. 8. *Therefore shall her plagues come at one instant.*] That is, this threefold kind of calamity, shall come rushing at once upon thee, to plague thee for this pride of thine, and to purge out this thy boasting humour. Thou shalt find at length, by experience, how grossely thou hast been deceived, and to how little purpose thy cogging coulening mates have tickled thine eares, with applying those words of Christ to thee blasphemously, *upon this Rocke will I build my Church*, &c. The Calamities which are spoken off, are partly of men, those whom death, sorrow, and Famine, shall consume, partly of the City, which shall be burnt up with fire. And these things do teach us, that the City is not to be taken at the first assault, but after some long besieging of it. During which siege, the plague (for that is meant by death) as Chapter 6. 8. sorrow, and famine shall make spoile within, and so at length the City shall come into the enemies hands, who shall lay it level with the ground, and burne it to ashes; then shall that be fulfilled perfectly, which *Sybil* spake off in her verses, *Rome shall one day be made a ruinous heape, and Pelos shall play at least in sight.*

Because God is a strong Lord.] He maketh mention of the power of the Lord, because it shall passe all that can be beleaved, almost, that Rome, which hath been underpropped with so great wealth, and power both of her own, and of the Kings, and Kings fellows, that have been her Confederats, should

now be brought to so low an ebbe, and into this so miserable an estate. But he that shall sit in judgement against her, is all strong and almighty, to whose will, no resistance can be made by any power of any, or all the Creatures.

Verf. 9. *And the Kings of the earth shall mourne.* So much for the exhortation, the lamentation of the wicked now felloweth; and first of the *Kings*, but of the *earth onely*, and that not properly so called, but of *Rome onely*; which Kings are the slaves of this whorish Church. These shall begin the dolefull diries, marvailously, while they bethink themselves what sweet acquaintance, and fellowship they have lost with this sweet-faced *whore*, by means of this her foudaine destruction. Wherefore there shall be other *Kings* remaining alive, besides those *ten* that are spoken of, Chapter 17. 16. *Who shall consume the whore with fire.* Neither are we to think, that the same *ten Kings* shall thus give themselves to lamenting, as men that repent, and relent after they have wrecked their spite and hatred against her, which is *Riberaes* trifling conceit. For this destruction of *Rome* shall be an occasion of exceeding great joy to the Elect, such as these helpers forward of this vengeance are, as who doe exhort all the people of God, to depart from all communicating with her, both in her finnes, and plagues; as we shall see, verf. 20. of this Chapt. and 19. 1. &c. Besides, after that the time is expired, that the *10. Hornes* shall give their Kingdom to the *Beast*, they shall detest, and curse the *whore* to Hell, with a constant minde. So farre off shall they be from bewailing her hard hap, Chapt. 17. 16. 17. That forgery therefore touching the *ten Kings*, that shall have the government of all the world in their power, falleth to the ground. For if they shall bring finall destruction upon *Rome*, with their forces united together, as the *Jesuite* will have it, then they should leave no *King* to bewaile her calamity. We have proved, by more sound arguments then this conceit standeth on, that the *ten Hornes* belong to the onely ranke of Emperours, some of which, perhaps, shall effect this ruine of *Rome* at length, who doth yet keep the name of the whole number, as it is the usuall manner, when speech is had about the members, or parts of any whole. While this one *King* shall lay *Rome* wast, some other of the *Kings*, as the *Spanish King*, the *King of Polonia*, and others of the like straine, that ate of the unholy league with the *whore*, shall make this miserable our alas, and well aday.

Verf. 10. *Shall stand a farre off.* But what should they stand weeping and wailing at this time? Why, will they not make hast rather to come and helpe her? They shall not dare for feare; for they shall be in a very bodily feare, in regard of their own safety, which shall then seeme to be in danger. They shall therefore behold her misery a farre off, fearing, least that if they should come neerer, they themselves should be burnt up with the same fire. Now therefore, O you Holy and Christian Princes, set upon this worthy and heroicall exploit at length. It will not be so hard and troublesome a businesse, as you take it perhaps. Do ye think that the *Spaniard*, or the *Frenchman*, or any other *King* will raise any huge forces against you, or in the defence of *Rome*? These are meere bug-beares, and Scarre crows for simple and foolish people. *Romes* friends shall stand aloofe off, declaring their pure love to her with fobbes and sighes of wo-begone hearts, but not striking a stroke, or turning a hand to save her from the present danger. And indeed, who would looke for it, that Fornicatorous set on fire with lust, would venture themselves, and their own safety, for an old withered harlot, that shall be then at the last cast. You shall need to do nothing therefore, but to be valiant, and of a very good courage, in dispatching this worke of God, all other matters prosper most happily, as you can desire; *Euphrates* shall make way for *Cyrus* to come into *Babylon*, as so be that he can not break in so well through the walls.

Alas, Alas, that great City. This is the dolefull dirty of

the *Kings*; the concise manner of expressing whereof usually, doth very elegantly declare the unfainednesse of their passionate griefe. The whole speech at large should be thus, *woe, woe be unto us, because that great City Babylon, that strong City is overturned, and because thy judgement is come in one houre, or at one instant. So that they bewaile the ruine of Rome, and the suddaine coming thereof.*

Verf. 11. *And the Merchants of the earth.* The Merchants do sing a Part with the *Kings* in this lamentation; but they are the *Merchants of the earth*, such as the *Kings* are; we have shewed at the 3. verse, that these be such, as chaffer with spirituall matters, rather then corporall; which is proved out of this verse; For (saith the Text) *no man busieth her wares any more.* Neither Gold therefore, nor silver, nor silke, nor fine linnen, nor odours, nor any thing, as the words signifie properly, are here spoken of; because the esteeming and buying of these wares doth not rely upon *Rome* alone. Vnlesse perhaps, they shall be lesse worth at this time, when such a greedy Chapman as *Rome* shall be taken away. But the words are expresse and no such matter was spoken of *Tyrus*, from whence this Allegory is taken wholly, *Ezech. 27* Where yet the place required no lesse, that the matter should be amplified with such words. Wherefore these wares are the labour, indeavour, and industry of men, in beautifying and increasing the state of the City of *Rome*, which shall be very basely esteemed of, and rewarded, after that *Rome* shall be ruined. For who will then give a man a deafe note for his labour about *Romes* advancement?

Verf. 12. *The wares of Gold and Silver.* We said right now that this whole Allegory is taken out of *Ezech. 27*. Where speech is had about the Destruction of *Tyrus*. And that not unworthily, as we have shewed at the 3. verse, seeing *Rome* is no lesse infamous for merchandizing of foules, then *Tyrus* was famous for marting of Bodily Utensills. *Ezechiel* doth reckon up each of the Nations in such sort, that he doth withall set down by name, the proper commodities of each Country, with which both they abounded themselves, and they made *Tyrus* to abound with them also, by carrying them out thither for traffick: According to this consideration, the sundry kinds of wares seeme to be reckoned up in this place, that they might note out unto us, the sundry nations, to which either they do properly belong, or at least, by whose travaile and paine they are conveyed to *Rome*. Therefore though the names of the countries are not set down expressly, as they be in *Ezechiel*, yet they may be easily understood by the wares themselves, according to that rule. The wares therefore of Silver and Gold, and of the rest of the outlandish commodities which are spoken of in this verse, may signifie *Spaine*, which fetched these things out of the furthest parts of the Indian countries; and by whose means they are made saleable in this part of the world, where we live; cinnamon, odours, ointments, frankincense, and wine, note Italy out, not because every one of these things grow there, but because, as *Spaine* transporteth these things into *Europe*, by means of the Ocean, so Italy affordeth *Europe* plenty of these things, which it fetcheth out of *Grecia*, *Cilicia*, *Arabia*, *Egypt*, by an inward sea; and besides, It selfe doth most abound with all kind of delightfull fruits of all the Countries in *Europe*. Fine flower, and wheate may note out the Isles of the inward sea, *Sicilia* and *Sardinia*, which be the garnets, and virtualizing storehouses of Italy; *Brass* signifie *Germany*, that is full of them; even as *Sheepe* may expresse our Country of *England*, which is most famous of all other, for this kind of cattel; *Horses* and *Charets* note out the French men, who have great plenty of horses, and from whom this use of Charets, and such kind of conveyance, hath been derived over to other countries; *Bodes* doe expresse the *Switzers*, who live by exercising their bodies in an outward warfare, for hire and pay, and which are commonly retained by the *Pope* of *Rome*.

Rome, to be the principall of his gart next unto his proper person. The *Soules of men* are the common wares of all Countries, which *Rome* hunteth after in all Countries by her Factours, desiring earnestly to have them dyed in graine, and infected at the heart with superstitions, which so she may gaine, and make them her cursed peculiars and proselytes, she spareth for no cost, but great covetousness. The Merchants that set out these wares to open sale to the *Pope*, that will give most, and bidd like the best and frankest Chapman for them, are they who have taken upon them to convert these nations, and so to bring them under the Romish yoke, through their diligent bestirring of their stumps, and stretching of their wits about this converting worke. Even as we know, that each of the Provinces of *Rome* are given over in trust by the *Pope*, to the Cardinals, and some of the *Iesuits*; who though they bestow their paines in common together, yet every one of them hath a severall Charge committed unto him to convert some particular nation, in which he is to bestow his care and paines chiefly. Which if he can either keep in this officious obedience, or reclaim it, when it is revolting, by reconciling it againe unto *Rome*, in a new league of amity, then he brings in such saleable wares as these, by which that nation, upon which he hath bestowed his labour, is expressed in this place. As touching each of the words by name, *Gold*, *Silver*, *precious stones*, and *pearles*, were scene before upon the *Whores Attire*. Chap. 17. 4. And for that cause, it seemeth that *Spain* should be the chiefest ornament for the *Whores* setting out in these last times; And of *fine linnen* and *purple*. Where we have two words for one, *Purple* made of *fine linnen*; For it is a kind of cloth made among the *Indians*: of that kind of *fine flaxe*; So also the two next words of *silke* and *scarlet*, are put distinctly for *Scarlet* made of *silke*. Of *scarlet* we have spoken elsewhere, w². cha. 17. 4. *Silke* is cloth made of most slender thrids which the silke wormes doe twist out of their own bowels, as it were from a distaffe. It is not made of floures, as *Dionys*, the Greeke Poet saith in his booke of the description of the world, speaking of silke-wormes. These kind of creatures, (saith he) scorne to feed upon well-fed bullocks, or fast sheepe, but cropping up speckled floures from of the earth that is not inhabited, they spinne silke from thence, whereof fine garments are made. So saith *Virgil*, *Georgic*. And how the silke-wormes doe kemp off, and pull away finely their slender fleeces from the leaves of the floures and Trees, unlesse perhaps, they do therefore say, that the silke is pulled off from the trees, because the wormes doe make silke in the trees; and not because it is made of them: as *Cotton*, or *Bombace* are, or such kind of stuffe: about which point, reade *Scalig. Exercit.* 10. 3. 9.

And all *thyne wood*.] the word *Thyne*, doth both signifie in generall every kind of sweet-smelling wood, and a speciall kind also of odoriferous tree, as *Eustathius* noteth, writing upon that place of *Dion*, where he speaks of *Arabia*, which he calleth *mirvailous*, which ever smelling sweet with *Thynes*, that is, with sweet-smelling favours, makes a dainty perfume, either of the *Thyne* tree, which is much like the *Cypres*, or els of *Myrrhe*, &c. Where (*Thyne*) is put generally in the first place, for any kind of sweet odour, in the second place, it is a certaine kind of odoriferous tree. But here it is not so much brought in, because it serveth for perfumes, as because it is used to make sumptuous and dainty buildings; (for there is mention made of sweet, in the beginning of the next verse.) For which purpose it serveth chiefly, as *Pliny* sheweth out of *Theophrastus*, who as he saith, doth give great honour to this *Thyne* tree, especially telling us for that purpose, of *rafters* of the ancient Temples that have been made memorabile, because they were made of this wood, as also commendeth it unto us for a certaine immortality that this wood hath, when it is laid in the roofes of houses, as which is not subject to rotting, or wearing away, by any of those things that do commonly spoile timbers; Booke. 13. Chap. 16. *Histor. Natur.*

Verse. 13. And *Cinnamon*.] *Italy* useth such as is brought

in thither; not from *Spain*, but from those places where it groweth; so also Odours, Ointments, and Frankincense are provided for *Italy*, with her own venturing by Sea for them. The chiefe place of Portsale for this kind of merchandize is among the people of *Syria*, *Phenicia*, *Arabia*, *Egypt*. *Italy* plieeth it with scudding and courting the Seas into these coasts, while the *Spaniard* in the meane time, doth busy himselfe most of all, in travailing by the maine Sea to forraign nations. As for wine and oile, *Italy* hath abundance thereof of her own, and it brings in fine floure and wheat out of *Sicily*.

And Beasts.] It were tolerable if *Rome* made *Germany* wear this cognizance onely, because of her rich store of Cattell, that are made for labour and carriage of burdens, but this filthy proud *Whore* esteemeth no better of this most noble Nation, than of a company of *strong Oxen*, and very affe, that are onely made to draw and to carry burdens. *Ambrusius Chutarius* that filthy *Carriaine*, shewed this evidently, in that Booke of his which he wrote against *Luther*, whom he calleth *Beast*, almost in every sentence, though he himselfe be a blockish asle without a dramme of wit. And that not so much to bring his hereby (as he calls it) into hatred, as to raile upon that whole Country manifestly, with such a beastly gird. *Rome* speaketh a little more modestly thereof at this day, as not daring to stirre up the fierceness of that people, with so vile a reproch, and yet in secret, and in her own minde, she judgeth little better of them, then she did judge and speake of old time: and not of this people onely, but of all the other people of *Europe*, all which she doth in a manner count of, as if they were meere brut Beasts, besides, and in respect of her selfe alone. But count of our Countries as thou wilt (o *Rome*;) God hath chosen this foolishnesse of our Countries to confound thy Vaine and foolish Wisdome withall, that it might make thy Pride and Vaine-glory to be laughed to scorne at last of all men, which shall bee a just Punishment and plague unto thee for thy wickednesse.

And sheepe.] This is the Cognizance of our Country of *England*, which hath abundance of these Sheepe, as that have Golden Fleeces, which bring us in good store of Silver and Gold, because they are of excellent use through the softnesse and tendernesse thereof, in respect of the wool of other Countries. *Rome* hath been long at the point to hang herselfe, for vehement griefe, which she hath been put to many a day, because these wares of ours, come not troubling in so merrily out of our country, as they were wont, to their Marts and faires at *Rome*; and therefore she bestirreth her, as if she were mad, that she might have this Sheep-faire furnished againe, and flourishing as once she had. For this purpose she doth in her devilish policy, make much of our English fugitive Youngsters, and hath preferred our *Alane* to a Cardinals Dignity. And these she had in a readinesse to be Sheep-masters; and besides these, troupes of *Iesuites* against the day, that she can bring our Country againe to be *Peters Patrimony*, when our sheepe must bring in good store of *fining Pence*, for *S. Peter*, at his Leet dayes. But blessed be God for it, as like sheepe as they count us, we have the witt to know, and that for certaine, that *Rome* is a denne of Ravegous Wolves, and of other most cruel Beasts: Let her sing as sweetly as she will and can, as if she were our onely chiefe shepheard, we know her to have the voice of a stranger, and of a Thief too, neither will we be inveigled any more with her enchanting melody; I hope that our Countrymen will never goe more to visit *Rome*, unlesse perhaps it be to accompany this Angel, to see, and helpe forward her destruction.

And Horses, and Charrets, and Bodies.] The two first belong to the Frenchmen, who are famous for barbed Horses, and the inventing of Charrets, and Coaches; this lattermost, of Bodies, is the merchandize of Switzers, who have many

Townes as yet persisting obstinately in the Romish superstition, which doe guard and defend the Beasts persons with their huge bodies, fit for that service. These he useth for his ordinary and household Guard, as also he can at his pleasure, as often as need shall require, levie great Armies of hired Souldiers from out of this people. I would to God this people, who are members of our brethren and leaguers, would at length learne, not to prostitute their bodies, and to bow their backs to be trodden upon, as this Beast listeth, seeing he is not content to make slaves of them thus farre only, but he seeketh the certaine destruction of their soules also; and I would they would learne, not to earne their pay so dearly, by guarding and defending of him, seeing they should bring the greatest good that they could possibly, to all Christians, by helping to destroy him utterly; but this trading of theirs with their bodies, shall be at an end shortly. Were it not better for them, to give this Lady of lewdnesse the Bag, and to leave her guardlesse of their owne accord, then to be forsaken of her, whether they did or no, as they must be shortly? sorrow taken up voluntarily unto repentance, is saving sorrow, but that which commeth of obstinacie, wherewith proud hearts are broken in spight of pride, that is deadly and mischievous.

And the Soules of men. These wares are not belonging to one Countrey onely, but they are common to all Countreies, and these are such choise chaffer, that she counteth them not too deere of any Gold that can be asked for them. Such a like speech we meet with, *Ezech. 27. 13. They of Iavan, Tubal, and Meshech were thy Marchants, they trafficked in thy Mart with soules of men, and vessels of brass;* For so the words are in the Originall. *Tremelius, and Iunius, turne it, with men;* explaining the sense of the words aright. The Prophet doubtlesse understandeth Slaves that were to bee sold, as they doe there interpret the words; why therefore may not the Soules of men have the like interpretation in this place also? The holy Ghost seemeth to have changed the construction of the words of set purpose, that he might note out the difference between this commodity and all the other, specially, those of the bodies. For these words are not put in the Genitive Case, as those be that goe before, and wares of Horses, and of Chariots, and of bodies, and of soules of men, but in these last words, he passeth over to the Accusative Case (*And the soules of men*), as it is cleare in the Greek Text; and as we have translated it in the Latin. Whereby it is signified, that there is a divers and distinct consideration made in this place, of *Soules and Bodies*, and that these words have a farre other meaning then those have in *Ezechiel*, howsoever there be an allusion in these words to that place.

Verf. 14. And the much desired fruits. And here the word in the Greek, seemeth to be put in the causall Conjunction, *for*. For the Autumne of thy desire; The Interpreter of *Aretas*, reads thus, *and the time of desire*. It is an Hebrue manner of speaking, *for, Thy desired Harvest, as in the fire of the flame, for, with flaming fire, 2 Thess. 1. 8.* as if it should have beene said. Thy harvest which thou hast so longed after is now decayed, and perished: By which Proverbiall forme of speech, we use to signifie, that a man hath the power of gaining, by his trade taken from him. Or else, the same Hebrue manner of speaking may be understood, that that which goeth before, would be in the roome of an Ajective, as if the *harvest of desire*, were put *for, an harvest desire*, that is, such a desire as men have in harvest time; as, *from before the glory of his might, for, from his glorious power, 2 Thess. 1. 9.* and thus this Harvest desire of the Soule, may signifie that lascivious and greedy appetite of raw fruits, which the richer and daintier sort of people are troubled withall, who in a wanton humor buy up the first fruits of any kind, which afterwards they loath, and disdaine, when there comes to be good plenty of them, as if it were said, Thou didst powre out thy money prodigally of old, to buy trifles at a high rate, and

deare penniworth, but now thy fingers tickle not so, as they did, to be buying such trash; thy former wantonnesse and delicatnesse is past, and perished; the things which before thou didst thinke to come at, thou wouldest be glad of now, according to that of the Poet; *a Hungry man is seldom seeme to set light by any thing that is mans meat, be it never so base, and ordinary;* which way soever we take the words, we see that they are very well joyned next after the former verses, for hereby the mourning of the Marchants is much amplified, because Chapmen shall be altogether wanting now at Rome, whereas before, while Rome flourished, there was store of them, so that the Market was very quick, and the takings were very good. And the holy Ghost giveth us a double reason thereof, by expressing the cause of this mournings first, because there is now no desire of buying; and then, because all their wares are funk and consumed at, & with Rome.

And all the fat and excellent things. That is, all thy plenty and overflowing with wealth and pleasures is now gone away from thee; And these words do more confirm the former interpretation. For seeing they do signifie a rich and plentiful abundance of things, it is likely that those words which went before, are to be referred, rather to the exprelling of wanton lust, that so the same thing may not be twice spoken, and yet it is wont to be so oftentimes; when as the latter is set down immediately after, by way of a more full explaining of the former. *Completenis, and the Kings Bible read, are perished from thee.* So do *Aretas*, and the *Vulgar*, not as the *Geneva* hath it, are departed, but the sense is not altered.

Verf. 15. The Marchants of these things. The cause of the mourning being thus declared, the Holy Ghost commeth now to the manner thereof, withall, repeating the cause shortly. *The Marchants, said he, of these wares;* that is, they who bestow all their labour in seeking to convert and retaine all these Countreies, and to make them serviceable to Rome, by their confederacy, who have waxed rich by means of her, that is, who have been bountifully rewarded for this labour of theirs. We have seene, and shewed in a few words before, what a gainefull trade this kind of merchandizing is, and hath been at Rome, as the which maketh way to come by *Bishopricks, Cardinalsships*, yea, the highest honour of all, the *Papedom* it selfe. And who seeth not, that Such men of every Country, as excell either in wit, or in learning, or in wealth, or in the favour of men, or lastly, in noble descent and pedigree, whose helpe may make much to make Rome lusty and gallant, are hired by all means whatsoever, to refferre all their care and thoughts to this purpose? *Woolly* and *Poole* the two Cardinals, flourished with us in the memory of our Fathers, the one of them though meanelly borne, yet was he ambitious, tumultuous, boistrous, and one that was notably fitted to be a Romish Merchant, and therefore he was so mightily advanced with honour, that he stuck not many times, to brave and beard King Henry himselfe. Yea, to outface and outbrag him.

This other was a man of a milder disposition, but yet of great authority, because of the noblenesse of his descent, in which respect he grew very rich, by means of the rivers of butter and honey, which flowed at, and from Rome, till he at last gave the Pope occasion to respect him, for one that bore no friendly mind to Rome, and till he bewraied some desire of knowing the truth. For then he found it, that a certaine begging Friar called *Petous*, was set to oppose him and had things proved, as the Pope wished, hee should have seene him jesting it, like a gallant fellow, in those Princelike dignities of his, out of which hee himselfe had been stripped formerly. So well are these Merchants paid for their labour, that one who erewhiles was glad to take up begging for his best Trade, became equall in worth to the *Petres* of the earth, presently upon the professing of this Art of Merchandizing. But after that Rome shall be troubled downe one stone upon another, there is no man that shall

shall give one the least dodkin, for playing the Merchant. This is the plague that shall befall these Merchants, when they shall have lost all their hope of Gaine.

Shall stand aloof off.] Namely, the Cardinals, the Bishops, and others of that ranke, who shall keepe at that time in other places of Europe, then at Rome. These fellows, though they be themselves out of the Gunshot, shall yet bewaile Romes ruine with a lamentable voice, standing a loofe off, and looking on, but they shall neither have horns, nor heart strong enough to drive away imminent dangers.

Verse. 16. And saying thus, alas.] The same conceit keeping in of words that might open the minde of the Holy Ghost, is here used, which was seen before in the mourning of the Kings. *Verf. 10*; whereby the truth and terribleesse of this griefe are exprest. The matter of the griefe is somewhat different from that; For they bewailed the extinguishing of that so great power of Rome, which was fitting for their Persons to do; These merchants complaine of the consuming and waisting of that so great wealth of hers, which is that, which Merchants do chiefly thirst after; but yet, seeing this fine *Linnen, Purple, Scarlet*, and the rest of this goodly stuffe do signifie Romes arrogancy, which was underpropped chiefly by the wealth of Spaniards, as we have seene *verse 12*; merchants lament and are altogether astonished at it, that all this abundance could profit her nothing to uphold it still; as if it were said; How cometh it to passe that she should perish, that was fenced with such strong aide and munition of the Spaniards; which seemed to have been so unconquerable, that a man might well think, that if the whole Christian world should have conspired against it, they should not have been able to have done it any hurt, no not to the worth of a draw.

Verf. 17. And every shipmaster.] The third mourning Part is of the basest company of *Mariners and Oaremen*, that is of the inferior ranke of officers that belong to the Court of Rome, as of *Deanes, Abbots, Priors, Generall, and Provinciaall Iesuites*; and the like to these cancreed Caterpillers. All these live upon the Sea by promoting and furthering the authority of the *whores* decrees and luttfull lawes; of which sort those Ships and Shipmen were, that are spoken of Chapter. 8. 9.

And all the people that keepe in ships.] *Complainers*, and the Kings Bible, and *Aretas* read, *And every one that saileth in ships.* The *Vulgar*, and all that rowe in the Lake. This is further off then the other, but as it seemeth it arose thence, because the word, for *Ship*, in the Greeke, is a little Ship or boate that is driven with oares, which is more commonly used in streames and rivers. And this interpretation is not to be quite rejected, especially seeing there is so great variety of Coppies; and it declareth more plainly, that there is a certain distribution made here, of the generall notion into certaine ranks in particular.

And as many as traffike on the sea.] In this last member all they are Comprehended, who take paines about Popish Doctrine, that teach it, and learne it, that explaine it in their writings, or publish it with their preaching, that defend it to their uttermost, or that doe promote it by any other means; Of which sort, the *Sacrificing Priests* are, the *Monks*, the *Friars*, and above all the rest, the *Iesuites* that are in request at this day, who stick hard to their rakings, and fall hard to their rowing worke, beating and bouncing upon this sea with all the power, and powder they have; without whose lusty helpe, *S. Peters* Fish-boat had stuck in the sand, and had rushed against the rocks long since. And yet these tall fellows while they strive to escape one dangerous rocke, fall upon a worse, for all their cunning and bluffing coile, making the *whores*, and the *Popes* filthy nakednesse, to ly more open in the View of all men, by seeking to cover it with their absurd disputations.

Verf. 18. What City was like to this great one?] Thus do

mariners cry touching *Tyrus*, *Ezech. 27. 32. What City was equall to Tyrus, that is cut down in the midst of the Sea?* And they had cause thus to be astonished at this, and to aske this question, seeing they considered of the former wealthinesse of that City, which flourished ere whiles, by means of that entercourse of merchandize which it had with so many, and so great Nations; so that they thought it to be unconquerable, by any strength of man. What a deale of trouble did it put *Nabuchadnezzar* to? *Ezech. 29. 18.* How greatly was *Alexander* the great pulled, in besieging it afterwards? For he was so out of hope to overcome, and to overthrow it, that he repented that he had begun the Siege against it, and yet he never thought any other thing els too hard for him. But these mariners and waterman shall be astonished farre more justly, with marveling at Rome, that had been the Queene of all the world many ages since; that had been called the most ancient City, the Chaire of Peter, which was alwayes more invincible, then that she could be overthrowen with any calamities, which should also continue exceeding mighty and flourishing both with her own, and her friends wealth, and great estate, and that even to her crooked Age, and dying day; These and many such things more, will make them to cry out, and to say, *What City is like to this great one?* who would not have beleaved, that such an excellency, that was so eminent in all respects, should be free from all decay and destruction? How grossely have we been deceived that have dreamed of her Eternity? and how lowly we deceived others, when we in our preaching vouched so confidently, that this Ship of ours should never be downed. How unexpected have all these things been beyond all that ever we have beleaved, imagined, or boasted of, this is the force of this question that is so full of amazement.

Verf. 19. And they shall cast dust on their heads.] After the manner of mourners; *Iob 2. 12.* For these shall mourne the more earnestly, by how much lesse able they shall be to sustain themselves by their own wealth. But the Angell speakes here in the time past, *they have cast dust, and they did cry*; and in the former verse, *they did cry when they saw the smoke*. And yet these things go before the ruine of Rome, as which followeth next in order, and immediately after. For which cause hee seemeth to change the tense, and not onely, because of the most certaine truth of the matter that is to come, as the Prophets are wont to speake elsewhere.

Wherein all are become rich.] Not onely those Purpled Fathers, but even the basest Swabber in the Shipp. I take a view of the whole filthy ranke of the Popish Clergy, how do they all of them tumble in wealth, in great plenty, and abundance. The greatest and best part of the Lands, and Lord-ships that are in every Country, alwayes fall to their Share. Yea, and which is marvellous strange to be spoken, those that made fate, as if they could not uphold their poore estate, but by begging from doore to doore in the streets, wanted nothing that might serve even to make them live in riot & excess. So miserable was the common people every where, that was gulled so by these cheating mates, that they laid out their money upon beggars that were wealthier then they themselves, who gave the Almes.

But so great skill hath Rome to enrich her followers; Those runagate revolters of our Country that have deprived themselves of their Country, their goods, and their friends; how bountifully and liberally are they intertained at Rome, in Spaine, and in other Popish places? They get that in foraine Countries for a reward of their Treason, which they could not come by at home in the way of honesty. There wanteth nothing at home to reward those that do well, but these night-owles hate the light of true virtue, and yet they would have all that, that is due unto it. These are the fellows, whom Rome maketh rich, counting it a foule shame for her selfe (so Godly a heart would this ungracious *whore* seeme to beare) that her favourers, and the promoters of her glory,

should not waxe rich, by meanes of her abundance alone that she hath for them in store, howsoever they should be distressed and left destitute of all other reliefe. These men therefore may justly bewaile the destruction of the *whore*, in whose service they met with wages for their wickednes, which now they shall be compelled to practise for nothing. For some are too fully minded, never to be thrifty.

Verf. 20. *O heaveu weep over her.*] Thus farre goeth the mourning of the wicked; Now the Holy Ghost sheweth how great and abundant joy shall accrue to the Godly from the Fall of *Rome*. Heaven is the universall multitude of the Saints on earth; as we have often observed. *Apostles*, and *Prophets*, in this place, are not those famous Preachers of the truth of God, and founders of the Churches, which were subsisting on earth in ancient times, but all the Godly men, that shall be then living, and discharging the function of Teachers in the Church. For what do our matters on earth, belong to these holy blessed Soules that are, and have been resting so long, and so happily in the heaven? dead men (saith the wise *Salomon*) know nothing any more, nothing of our matters who are living as Pilgrimes, and are absent from the Lord; *Ecclesia. 9. 5.* And therefore the Prophet saith, *That Abraham is ignorant of us, and that Israel knoweth us not, Esay. 63. 16* Therefore they are the holy Treachers, that are, and shall be living upon the earth, whom the Holy Ghost calleth *Apostles* and *Prophets* in this Place, and that for this end, that they might be comforted by this name here given them, against those troubles and vexations, which they find and meet within, and from the world, that though they be inferior by many degrees to the ancient *Apostles* in gifts and graces, yet they should know that they are in account and estimation with God, as if they were *Apostles* and *Prophets*. He called upon these by name, because their joy shall be the chiefest, as their misery and distresse have been greatest, because the *whore* hath burnt out with more deadly hatred against them, then against any other of men. Out of which we perceive, that which wee spake of before, that seeing this joy is common to all the Elect, that those mourning merchants spoken of, *verse 11.* are not among this blessed company, and therefore that they are called merchants rather, because they resemble them, then because they are such in truth.

For God hath punished her.] The Hebrue manner of speaking which is expressed in the Greeke, is more significant, according to which, the words go thus, because God hath judged your judgement upon her; This kind of speech signifieth punishment, but such as is not inflicted rashly, but upon just and lawfull examination, conviction, and judgement going before. This is the matter of their joy, that God would avenge the quarrel of the Saints at length, and wreak his anger of the *whore* for their sakes, as which hath ragged with all kind of injuries against them, in a devilish spight, for so many Ages, and yet hath carried all this away scot-free all this while.

Verf. 21. *Then a mighty Angell tooke up.*] Hitherto the ruine of *Rome* hath been declared by words alone, now there is a signe used together with words, by which it might be taught, that it shall be sodaine, and eternall. Now this is done by the Ministry of a certaine third Angell, of whom it is not spoken, whence he cometh; perhaps, because it is that first Angell, whose place out of which he came, is declared, *vers. 1.* Who is now brought in againe, to performe that very same thing, which he made proclamation of before, that it was to be done straight-ways. For unlesse this casting of the mill-stone into the Sea, be the very overthrowing of *Rome*, it is not at all described after what manner it shall be performed. For we shall understand that the matter is dispatched in the beginning of the next Chapter: And the former Angels went before this Ruine, some little space of time; wherefore, either now is the overthrow of *Rome* spoken of in these words, or

els it is altogether buried in silence, how it is to be wrought.

There was a millstone cast into the Sea.] This is a convenient signe to declare the manner of *Romes* fall, as the casting of a burning mountaine into the Sea was the beginning of Antichrists Tyranny, *Chapt. 8. 8.* But the matter is yet hard to be known; It shall be made manifest at last by the Event. This Angell is said to be strong, taking up a stone like unto a mill-stone, and casting it out of his hands into the Sea. For this Type is set forth unto us by so many degrees. And these things do teach us the admirable celerity that shall be used in ruinating *Rome*, as also that *Rome* being once fallen, shall never be repaired, and redified againe; A great stone rusheth down with the own weight, and that exceeding forcibly, but yet farre more forcibly, if it be cast down, and yet most forcibly of all other, if it be cast down by some mighty and strong man. Neither can it have any hope to float aloft againe on the Tops of the Sea, which both it own weight, as also the force used from without it, have pitched in the bottome of the Sea. Thus shall *Babylon* be cast out with maine force, and shall never be found againe. Yet are not these things thus spoken of, as if *Babylon* should be surprised at the first assault, that shall be made against it, as which we have shewed by probable reason that it shall be besieged for some time; for so old *Babylon* was not subdued by *Cyrus*, and brought into his power, till after some long delay, but therefore is this thus delivered, because the laying of *Rome* wast shall be most quickly at an end, after that it shall be once taken, and shall be begun to be spoiled. It may be that this Type may intimate unto us the manner of surprising old *Babylon*. It is great reason, that both of these *Babylons* should have both one signe to shadow out their destruction, seeing both of them are ungodly alike, and shall be destroyed in like manner. *Ierem. 51. 63. 64.*

So shall it be cast out with force.] The word shall be joined with the signe, without which, signes are cold things. Without life and efficacy.

Verf. 22. *And the voice of harpers:]* He Openeth this ruine of *Rome* in more words, after the manner of the Prophets, who are wont to describe the utter destruction of any place with such kind of words; as *Ierem. 25. 10.* *And I will cause the voice of joy, and of gladnes to perish from among them, the voice also of the Bridegrome, and the voice of the Bride, the sound of the milles, and the light of the Candle.* He meaneth that all things shall perish which pertaine either to their present delight, or necessity, or els to their future encreasing and multiplying upon earth. For this especiall numbring up of matters, serveth to teach us thus much. They are called *Harpers*, which sing and play on their *harpes*; They are called *Musicians*, with a common name, that sing with a loud voice. The Pipe and Trumpet, are Wind-instruments; the one having a softer and sweeter sound, the other having a more harsh and terrible sound, fit for warre, and yet there is some use of it at solemne meetings in time of peace. But they are all brought in, to expresse the joy and jollity which *Rome* lived in, as we learn out of *Jeremy*, from whom these words are taken, so that it were against learning, yea reason it selfe, and the scope of this place, to make along talke about Pipes used at funeralls, as the *Jesuites* doth in this place.

And no craftsman.] After those things that belong to expresse that, which helpeth to nourish and refresh their voluptuous life, he cometh to speake of those things, which come more neere to expresse that which helps to keep life and soule together; of which kind of matters, there is more necessary use, such as artificers, and milles be. Wherefore there is any society among men, there must needs be artificers, but yet these men cannot worke unlesse they have some vittuals to feede on; these therefore they the more expresse, that helpe us to bread and drinke, without which

no man can scarce live one day. Behold then into what a pittifull estate thy Riotousnesse shall bring thee at length, o Rome; it shall bring confusion even upon those instruments, which thou hast abused: vanity and wickednesse, not leaving thee any course meanes and hard fare to maintaine thy life with all, when thou wallowedst in thy wealth, thou didst care for nothing but to gurmardize, and to provide for those Beastly guts of thine; that thou mightest satisfy thy filthy lusts in living in an Epicurish, and a sensuall life.

Verf. 23. *And the light of the Candle.* Candles be for our comfort and helpe in the night season, the use whereof no man will want, though he be of never so poore and meane estate. But what great damage will this be (may some say) to loose such trifling matters that are of so small value and ordinary use with us. Such pelting commodities as these, are most fitly brought in here to lay forth the grievousnesse of this destruction. For if there will not be a supply of such matters as these, that are but of ordinary and meane reckoning, which be also most commonly used among men, we are not to think, or looke, that men shall come easily, or at all, by such things, as are of any speciall moment, unlesse, perhaps, lights are to be referred to the Bridegrome, and the Bride which follow after. Lights were wont to be used solemnly in marriages. Whereupon our Saviour maketh that Parable of the ten Virgins, which went out with their Lamps to meet the Bridegrome, Matth. 25. 1. Doubtlesse, Christ borroweth his similitude from a matter that was then commonly used in such cases. Among the Grecians, the Children were wont to be called, children of darkenesse, or children begotten in the darke, and in hugger-mugger, whose parents had not a torch-light carried before them at their marriages; as the interpreters of Homer hath observed on the fifth Booke of the *Iliads*. It was likewise the custome of the Romans, that some Boy that had both his Father and his mother living, did carry a burning fire brand, made of white Thorne before them that were married, because they were wont to marry in the night season, as *Plutarch* saith in his Problems. But that which is added touching the Bridegrome and the Bride is cleare enough, namely, that it signifieth that this calamity shall not ly heavy upon Rome for some time onely, but that Rome shall have no hope of recovering her selfe againe afterward. This is that which the voice of the Bridegrome, and of the Bride meane, as if it were said, that marriages should never be made more in Rome, whereby there might be any propagating of posterity.

For thy merchants were the great men of the earth. Here we have three finnes of this City related; *Excesse and riot; Idolatry, and the slaughter of the Saints.* The riotousnesse thereof appeareth thence, in that men are become the Nobles of the Earth, by being factours and Bawds for her Lust. Her *Prodigality* and wantonnesse must needs be intolerable, the Servitors and helpers whereof are grown such stately Magificoes. Wee have shewed before, that this is the Merchandize of Soules, and that the Lord Cardinals and Lord Bishops are these Merchants. Whom, who seeth not to be these states and Princes fellows here spoken of, and to be the manifest profes and examples of Romes lustinesse and wantonnesse, that commeth of those ranke and fat pastures shee

feedeth on. *Thomas Woolsey*, that greasy Cardinall of our Country, was not ashamed to say ordinarily, when once the bafe fellow was got a Cock-horse, *I and my King* will have it so. Such proud crests and brazen faces do these Cardinals put on, by which they may be known who they be, if their bloody hats will not be enough for that purpose. And indeed, why may they not beare themselves thus insolently as they do, when as they see, that great Princes by birth make great suit to bee advanced to this honourable dignity of theirs, or els, at least, if the Pope will be so kind, and so franke, as to bestow it upon any of them, they see how glad he is to take it, as it were, upon his knee, and embrace it with both his armes, counting it to be a matter of a great glory to him, as if it were the chiefeft ornament that sets forth the Majesty of his Person? There have been of old time, many of the blood Royal, who have not judged this degree of honour, to be unworthy to be added to their noble descent, to grace themselves, and it, withall; *Cardinall Poole*, was here, who living in England in the dayes of *Queen Mary*, was descended from Kings, *Cardinall Bourbon* that lived in France, was of the Kings lineage; so also was *Lotharingus* the brother of the *Duke of Guise*. *Albertus Duke of Austria* and Brother to *Rodulph* the Emperour, is now living, and glorying in the title, and honour of a Cardinall? Is not this truly some monstrous great Preferement, that such great Princes as these do not disdain? may they not be worthily counted the Peeres of the earth, who are become men of such high and honourable estate, both by their birth, and by the rich commings in of their Merchandizing trade? But you will say, and see that this is more then true, if you will take a view, how these swooping and huffing Prelats take their places in an assembly of States at Rome. If any Prince come, whom the Pope will in speciall grace and favour admit to sit among the Cardinals, what place, howe ye, is allotted to him? forsooth, he shall sit before the last Cardinall, that is a Deacon, and so if it be full Court, and a congregation in state, consisting of all that belong to that Bench, this Prince must think himselfe graced by the Pope, if he sit last but one of all this rout, even of three-score and eight Scarlet attendants of the Scarlet where, as it was to be seene in the yeare 1593. in the example of *Maximilian* the Prince of *Bavaria* a Country in high Germany. This is that incredible and inrollerable more then *Persian*, and *Pharisaicall* Pride of theirs, and yet very well suiting with the court of Rome, where even the Emperours doe kisse the feet of the high Priest of Rome, and therefore why may not they who are the privy Councill of the Pope sit higher, and overtop in honour the rest of the Princes? But this pride of Rome shall at length have a terrible fall, and withall, it shall helpe to pull down that milstone upon the necke of Rome, whereby she shall be pressed down into the nethermost Hell. It is cleare enough out of those things which have been said before, how Idolatry hath issued out of this Romish sinkhole, into all the Westerne parts. And we have no need to say more about her murdering of Saints, as which we have touched before, neither is there any man who knoweth not certainly, what, and how many have been the Massacres of this Cainish generation.

THE NINETEENTH CHAPTER.

AND after these I heard a great voice, of a great multitude in Heaven, saying, Halleluja, salvation, and honour, and glory, and strength to the Lord our God.

2 For true and righteous are his judgements: and he hath condemned that great whore, which

hath corrupted the earth with her fornication, and hath avenged the blood of his servants shed by her hands.

3 And againe they said, Halleluja: and the smoke of her rose up for evermore.

4 And the four and twenty Elders, and the four Beasts

fell

fell

fell downe, and worshipped God that sat on the throne, saying, Amen, Hallelujah.

5 Then a voice came out from the throne saying, praise our God all ye his servants, and ye that feare him both small and great.

6 And I heard like a voice of a great multitude, and as the voice of many waters, and as the voice of strong thundrings, saying, Hallelujah, for the Lord that God our almighty one hath reigned.

7 Let us be glad and rejoice, and give glory to him, for the marriage of the Lambe is come, and his wife hath made her selfe readie.

8 And to her was given that she should be arraigned with pure fine linnen, for the fine linnen is the righteousness of the Saints.

9 Then he said unto me, write, blessed are they which are called to the Lambs supper. And he said unto me, these words of God are true.

10 And I fell before his feet, to worship him: but he said unto me, see thou doe it not: I am thy fellow servant, and one of thy brethren, which have the testimony of Iesus Worship God: For the testimony of Iesus is the Spirit of Prophecie.

11 And I saw heaven open, and behold a white horse, and he that sat upon was called faithfull and true: and he judgeth and fighteth righteously.

12 And his eyes were as a flame of fire, and on his head were many crownes: and he had a name written, that no man knew but himselfe.

13 And he was clothed with a garment dipt in blood: and his name is called THE WORD OF GOD.

14 And the hofts which are in heaven followed him upon white horses, clothed with fine linnen, white and pure.

15 Out of his mouth went a sharpe sword, that with it he should smite the Heathen: for he shall rule them with a rod of yron: for he it is that shall tread the winepresse of the fiercenesse and wrath of Almighty God.

16 And he had upon his garment, and upon his thigh a name written: THE KING OF KINGS, and LORD OF LORDS.

27 And I saw an Angel stand in the Sunne, who cried with a loud voice, saying to all the fowles that did flie by the mids of heaven, come and gather your selves together unto the supper of the great God.

18 That ye may eate the flesh of Kings, and the flesh of Tribunes, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all free men, and bondmen, and of small and great.

19 And I saw that Beast, and the Kings of the earth, and their hofts gathered together to make battell against him that sat on the horse, and against his army.

20 But the Beast was taken, and with him that false Prophet, that wrought miracles before him, whereby he deceived them, that received the Beasts marke, and them that worshipped his Image. These both were alive cast into a lake of fire burning with brimstone.

21 And the remnant were slaine with the sword of him that sitteth upon the horse, which cometh out of his mouth, and all the fowles were filled full with their flesh.

The Resolving thereof into the severall Contents.

THUS farre have those things been handled which go before, or are joined together with the Ruine of Rome, now followeth that which cometh after it: And that is a thanksgiving to God in the foure first verses, and that twofold, one of the confused multitude, both at first given to God for taking just vengeance upon the whore, vers. 1. 2. As also, repeated againe because of the eternitie of the same punishment, vers. 3. The other of the Elders, and of the Beasts, vers. 4. And so much of the more full explaining of the sixth Viall. There are two yet remaining; the sixth to be poured out upon Euphrates, and the seventh upon the Aire. That former is handled in the rest of this Chapter, to the 20. verse. This is continued from thence to the conclusion of the whole Booke; There were two parts of that former viall set down, Chapt. 16. The drying up of Euphrates, and a Preparation to a Battell. In like manner, we have two parts of the explaining thereof laid downe. We shewed that that drying up of Euphrates doth note out unto us the calling of the Iewes, which is described in this place, first by an invitation to praise God, vers. 5. And by the joy of the friends and companions of the Bride, vers. 6. 7. As also, by a preparation to the marriage, vers. 8. After that, by the certainty of the thing it selfe, which he therefore commandeth to be written and put into a Booke to credit whereof also he confirmeth, partly, by the authority of the principall author thereof, himselfe, vers. 9. partly, by his own authority, that is a glorious minister, and an holy Angel, vers. 10. The preparation to the Battell, is first of the Saints, whose Capitaine is Christ himselfe, who is expressed in a diverse representation, and he hath divers names given him, that are fitly applied to those diverse resemblances of his. All which, notwithstanding, are referred, either unto his justice in judgement, or his valour and prowesse in fighting battels, as it is shewed, vers. 11. He cometh therefore to judgement: will appointed, both sitting upon a white Horse, and having a name agreeable for that purpose, faithfull, and true, in deed and word, vers. 12. As also, having eyes that flame out like fire, Crowns on his head, and a name that is unknown, vers. 13. He cometh forth to the Battell both being himselfe arrayed with a bloody Garment, and called the word of God, vers. 14. And having also a great army to accompany him, vers. 15. And lastly, being furnished with warlike Instruments, vers. 16. And with a name fit to expresse such a portrature, the King of Kings, &c. vers. 17. And such is the Capitaine; The Souldiers are mustered together by the voice of an Herald standing in the Sunne, and promising certaine victory, vers. 17, 18. Then the army of enemies is gathered together also, vers. 19, being now onely touched in a word, seeing the preparation and training of it was spoken sufficiently off before, Chapt. 12. 13. 14. 15. 16.

So much for the more large opening of the sixth Viall, which goeth no further then to this preparing of the Battell. The seventh and last followeth, consisting partly, in the destruction of the enemies, partly, in the happiness of the Church after that the enemies thereof shall be destroyed. The enemies are two, the Beast of the West, and Dragon of the East: The overthrowing of the western enemy is handled in the other two verses that remaine of this Chapter, both of the Prince himselfe, vers. 20. As also of the Souldiers, vers. 21.

THE EXPOSITION.

After these things I heard a voice.] In resolving of this Chapter we refferre these foure first verses to the *Fifth Viall*, that is, to the *Fall of Rome*. As wherein we are taught what joyfull matter of praising God the destruction of *Rome* shall afford to the faints. The Angel exhorted them to rejoice above, *Chapt. 18. 20*. Now therefore when the matter is once accomplished, all the Godly shall triumph in good earnest, and with all their hearts. But seeing this exceeding joy of theirs followeth the fall of *Rome*, it must needs be, that either that *casting of the Millstone into the sea* is the destroying of the City; or els, that manner of the destruction thereof, is altogether concealed; which yet shall happen between that signe and this Thanksgiving. The first gratulation is of a great multitude in heaven, that is, of a confuted company of all sorts of People that shall then be conversing in the Church upon Earth. For we abide still in the signification of this word, that is usual in this booke, which will not suffer us to refferre these things here spoken of to any knowledge that the heavenly soules have, of matters that are done upon earth. The Citizens therefore of the Church militant that are abiding in any place of the world, whether the Report of *Romes* ruine shall be known, shall leape for the excessive joy they conceive, and by meanes thereof, they shall breake forth into this thankfull acknowledgement of Gods goodness to his Church, in Punishing *Rome*. *Halleluya.*] This is an Hebrue word, signifying, *Praise ye the Lord*, whereby the faithfull do provoke one another to give thanks unto God, and they cheare up their hearts, and Tune their spirits, to performe this duty in the best manner, by making this Preface, as it were thereunto. True joy of the Holy Ghost, will not endure to be kept and Cowed up in any one mans breast and bosome, but it striveth to get companions: both for the pouring out and imparting of it selfe unto them, that they may be filled and refreshed out of this spring of joy; as also, that it selfe may be the more increased and inflamed by this joint rejoicing of many good hearts together, that are all baptised into one Spirit, and are thereby made able one to inflame and to edifie another. This one word contained in it a large Theame, to make abundance of joyfull matter on. But why doth this heavenly Host speake *Hebrue* at this time? what is there more holiness in these Letters and syllables, then in other? These be the Toyes and devices of our *Rhemish* Translatours. Are then these and such like Hebrue words, as *Osanna*, *Amen*, *Abba*, and the like, retained in the Greeke and other Translations, for this end, that we might make use of them to be signes and remembrances unto us, as it were, of our conjunction with the Holy Church that was in the old Law before Christ, namely, that we do both beleve in one and the same God, and that we doe call upon him alone? This is indeed a profitable use that we may make, of these words thus retained, and a good reason why they are retained, but it seemeth, that the chiefe cause, why they are retained in this place, is, because the Church of the Gentiles, shall provoke their brethren the Jewes, to Embrace the faith of Christ, after that *Rome* shall be once destroyed; seeing that maine impediment shall be then taken away, which did most mightily barre up the way from their conversion. For it was not possible that the people that crucified the Lord, should acknowledge him to be their Lord, as long as *Rome* flourished, yea, or had any being in the world, as which was the Place that gave them power and authority to crucifie him. This is the cause why this Hebrue word is so often resounded and rung out againe and againe in this place: The Praises that were given to God before in this booke were not expressed in these words; but seeing the conversion of the Jewes is joined next unto this Gratulation, the faints do now

upon great reason speake in the language of the Jewes, as with whom they desire to be made one Sheepfold, and to speake the language of Canaan.

Salvation and honour and glory.] That is, Praise, honour and glory to be given unto our Lord, for shewing forth his mercy and power in saving us, and in destroying our enemies. Glory is a certaine high opinion which one hath of a mans excellency, for which cause it hath the name in Greek, *Loos doxa*, wherefore in this destruction of *Rome* there shall shine forth so bright a Beame of Gods goodnesse and power, that all faithfull men shall marvelle and be amazed at it. Honour is that worship as well inward as outward, whereby we do reverence and extoll so great an excellency as we conceive of. It is, and must be joined ever with glory, otherwise all that high estimation which we beare in our minds of any man, is vaine, and nothing worth, if the performing of duties of honour unto him do not go with it. The Vulgar readeth, *Praise, and glory, and vertue be to our God*, Complutenfes, and the Kings Bible, read; *O the Salvation, and power, and glory of our God*.

Verf. 2. *For true and righteous.*] This truth in judgement, respecteth the promise of God; Justice respecteth the punishing of the enemies according to his promise; and their deserts. The faith in both these Attributes of God was utterly perished among the wicked of the world, because of the slow coming of this punishment, and Gods deferring thereof; Hence it is, that God is now worthily magnified by his People, for both these respects, seeing he should now make the world to know, and feelee sufficiently (as they would now think) that God is an avenger of wickednesse, and that he doth not alwaies wink at the wrongs that are offered unto his People.

Verse 3. *And againe they said.*] Here is another Thanksgiving expressed, which shall be made after that the matter is more certainly known to be true and certaine. The first messenger that brings the first newes, that the City is taken, shall poure forth the first Praises of God; But when as once the faithfull shall have heard that *Rome* is utterly razed down to the ground, without any hope of restoring and renewing againe, they shall renew their Joy, and withall, they shall sing new songs of Praise to God, which they shall poure out of their fresh springs of hearty joy. The second Gratulation is expressed in fewer words then the former, perhaps it is recorded so shortly, to make us see the dull disposition of our nature, who at the first onset of a matter, are fervent, but waxe coole too soone.

And the smoke thereof rose up.] That is, now is *Rome* delivered up to be tormented everlastingly. For everlasting fire and torments are declared, by the rising up for evermore; by which kind of speech we are taught, that the perpetuall remembrance of that punishment, shall be alwaies worthily magnified of all the Godly, as who should have the signe thereof, (this smoke alwaies ascending ever and anon) exposed to their sight; least perhaps it might be buried in forgetfulness. Here is an allusion made to the everlasting torments which the wicked shall endure. Therefore this Eternity of the Punishment that shall fall upon *Rome*, shall yeeld a new occasion of rejoicing unto the Saints. And that not without great cause, as who shall now know for a certaine, that the insolency of the *Cursed* here, shall not onely be abated and suppressed for the present, but also, that none of them shall ever need to feare it, or any harme it can do any more for time to come.

Verf. 4. *And those foure and twenty Elders fell down.*] So much for the Thanksgiving of the mixt multitude of the faints in Private. Now followeth the thanksgiving of the Assembly of the faithfull, gathered together solemnely, who

who shall openly and jointly bend their forces to performe this same duty of praising God. For this assembly of the *Elders* and *Beasts* sitting together, doth resemble unto us the solemn meeting of the whole Church together; Which God the Father accounted to be such, and so glorious, for his Sonnes sake, as this most holy and glorious Quire doth represent unto us. And therefore as often as any thing is performed in the name, and with the consent of the whole Church, it is expressed by this Sacred senar of *Elders* and *Living Creatures*, as we haue shewed, *Chapt. 3.* Such therefore as this is, shall be the order of giving God thanks, that the last clause and Epilogues of the common Thanksgiuing shall be referred to the Publike congregations. And so it is practised by the Church usually, that the Private joy doth alwaies go before that which is common and publike.

That is wont to be set on fire with the least rumour of wished report. This is not undertaken, but when matters are thoroughly known and approved to be true. Now the *four* and *twenty Elders* fall down, when the *Living creatures* give glory and thanks unto him that sitteth on the Throne. It belongeth to their function to moderate and governe the whole action in the publike assembly. The Rest of the congregation ought to joine desires with them, and to testify their consent unto them by adding their common Suffrage in the end. According to this custome, here are onely two words related of the whole publike thanksgiving; *Amen, Halleluia;* As if that former word were set here to expresse the consent of the *Elders*, and as if this Latter word were placed here in this order, to be the effect of the whole Thanks which the *Living creatures* do conceive in their prayers. But this order hath been declared more, *Chapt. 4.* Whence we may see that the same order ought to be understood in this place, which is pointed onely at this time. But we may here observe that the last Songs of the Church shall be onely Songs of praise and thanksgiving, which found forth nothing but *Halleluia*. Even as the booke of the Psalmes, is shut up with Hymnes of Lauding God that begin and end with *Halleluia*. It did of old sing many dolefull Songs, and Hymnes of a mixt kind, as occasion was given, but the last Act and shutting up of all things here, shall be a most joyfull triumph. And thus we have the funeral of the City of Rome described, and these be the last obsequies and funerrall sacrifices, wherewith her funerrall shall be celebrated. The day and the yeare cannot be set down certainly, wherein these solemnities shall be kept; yet I suppose it to be cleare out of other Scriptures, that the furthest day that they shall be deferred at the longest, is not beyond three score yeares. The sixteenth Chapter, hath taught us, that *Euphrates* is to be dried up, presently after the *Viall* shall be poured on the Throne, that is, that the *Lewes* are converted after that *Rome* shall be thrown down. Now other places seeme to confirme, that the first calling of the *Lewes* shall be about the yeare 1650. But it is uncertaine, how long a time before that *Rome* shall be destroyed, it is likely that it shall be but a very little while, seeing the calling of the new People followeth it immediately, and as it were at the heeles. We have scene hitherto how farre the *Vialls* have proceeded? The next *Viall* is to be poured out upon the *Sunne*, which is the thing that is to be expected now every day; with the heate whereof, when *Rome* shall be warmed well, till it be waied hott againe, by lying in the *Sunne* for some long time, it shall draw neere to the Flame of fire, which the *fifth Viall* shall bring, wherewith it shall be all on fire, and then the Throne shall be defaced, and the saints have this matter of rejoicing made ready for them, that is here spoken of. What meanest thou then, O *Rome*, to be keeping of a merry Iubilée at this time, when as thou hast more cause to goe and provide against thy funerrall come? In very deed, within the space of one Iubilée, that is, about fifty yeares hence, thou shalt make a Iubilée, not so much for thy selfe to be merry in, as for all Gods saints that shall be then living,

whom the sight, and newes of thy Doomesday shall fill with unspeakable joy and glee. Is this then a time for thee to be now giving thy selfe to surfering and Drunkenesse with *Balthazar*, when *Cyrus* beseigeth the walls of thy City, and is even now entered within the Channell of *Euphrates*, that shall be drained for the purpose? I know that the watch word that an hereticke giveth thee, as thou callest him, is made no reckoning of by thee, but yet looke more seriously upon the man, or upon the matter it selfe, rather if malice will suffer thee, least, perhaps, he whom thou countest as an heretike, thou finde him too late to be a true Prophet? yet if thou be so obdurate and seared up, that thou scornest my voice, let those poore remainders of saints which lie lurking within thee, if there be any, consider what I say, O You Elect ones, to you I speake, awake you that have been so long asleepe, get you away from hence, make all things ready, that you may fly away in all hast, you have been lying too too long in the Dennes of *Sodom*, a shower of brimstone is ready to fall upon it straightwaies, unless you convey your selves hence forthwith, you cannot escape destruction. Give care to the Holy Ghost, who would have you to be fairly warned by this most holy booke of the Revelation.

What meane you to let your faith hang upon that crue of purple Cardinals, that are the Bawds of the Purple whore, whose Eyes God hath blinded up in his just judgement? If ye will suffer this warning of mine to take place with you, you shall indeed much refresh the minds of your brethren, whose desire is to have you saved, but you shall have the fruit thereof your selves, even the salvation both of your Soules and of your Bodies.

Verf. 5. Then came a voice out of the Throne.] Thus farre proceedeth the *fifth Viall*, now the sixth cometh to be handled. For this exhortation stirreth up men to praise God for a new matter, and not for the fall of *Babylon*; For to what end should there be a new commandement, and a new triumph made afresh touching this matter? Now therefore we are taught, how the waters of *Euphrates* shall be dried up, and this was that which followed next after the overthrow of the Throne, *Chapt. 16. 12.* Hence we learne, that that great River is to be turned into dry land, to helpe forward the solemnizing of the Marriage, that there might be nothing to hinder the Marriage-guests, or the new Bride rather, as it is plainly avouched *verse 7.* In those words, because the Marriage of the Lambe is come; which was the reason why we have interpreted that sixth Viall, to declare the calling of the *Lewes*. First therefore, we have the efficient cause of this calling propounded, in those words, a voice coming out of the Throne. Which yet is not the voice of the Father, but of the Sonne, as it appeareth by that which followeth, *praise our God.* He cometh out from the Throne, because the Sonne of God, shall bring this marvailous thing to passe, rather by his own power alone, then by any helpe of man; he shall Act this most glorious stratageme him selfe alone, and he shall performe all things that belong to it by his own right arme wholly and fully. Els to what purpose shall *Easterne Lewes* that are beyond *Euphrates*, be the first of them that shall embrace the faith, who yet are the furthest off from hearing of the Gospell? And yet we are not to looke for some found thundering from heaven, but this voice is the Efficacy of the Spirit, which God shall send at this time into the hearts of his People, so that they shall now be converted unto him with all their hearts, acknowledging, magnifying, and Praising one true God, the Father, his Sonne Iesus, and the Holy Ghost; as it is in the Scriptures: I will pour out the Spirit of grace and prayer upon the house of David, and upon the Inhabitants of *Ierusalem*; *Zach. 12. 10.* And, I will build thee, and thou shalt be builded (O virgin *Israel*;) and thou shalt be adorned with thy Timbrels; and shalt go forth in the dance of them that be joyfull; For thus saith the

the Lord, rejoice with gladness for Jacob, and shout for joy among the chiefs of the Gentiles, publish praise, and say, (O Lord) save thy people, the remnant of Israel, Jerem. 31. 4-7. Now we must observe how immediately this calling is joined with the fall of Rome. It is not severed from it by any Transition, but it is laid open to the view of the world presently after it, as if it were a matter that sprang from thence. The Temple was full of snakes, so as no man could go in, till God had satisfied his wrath, and wreaked it fully upon the whore; but after that he shall have paid her home as she deserved, then shall he apply himself wholly, as it were, upon an empty stomack, to worke out the great worke of the Salvation of all his Elect, and to receive his own people into favour againe, that have been cast out of his favour by so long lasting a banishment. Wherefore if we shall make a right computation of the time, when the Jewes shall be called, we shall not be farre wide in counting the time of Romes utter overthrow.

Praise our God.] No man can praise our God, but he that knoweth him, neither can all men universally do this, but the whole multitude of the Elect only, upon the earth, that are endued with the true knowledge of God, can conspire together with joint hearts and voices to praise God: Therefore this inviting of them, doth declare that vocation, and that a generall one, seeing all men are bidden to praise God, both universally, and distributively, both the small ones among the Jewes, who because of their new coming to the faith at that time, seeme scarce borne into the world, as also the great ones among the Gentiles, who being grown to more full Age in Christ, have gotten their ripenesse by means of their long profession, and these shall praise God, because of the conversion of their brethren; *At which time they shall see that, that was not told them, and they shall perceive that which they heard not of,* according to that Prophecy, *Esa. 52. 15.* But as for the Jewes themselves, they shall embrace this great mercy of God, towards them gladly, and so joyfully that they shall not be able to satisfy themselves with praising of God, to wit, when they shall see, that they are received at length into favour againe, their eyes being opened to acknowledge the Truth, that they are brought home againe, reedified, and multiplied more then ever they were of old. Then as Ieremy saith, *the voice of thanksgiving shall go forth of them, and the voice of such as laugh;* Chapter 30. 19. *Then shall the virgin rejoice in the dance, and the young men and the old men together,* Chapt. 31. 13. &c. with many other words of the like sort, which serve to expresse the gladfomene of that most Pleasant time.

Verse 6. And I heard as it were the noise.] That is the voice of this new people that are converted to Christ, and which praise God for this goodnesse of his towards them, which is more then they looked for. This is a mighty voice, because of the multitudes of the people, as also, it is very rustling and confused at first, by means of obscure rumours, neither is it any more able to be perceived, then the noise of water running, that soundeth confusedly, and yet this voice not long after shall be terrible, and striking a feare into men like thunder. It may be doubted, whether this be the voice of the Gentiles, as of the friends of the Bride, or of the Jewes themselves, which embrace this calling. The Gentiles have learned to sound out this *Halleluia* long before, and now he biddeth them to speake to their brethren, and to stirre them up to praise God with this new shout; The next verse also that followeth, declareth the exceeding great joy of the Brides friends, that do congratulate her happinesse. But their terrible voice, that is as the voice of waters, and thunders, seemeth to be of the Jewes. And yet it may be a joint voice of both people, whether of which soever it be, whether of each of them, or of both, we understand from these words that there shall be an *effectual calling of the Jewes*. Now the voice calleth men to praise God, because he hath entered upon his Kingdom; Christ indeed hath reigned alwaies, but the glory of his King-

dom shall flourish most clearly, as the which was much darkened in former Ages, partly, by the Infidelity of the Jewes, partly, by the Tyranny of the Dragon, and of the Beast. Now shall the stone that is cut out of the Mountain without hands raise, and this Kingdom shall not be destroyed for ever, neither shall it be left to a strange people, Dan. 2. 34. He mentioneth the omnipotency of God, in managng of this kingdom, because he shall declare himselfe to be most powerfull in destroying his enemies, who shall oppoſe themselves against this Kingdom of his, with all their might.

Vers. 7. Let us reioyce, and be glad.] In these words the Friends of the Bride doe seeme, one to enflame another with spirituall joy; let us (say they) Decke and set out our selves most gorgeously for joy of heart, as men use to do in Triumphs, festivall daies, and in a common rejoicing together. And indeed, it is a matter to be greatly triumphed in by us that be Gentiles, when we shall see our Brethren, that have been divided from us for so many Ages, with so ruefull a divorce, to be now at last ingrafted together with us, into one and the same Body of Christ. Of which joy the Prophets have spoken many things magnifically.

For the marriage is come.] For as the former coming of Christ was called a marriage, *Matth. 22. 2.* Wherein he joined the Gentiles to himselfe, &c. called them to come into his marriage Bed; so it shall be the time of his marriage much more, when he shall take the Jewes into his speciall love and acquaintance againe, who were the first that he made love unto. Hereupon it is not without some good reason said, in that place of *Matthew*, as the original hath it, *he made marriages unto him Some*, not one but more then one; the former, in his first coming, the second, in this calling of the Jewes; And this is more plaine in the Greeke Text; where the word, *for one Marriage*, is used in the singular number. The Latines expresse any singular marriage in a word of the plurall number.

And his wife hath made her selfe ready.] Both the Sisters, both the Gentiles and the Jewes, do make one wife, marrying themselves unto one and the same Husband, as *Leah and Rachel* were of old married unto *Jacob*. *Leah* indeed that was the harder favoured, that is, we Gentiles, have crept first into his marriage Bed, and are become much more fruitfull also, but the People of the Jewes who are *Rachel*, of a more choice and singular beauty, shall at length be given unto him, and brought into his Bedd, shall also become a mother of most goodly and amiable Children.

Vers. 8. And to her was granted.] Namely, to the new spouse, which was utterly bereaved of all this comely aray long before. The Church of the Gentils was most glorious in her first original; She had a *crowne of twelve starres* to adorne her head withall, and all the rest of her Body was clothed gorgeously, with the *Sunne*. Chapt. 12. 1. It is not this Church for whom this fine silken dressing is prepared, but it is that other of the Jewes, which lay before, all forlorne, filthy, naked, not having a ragge to wrap her in, who hath these fine linnen garments given her, wherewith the may cover her former deformed nakednes. Now this fine linnen is *Iesus Christ* himselfe, who is made ours, to be our righteousness and our redemption by imputation; which garment the Jewes wanted, whilest that they despising the Sonne of God, and his righteousness, fought to establish their own righteousness, but at last when they shall be ingrafted into him by faith, they shall renounce their former hope, and shall embrace this saving righteousness, being clothed once with this one glorious garment.

That she should be arrayed with fine linnen.] He saith not, *Fine Linnen was given her*, But it was granted her that she should be clothed with fine Linnen, &c. The difference is this, that by those words it is signified, that fine linnen is given her of God immediately, these signifie that it is given mediately, that is, by means of faith. This fine Linnen is both *Pure* and *brigh*; Pure in regard of justification, because it

doth present us unblameable, and unreprouable before God, free from any spots or blot. *Bright* in respect of the glory which it bringeth to a man, both before God, who makes us heires of his eternall Kingdom, because of this purity of his Sonnes, which is made ours, as also before men, to whom it sheweth forth our adoption, by those most goodly and glistering fruits thereof, which it doth make, to offer themselves readily unto the view of men, by means of the Holy Ghost, working together with us, and within us.

For the *fine linen* is the *righteousnesse*, or *justifications* of the Saints. See how distinctly, and exquisitely the Holy Ghost speaketh in this place; for he saith not, that the Justifications of the Saints are *finelinnen*, but contrarily, that *fine linen*, are the justifications, and that not of the wicked, as a man is, when he is first converted to God, but of the Saints, that is, all justifications, even of those in whom Piety doth most of all shine forth, doth not flow from a mans selfe, and from inherent matters of his own, but sticketh in the outward garment that cometh unto him from without, namely, in Christ and his righteousness, whom we put on us by faith alone. It is a most plaine and unanswerable place of Scripture, to confirme the Doctrine of justification by faith only; which I would have you (O ye popish people) all the sort of you to consider Diligently, that so you might at last renounce your blasphemous Pride of heart, and might fetch true salvation from thence, where it can only be obtained. What, will ye thrust upon God the merits of the Saints, and think to stop his mouth so? Out upon these filthy menstruous garments? This *fine Linen* here spoken of, is given us to be our justification; this Clothing that will make us stand with boldnesse before God, is not woven of our own virtues; No comparison can more clearly set before our eyes, the imputation of righteousness by faith, then this of a garment doth, which is so often used in the Scriptures. But will some say, why doth he say, justifications rather then justification? not at all to destroy the onely *righteousnesse* of faith; but seeing the word here put for righteousness is an argument wherby a man proveth himselfe to be righteous, as it is used, Chap. 15. 4. And there is a double argument hereof; one before God by faith, in which respect *Christ* is this *white Linen* of the Saints, Chap. 3. 4. and 7. 13. 14. Another before men, by the works of *sanctification*, because of this double proofe and Evidence of our justification, the Holy Ghost used the word *Justifications* in the plurall number, that so he might comprise that in this one word, which he declared in the former verse, by the two words, *Pure*, and *bright*. For the works of holines, if they be taken as they are severed from the righteousness of faith, are not pure, or if the righteousness of faith be considered a part from works of holines, it is not bright and shining forth. For it lieth hidden within, farre from the eyes of men; Neither of them therefore can be called *justifications* severally, but both of them are to be joined together for the expressing of the force of this word, that is put in the plurall number; And indeed, they thus have this *fine Linen* Clothing given them, have both these justifications found to be in them.

Verf. 9. *Then he said unto me write.* Who is this that said thus? Not he that sitteth upon the Throne; For the Elders worshipped him, verf. 4. But it was not lawfull to worship him that spake here; as who is the fellow-servant of Iohn. It is therefore some Angel, who hath this office committed unto him, to seale and confirme this Prophecy. First therefore, he biddeth Iohn to write; by which solemne a commandement, he teacheth him, that it is some great and unwonted matter which he is enformed of now. We do commonly commit to writing, matter, the authority and credit whereof, we would have to be confirmed to all posterity, in which regard the lawes were wont to be engraven in bras, and to be fixed in some publick place of old, As also God

himselfe speaking to Ieremy touching this very same matter, saith, *write thee all the words which I speake unto thee in a Booke*, Ierem. 30. 2. As if God providing for our infirmity, should give us, as it were, registers and Bookes of remembrance, out of which we might more confidently challenge him, and claime matters at his hands, if he should seeme to forget his promise. But yet Iohn, is not onely confirmed hereby, but the event is respected, as we have seene before out of the like places; as if it should come to passe, that some publick writing should be set forth by the authority of some holy man, which should most plainly prove it, that this is no new matter, but such as hath been foretold by God, ever since the time of the furthest Ages that have been, and therefore that the Goodnesse, and truth of God are to be acknowledged, and magnified therein. But what is that, that he is bidden to write? That they are blessed, who are called to the Marriage supper of the Lambe. This is a marvellous matter, and such as was never heard of before, that they are all blessed who are called. Of old this rule tooke place, many are called, few are chosen, which thing also the Examples of former Ages hath taught us, when as the outward calling succeeded not so happily among the Guests, that were invited of old, who refused to come when they were called. But now there is to be a diverse manner of calling from that. All that are called now, shall come willingly, neither shall they pretend slight matters by way of excuse, as those men did who were invited formerly, *Math. 22*. But now there shall be so great efficacy and grace of the Spirit, that they shall obey at the first hearing. For so saith the Prophet *Esay*, *Before she travailed, she brought forth, and before her paine came, she was delivered of a man Child; who hath heard such a thing, who hath seene such things? shall the earth be made to bring forth in one day? or shall a Nation be borne at once? For as long as Sion travailed she brought forth her Children*, Chap. 66. 7. 8. So *Psal. 110. 3*. *Thy people shall come: most willingly of all other in the day of the armies, with the Holy beauties, out of the wombe of the morning, the dew of thy youth shall come unto thee*. Many such places of Scripture might be brought to this purpose, and perhaps it would be profitable to bring them, at least for this end, that our writers might have occasion thereby given them, to consider more diligently of these places, from the right interpretation whereof I feare me, that they wander, when as we make them to speake of things that be past, whereas they doe foretell of things yet to come. This sentence therefore which is commanded to be written, takes away all Scruple from Iohn; He might have thought on the former obstinacy of this Jewish Nation, and might have doubted of their conversion in that regard.

But the Angel biddeth him cast away this care and feare, and telleth him that this people shall be so greatly willing and desirous to come, that it shall suffice onely to have called them. It is to be observed, that the Jewes are here, and elsewhere, commonly, said to be men that have been called, for so is the participle here put in the preter perfect tense, as also *Math. 22. 3. 4. 8*. When it is applied to the Jewes; And hereby a certaine prerogative seemeth to be noted, which the Jewes have before others in their calling, as who have been called from the first beginning of the world. But the Gentiles are said to be men that are called, in the present tense, because they were first called at the coming of Christ, or rather from the time of his death. And this difference seemeth to be observed in this Revelation also, whereupon those who are said to subdue the ten Kings, having the Lambe for their Captaine, are called those, that are called and chosen, who as it is certaine, are the faithful among the Gentiles.

These words are true. This is the second confirmation of this matter, taken from the Principall author thereof; as if it were said, Look not upon one that relateth somewhat of mine own head, but know that it is the decree of the most

most high God, as thou hast heard even now with thine owne eares, *verse 5.* But the naturall placing of the words as they lie in the Greeke, hath great force in it; which is lost if they be transposed, thus: These true words, are the words even of God himselfe, that is, they containe in them a most divine, excellent, and certaine Truth. For some words of a man also are true, but the truest words we speake have some infirmities lying under them. We alwaies speake out of the earth, *Iohn. 3. 31.* There is therefore a kind of excellency given to this Truth, which appeareth not, if we change the order of the words. It is no strange matter to say, that the words of God are true.

Verf. 10. And I fell before his feet. Why doth he fall down now more then before time? what was he smitten with the Majesty of an Angel? But he had been now of a long time acquainted with strange and marvellous fights: Whether is it because of the joy that he tooke in hearing of the conversion of his own Nation? So indeed it seemeth to be; For *Iohn* being ravished with the pleasantness of this Prophecie, as it is cleare he was, by the answer of the Angel, in regard of the sodaine joy with which he was carried away; he would have given greater worship, to the Messenger of such welcome newes, then was meet.

See that thou! It is a defective speech, for, see that thou do not worship me; hereby the greivousnesse of his Sinne is signified. For he maketh such haste, that he maketh not an end of the Sentence for haste. Even as we are wont, to stay a matter from proceeding, with some sodaine cry and noise, or else with the hand, when as the matter will not endure delay in speaking. Hee confirmeth his prohibition, by a double reason; first, because the Ministers of Christ have equall dignity between themselves; *I am (saith hee) thy fellow-servant; and not thine only, and of the other Apostles, but of thy brethren also, that have the Testimonies of Iesus.* The function of every one of us that bein the Ministry is equall. They that Preach Christ, and salvation by him, are of equall dignity with them: that foretell of things to come; The office of preaching is to bee compared for worth; with the office of Prophecy; this is the meaning of those words that are in the end of the verse; *For the Testimony of Iesus is the spirit of Prophecy.* The Second reason is, because adoration belongeth to God alone; worship him, saith he, to whom alone such worship is due. 1. why tremble you not at the hearing of these words (o you Popish Idolaters) that teach and practise adoration of Angels and saints, you sweat like Bulls with casting about for Reasons, why the Angel did forbid Adoration in this place, as if he himself had not rendered most evident reasons thereof, in his owne words. But what are the reasons you bring? they are these two. First, because ever since that Christ hath taken our nature upon him, the Angels are afraid to see it lyce prostrat before them, as *Gregory the Great* will have it, and then because, besides this dignity of having our flesh assumed, we men have another prerogative also before Angels, to be Ministers of Christ, to be Prophets, and Messengers of the Doctrine of the Gospell, and to be Martyrs to suffer for it: Be it so. Perceive ye not how you are wounded, and stabbed with owne swords? If Angels feare to see our nature lyce prostrat unto them, now that it is assumed by Christ, why doe you throw down our nature before stones and painted Images, without making men to tremble at it any more then Marbles, and yet Angels must bee in horrible taking in themselves? If they will not have themselves to be worshipped by the Ministers of Christ, then at last be afraid and ashamed to play the wicked wretches any longer, as yee doe and have done many a day, or at least, acknowledge your selves to be ministers of the Devil, and *Anichim* rather, as yee are, then of Christ: as you would be thought, and called.

And thus we have the first casting of the Jewes explai-

ned more fully then before, which shall come to passe shortly, as which *Daniel* describeth, by counting, and setting down the time certainly, wherein it shall be, *Chap. 12. 11.* and which *Ezechiel* saw, shadowed out unto him, in the vision of the dried bones, which were moved with a great and mighty noise, shaking together of themselves, which also presently after that, were covered with sinewes and flesh, *Chap. 37. 7. 8.* As we will shew beneath more fully, God willing.

Verf. 11. Then I saw heaven open. It having been explained how *Euphrates* must be drawne drie, or rather, to what end, namely, that the *Jewes* may have nothing to hinder them, when they returne into their Countrey againe; now the Holy Ghost goeth forward to the other part of the first *Vall*, that is, To the Preparation of a Battell, the Capitaine whereof is first described. Now such a portraiture is drawn of him, not onely as he must needs have to fit him to this battell, but also, such as declareth the whole estate of things that shall be from this very moment of time, to the end of things. It is no new course that the Holy Ghost taketh to deliver unto us, a short and compendious Prophecy of the whole state of his Soule in the person of Christ alone. He is not changed, but onely so farre forth as it is convenient for his Church to have him changed. Therefore in this new resemblance, as in a looking-glasse, wee ought to behold the face of Christ, the Spouse, and we are so much the more diligently to consider of it. This marvellous *Vision* is scene in heaven that is opened, that is, in the holy Church, whose most renowned and glistering glory, shall be now made most manifest unto all men, as above the notable dignity and excellency of the first Church of the *Genriles*, such as it was to be scene in the times of the Apostles, and straight after, which was signified by the doore opened in the heaven, Chapter 4. 1. But this is a more ample glory then that, as Heaven is here fet open, not by some little doore that goeth into it, but by whole great gates, yea, by the whole wals rather, as I may say, there being nothing to hinder men from beholding the full Majestie thereof, as farre as it can be scene upon earth.

And behold a white Horse.] It is not to bee thought, that Christ will come forth in any visible forme; These things that are now in acting, are farre off from the last coming of Christ, as it shall be made manifest, by the Exposition following, but he shall openly put forth and exercise so great power in the administration of his kingdome, as this resemblance describeth him to have; The whole description consisteth of foure members. In each of these, we have both his furniture and his name given us to consider off. In this first part, his furniture is, a white Horse, his name is Faithfull and True in his sayings. The likenesse of which things with that *vision*, Chap. 6. 2. hath made certaine men to suppose that this is the same vision with that, by means of which error they shuffe all together, but these *visions* differ much, both in the times, and in the matter, and meaning. That white Horse was sent out, when the Church was in the beginning of her race, and at the barriers. This cometh when she is towards the end of it; and at the Goale, as it were, that came out presently after *Iohn*, when *Travane*, and the next of his successours flourished. This is not scene but after the overthrowing of *Rome*. There the confused multitude of all the faithfull was considered, here the conversion of the nation of the *Jewes* onely is handled; Herein though they agree, that the white Horse doth in both places signifie Christ, that triumpheth by means of his Truth, at that time bringing the *Genriles* under his obedience, at this time restoring at length unto his favour, and the joy of his saving truth, his own people that had been so long lying in obstinacy. For which purpose he beareth a very fit name, wherby he teacheth us, that he will now at last make it known to all the world; how faithfull and true hee is, in performing his promises, and that none of the things, though never

so small, should fall to the ground, which he foretold by the Prophets to be fulfilled in the last dayes, touching the restoring of this Nation. Such therefore shall Christ shew himselfe to be, thus notably set forth with these glorious Ensignes, when he shall first set upon the first conversion of this People.

The faithfulness of Christ in accomplishing this Promise, shall seeme to have quite perished, in regard of the long delay that he hath used therein, but he shall at length shew himselfe to be as good as his word, yea, he shall not onely fulfill all that he hath promised, but he shall seeme to have added a most plentifull increase of new joy, to that which he had promised of old.

And who judgeth and fighteth righteously. So doth Th. Be. translate the words, interposing the relative (Who) as if all these words served to make up his name together with the former. And yet the rest of his names are wont to be expressed more contractedly in other places, but the meaning is all one, seeing it is all to one effect, whether he be called such by his name, or be found to be such indeed. The words have this force properly, and he judgeth and fighteth in righteousness, where the conjunction Copulative may be a Causal; as if these words did render a reason both of the white horses, and of his name also, and were set next after them by way of an Interpretation, thus, he sitteth on a white horse, because he fighteth righteously, and his Name is faithful and true, because he judgeth righteously. And these words are spoken in respect of his own people, and are taken, as it seemeth, out of Psal. 96. 10. 13. Where to iudge in righteousness, and in Justice, signifieth to rule and governe his people, by framing and composing their life to righteousness, and justice, and that not onely in regard of outward actions, but also as touching the inward renewing of their hearts, which dependeth upon the regeneration of the spirit, whereby we are created a new, according to the Image of God, as Calvin explaineth those words of the Psalme excellently. These words therefore declare the effectuall power, which Christ shall now put forth abundantly, in the calling of the Jewes, they declare also his power in protecting his People, and keeping them safe from all their enemies, as against whom he will Wage warre, recompencing unto them sevenfold into their bosomes, according as all their malice and wickednesse have deserved.

Verf. 12. And his eyes were as a flame of fire. These words containe the second part of the Description of Christ, where he is said to have eyes like a flame of fire, and many crownes on his head; but his name is said to be unknown to all men save onely to himselfe. As touching his eyes, they are most sharpe, peircing into all things, which like unto a flame burne up whatsoever it is, that hindereth the sight thereof: doe make darkenesse it selfe to be bright and lightsome, and cause the most hidden things that are to be seene openly. What can be hidden from such eyes as these? Such shall Christ appeare to be by delivering his people from those darke Dennes, and deepe Dungeons, where they shall be lurking at this time in any place of the world, and by restoring them to the light of his Truth; insomuch that this sharpe and eagle eye of Christ in the beholding and gathering together of his people, shall be a matter of great astonishment unto all the world; at which time that word of the Lord shall be fulfilled, I will say to the North, give, and to the South, keepe not backe, bring my sonnes from farre, and my daughters from the end of the earth. May. 43. 6. He hath many Crownes, to expresse those many singular victories, which the Jewes at their first giving of their names to Christ shall obtaine over those sundry nations, wherein they lie scattered, which shall withstand their conversion as much as they can. But why is his name unknown? That we might know, that in this calling of the Jewes, that great mystery lieth hidden, at which S. Paul cried out, O the depth of the riches, both of the wisdom and knowledge of God, how un-

searchable are his judgements, and how unsearchable his finding out. Roman. 11. 33. Sec. I. The Apostle enargeth in that place of this selfe same matter here in hand, namely of the hardening of the Jewes for a time, and of their calling and restoring againe, which should be at last, the time appointed; all which matter he shureth up with this admiring exclamation at the wisdom of God, avouching therewithall, that no sharpnesse of wit, or deepnesse of reach that is in any creature, can comprehend the infinite depth of this mystery. In like sort, this vision, that foresheweth a certaine choice, and separation that shall be made of the Elect people from others, in the calling of the Jewes, after that the fullnesse of the Gentiles shall come in, doth describe Christ unto us by an unknown name, yea, a name that cannot be known by any creature, because no creature can possibly find out by any meanes, the exceeding greatnesse of this Justice and mercy of the Lord. Let us therefore adore this name, which must needs be kept from the knowledge of every created understanding, because of the highnesse and incomprehensibleness thereof. Onely let us observe, how things agree together, namely, how the conversion of the Jewes, doth proceed in like manner from the unsearchable wisdom of God, as their rejection, and the receiving of the Gentiles into their roomes, did proceede from the like fountaine long ago.

Verf. 13. And he was clothed with a garment dypt in blood. So much for the description of the Capitaine, as he is gathering of his people. Now followeth another manner of description of him, as he is making warre; Now he taketh this Person unto himselfe, for this cause, that by fighting in a just quarrell, he may not onely put his people in security, and set them free from feare of any outward warres, that shall be made against them, but also that he may make them live happily at home, by ruling and governing all things amongst them, in the most just and commodious manner that may be. His resemblance for this purpose consisteth, in his bloody clothing, and his Name: That word of God. For after that this conversion of the Jewes shall be once begun, and there shall be some happy increase of the Christian Religion for some yeares together. Then shall there be raised up an exceeding great, and a deadly warre, such as never was in any record. The Turke shall rage as if he were mad in the East, the Beast, and the false Prophet in the West, both of them shall do their worst, even to root out every footstep of the Truth; as Daniel Prophesyeth evidently touching the Turkes, Chapter 11. 44. 45. and 12. 1. and Ezech. Chapters 38. and 39. And as it is recorded of the Beast and his companion, towards the end of this Chapter. Then shall Christ offer himselfe to be seene in this manner, as this portraiture describeth him, namely, arrayed in this bloody garment like a warriour that shall be all over, wringing wet with the blood of his enemies.

And this is that time which Esay commeth to foretell, when he saith; Who is thus that cometh out of Edom, with redd garments from Bozrah? Wherefore is thine apparell red, and thy garments like to him that treadeth in the Wine-press? Chap. 63. 1. 2. Very worthily shall Christ be seene sprinkled with the gore blood of his slaughtered enemies. And in very deed the Jewes shall then be of more tender and melting hearts, ready to be deloyed into teares, such as the Prophet describeth them, and foretelleth that they shall be in the Chapters that follow after that. His name is fitted very conveniently to this time, That word of God, which the World shall then know to their cost, to be most true, when, he shall have performed all those things at length, which are delivered in the Scriptures. It made a morning like unto a storme, as it is doth also at this day, because it seeth both the promised blessings, and the threatened curses of God to be deferred so long, yea, the Citizens of the Church began to be in a murmuring, and to doubt of the

the credit thereof; whereupon that complaint is made in the Prophet, *The Lord hath forsaken me, and God hath forgotten me*, *Esa. 44. 14.* As if Gods promises in his word were nothing els but flately, swelling, and lofty words onely, that have no substance in them, to deceive men withall, which in the end had come to nothing. Christ therefore shall now reach men in very deed, that there is not the least jot and Tittle of it that hath been spoken in vaine, and that shall not be fulfilled; This description of Christ agreeth to the seventh Viall, under which that voice shall be heard, saying, *It is done*, Chap. 16. 17. and when the *Mystery of God shall be fulfilled*, Chap. 10. 7. untill which time the Perfect accomplishing of things that are foretold is reserved, and then shall the authority of the word of God flourish in the greatest glory thereof that shall be in this world, when as the most constant Truth thereof, shall in every thing be plainly perceived.

Verf. 14. *And the hosts which are in heaven.*] Here we have the last part of the description of Christ; where his furniture is consisting, partly, in his Souldiers in this verse, partly, in his weapons and instruments of warre; verf. 15. His name is, the *King of Kings*, and *Lord of Lords*, verf. 16. This army seemeth to be levied, and addressed rather for a Triumph, then for a Battell; For what should *white Horses* do in a Battell, what use is there of white and pure linnen. An helmet, and a Brigantine were fitter for this purpose. And indeed so standeth the matter; for this preparation is made for a triumph, not for a pitched field; For when the Westerne and Easterne enemies shall be at length vanquished and destroyed, by meanes of that battell that was spoken of immediatly before, the Church shall have a great and glorious peace granted unto it, and such as no rumour of troubles shall ever interrupt againe after that. Then shall all the Sonnes of God keep a perpetuall triumph, when all those shall be taken away for ever, that should raise up any troubles against them, as it shall be made more cleare out of the exposition following.

Which are in heaven.] That is, the Cittizens of the Holy Church upon earth; All these making one sheepefold, shall follow their onely Pastour Christ, *they are clothed with white and pure fine linnen*, for that cause which we have spoken of at the 5. verse.

Verf. 15. *And out of his mouth went out.*] When once the Victory shall be gotten, it shall be always kept inviolable, neither shall there ever be any feare of warre that shall be raised up againe, our *Captaine* being so disposed and provided, that he both can and will also easily, and at pleasure, curb and keep under all his enemies when they are once subdued in the former Battell. *For a sword coming out of his mouth*, shall punish them forthwith, as he threatned the Church of Pergamus above, *that he would fight against them with the sword of his mouth*, if they would not repent. Chap. 2. 16. Whereby it is signified, either that the enemies, are to be destroyed according to the sentence that is denounced against them in the holy word, when as they shall be punished in such manner as the word hath set down, or els, at least, that they shall be brought to that passe, that they shall be made to obey those lawes which the word shall prescribe, and that whether they will or no, this latter sense seemeth to agree better with this place, seeing at this time, all nations shall be at the Churches command, and that at a beck, requiring and taking lawes and ordinances from it, whereby they may be governed. These nations therefore shall be smitten in this manner. But if any shall be so rebellious for all this, that he will not yeeld obedience, he shall be tamed with his *Iron rod*, that is, he shall be kept under, and shall have a hard hand held over him; but if still he shall go in his contumacy, and will not suffer himselfe to be bowed, or broken with any ordinary meanes, though there should be many of these rebels, who should conspire

together, to resist his government in a notorious wicked manner, yet they shall be cast like clusters of Grapes into the Wine-press of his wrath, and there they shall be troden in peace. Wherefore his enemies shall never have any power to get head againe, but they must now be held under the yoke necessarily, while the world lasteth; *Completeness and the Kings* Bible read, *A sharpe two edged sword goeth out, and he treadeth in the present Tense*, which teach that the Punishment of wicked men shall not be deferred any longer as before, but they shall presently pay for their wickednesse being to be troden down with great fury, as Grapes in the Wine-press, *Esa. 63. 1. Lamea. 1. 15.*

The wine-press of the wine of his wrath.] Because the Punishment of the wicked shall be no lesse pleasing to God, then the Drinking of pleasant wine is to them that are a thirst. That must needs be performed stoutly and thoroughly, which a man taketh great pleasure in doing. The Punishment therefore of wicked men shall be grievous and horrible, so as they be made to pay deare to the uttermost for their dainties, wherewith they have been glutted in former times, see *Deuter. 28. 63.*

Verf. 16. *And he had upon his Garment, and upon his Thigh.*] This name is written upon his Garment, because it shall be manifest unto all men at that time, that Christ is the supreme king, which thing was not so evident to the world in former Ages. The Christian profession was spread abroad long agoe into all the world; how miserably did the Heathen Emperours nip it in the head, when it first began to spring forth; From that time how many and mischievous wayes did the Pope of Rome indeavour to destroy it utterly? Neither hath he given over his old course at this day; having, for a Companion in the businesse, now gotten the great Turke, though each of them aimeth at the same maine end, by a diverse meanes. Certainly, ever since the time that Christ hath been made knowne unto us *Gentiles*, he hath seemed not so much to raigne, as to live in a miserable bondage; And yet he had alwayes given us some good prooffe and argument of this Kingdom of his, even in the midst of all these miseries, that the Church hath endured, in that he hath preserved the Church from perishing in spite of all enemies, though he have suffered it in the meane while, to be subject to the lawlesse lust of these enemies, and by meanes thereof to be overwhelmed almost with all kind of calamities and distresses. But now at last, the contrary shall be openly known to all men, Christ himselfe shall take the government of the whole world upon earth into his own hands, and shall give it over unto his Church. Then shall that time appeare, when the Stone that is cut out of the mountaine without hands, shall breake Iron, clay, Silver and gold in peeces, and shall obtaine a Kingdom, which shall not be destroyed for ever, neither shall it be left unto a strange people, *Daniel 2. 44. 45.* And this is more evident by the name, that is written upon his Thigh; as it were in the lower parts of the body, and as it were in the feet: For the Scriptures are wont to call all that which is beneath the belly, by the name of the Feet, as we may see, *Genes. 49. 10. 20.* Therefore he hath this name written in this Part of the body, nor onely, because that which is the lowest and poorest thing becoming to Christ, scarce comming neere his feet, is higher then that which is the highest among men, seeing Monarches weare the ensignes of their Empire upon their head, in their crownes and diademes, but Christ carrieth a higher Title upon his Thigh, then any Monarch ever did; I say, it is not for this cause onely, that this title is set in this part of his body; but especially, because this shall be the time, wherein Christs feet, that is, his Church shall have the dominion. Before this time his feet were like fine brass burning in the furnace, though

though free from all maine hurt, Chap. 1. 15, but now after this hery Triall is over, they shall enjoy a most ample Kingdom; Then shall Christ honour the place of his feet, as it is foretold, *Eley 60. 13*. This is that Kingdom, which all the Prophets do extoll so, with such eloquent and lofty speech. *There shall be no end of this Kingdom*, but after that it shall flourish upon earth, it shall be translated hence into heaven at last, at the second coming of Christ. Thus therefore the foure names of Christ, comprehend the whole Estate of the Church, from the calling of the Jewes, to the last end of all the things. All which time may be distinguished into three moments, the first whereof, goeth before the Battell, that shall be fought with the *Beast*, and the *Dragon*, to which the two first names; with the whole furniture belonging to them are applied. The Second is during the time of the Battell it selfe; which is noted out unto us by the third name. The third is all the rest of the space from the time of the victory, till Christ shall come to Iudgement, to which the fourth most mighty name doth agree.

Verf. 17. *Then I saw a certaine Angell standing in the Sunne.*] Thus farre goeth the description of the *Captaine*; now the Holy Ghost commeth to describe certain of the *Souldiers*, that must encounter with the *Beast*. These are mustered by the voice of an Herald standing in the *Sunne*, who is a different Angell from him that poured out the Vial upon the *Sunne*; For this is he that shall plague the Antichristian Synagogue, by interpreting the Scriptures. That other shall found an Alarm to the battell, by stirring up the Saints thereunto. Neither shall he that poureth out the Vial stand in the *Sunne* it selfe, but being feared somewhere els, he shall call abroad his liquor upon it. This Angell, as it were sitting down in the Charter of *Phabus*, rakes up his standing within the Compasse of that great light. But wil some man say, how shall we be able to conceive, even in our thoughts, of any such thing as this; I think that we may fetch a light to find out this *Sunne* here meant, out of Chap. 12. 1. Where we heard that the woman was clothed with the *Sunne*, that is, that she glittered on every side round about, with the most cleare light of the Scriptures, with the cleare knowledge whereof, she being adorned, as it were, with a goodly garment, came forth abroad, and layd her selfe open to the view of the world. Now one may be said to stand in his clothing, as the Spouse standeth at the Kings right hand in *Gold of Ophir*, *Psal. 45. 10*. This Angell therefore shall bee some citizen of that particular Church, which shall shine forth most gloriously, by the approbation of the very sacred truth, and rest shall be the natural daughter of that woman that is clothed with the *Sunne*. We know that there is not the same purity of all the particular Churches which professe Christ, but that one drinketh in more dregs, then another. But this Angell shall be a member of that most intire, and most chaste congregation of all the rest, which above others shall shine with this glorious aray. And he is not one of the converted Jewes, of whom we have begun to speake right now, but it is a westerne Angell, founding an Alarm to a battell against the *Beast*, and the false Prophet, that are the plague and the bane of this part of the world which we inhabit. And it seemeth, that all the chiefe stresse and violence of this last Battell, in the West, shall be turned against that holy Congregation; Which we said right now to stand glittering in the *Sunne*. For which cause a Citizen thereof, shall make this loud Alarm rather then any other, and he that call the rest of his brethen in other Churches, to take and to Divide the spoile as conquerours, rather then to skirmish, and to fall to bloody blowes for the victory; Out of which words thus opened, we may in some sort understand what that place is, called *Armagedon in the west*, of which mention is made, *Chapt. 16. 16*. Namely, that it is some such particular holy Congregation, or City, which is to be the place where this

battell shall be fought; For such a place is that hill of *pretious fruits*, that mountain full of holy pleasures, of which God maketh more account, then of all the delightfull things in the world. And it is very likely, that after that *Rome* shall be overthrowen, that the Pope will fear his Chaire againe at *Avinion*, (but I know nothing certainly touching this matter, only I follow my own conjecture); but if he be seated there, what place will he strayn to overthrow more gladly, or readily, then his Neighbours of *Geneva* that dwell in the Country of Savoy, who together with their Allobrogeall Geneveating discipline, have been a heart-griefe unto him, and his Followers, for these many yeares together, blessed be God for it, who shall then be an Eye-sore, yea, an eye and heart-Torment unto him, and them? And indeed, I will speake this boldly, yet without dispraise of any other holy Reformed Church, howsoever I know that all who hate Reformation, will malice me for speaking so, the *Sunne* of this part of the World where we live, shineth in, and from that little place; and I am sure there is no godly heart, that will not strive earnestly with God by prayer, that this *Sunne* may alwayes shine there, and breake out thence into all the World more and more brightly. Neither let my repeated admonition be superfluous which thou hast, least another take away thy Crown. In the meane time, our hearty prayers shall not be wanting unto the Lord for thee, that the *Sunne* of righteousness may alwayes shine upon thee, and drive far away all darkenesse.

Saying to all the fowles which did flic by the middst of heaven.] We have observed before, *Chapt. 8. 13. and 14. 6*. That the word in the Greeke translated, the middle of heaven; signifieth, place between heaven and earth, as it were the middle Region of the Aire, where *Meteors* are ingendred, and that it doth not signifie the middst of heaven in the length of it, which the *Astronomers* call *Merides*, the point where the *Sunne* is at Noone-day; and therefore that this word serveth to decypher out unto us, the imperfection, and the impure Purity of those men, who have escaped out of the horrible filthinesse of grosse superstition, by the knowledge, and acknowledging of the truth, and yet they have not attained to such Purity, as was meet for those that dwell in heaven. The Angell of the *sunne* calleth all these to take part in dividing the spoile, as who are all of them the *Shoollers* and foster-children of the same truth, howsoever it flourisheth not alike among them all, in equall sanctimony, and integrity. Out of which we understand, that howsoever one or two, or some few of the congregations, shall professe and practise sincere piety, at the time when this warre shall be waged with the *Beast*, yet the most of them, even of those that are of reformed Religion, shall be found such, as either never have attained to full amendment of things that be amisse, or els they have through their own negligence, and carelesnesse, fallen so farre backe againe, that they come farre short of the holinesse of a pure and undesiled spouse. And who seeth not that this declining and decaying, takes place every day more and more. There are some perverse and refractory men, who will not acknowledge this difference at this time, but they to whom it is granted to measure every thing by the onely rule of truth, do both see and bewaile many, shamefully falling from heaven, and others also as *Meteors* hanging yet in the clouds.

Come and gather your selves together.] He calleth them to a Feast, and to a merry meeting; The destruction of wicked men, which they are most worthy of, is in Gods account, as it were, a most sumptuous Banquet, where there is store of Royall Cheere.

Verf. 18. *That ye may eate the flesh of Kings.*] It is very like that the *Ten Hornes* which shall hate and burne up the whore of *Rome*, shall hate the *Beast* also, which was wont to be the minion, and the darling of the whore. These Kings therefore that shall joine their forces with the *Beast*, are not the

the ten Kings spoken of, Chap. 17. Neither shall there be ten Kings only in the time of *Antichrist*, seeing there shall be others to be found besides them, who shall lend the *Beast* their helping hand; But we may understand by that which we have said before, how vaine and senselesse such dreames as these are. To let these passe therefore, the *Angel* being now sure of the victory, calleth his brethren to the spoile, and biddeth them flie together, that they may take their fill of the booke, and pillage of their enemies; and because variety in great Feasts doth most of all delight men, he setteth before them sundry kinds of dainty dishes; the *flesh of Kings, of Captaines, &c.* This is like to be such a Royall feast, that a man shall not be able to know, what dainty morsell to be doing with first, there be so many choise ones. Such a meales-meat is prepared by *Ezechiel*, but the cates of it are made of the flesh of the Eastern enemies only, Chapter 39. 17. 18.

Verf. 19. And I saw the *Beast*.] So much for the preparation of the Saints. Now followeth the mustering of the wicked together, and first of those that be in the *West*, with whom the first encounter shall be: The chiefe Commanders and Chaptaines that these men shall have, are the *Beast*, and the *Kings*. For the *Pope of Rome*, after that *Rome* shall be ruined, shall seat himselfe elsewhere, for a few yeares, to wit, at *Avenion* which is the *Popes* peculiar City, or at *Bononia*, or some where thereabouts. But he shall not survive *Rome* for any long time after that, not above five and fourty yeares at the most, as it may be gathered out of the diligent comparing of other Scriptures. Neither shall he be destitute of all aide from the *Kings*, when he shall quite be bereaved of his Princely Chaire, but some *Kings*, namely, of the earth, that is, worshippers of wicked superstition, shall take his part still, who gathering and joining all their forces together, against *Christ* and his holy members, shall enter this combat, setting their whole Rest, and trying their last fortune upon it, as desperate wretches use to doe. They shall come together to *Armagedon*, that holy City, that hill that is so fruitful with dainty and pretious things, the *Angel* whereof standeth in the *Sunne*; as it is verf. 17. Out of which it is manifest, that all that Preparation to warre, which the Holy Ghost hath compised together, Chap. 16. 13. 14. &c. is of diverse enemies, who shall fight their Battells severally, first of the *Beast*, and the *false Prophet*, and then of the *Dragon*.

Verse 20. But the *Beast* was taken.] So farre goeth the Explaining of the *Sixt Y^ell*. The Seventh and last, cometh now to be unfolded and opened more fully: And this doth first deliver unto us the destruction of the enemies of *Christ*, and of his Church; and first of the *Beast*, and of his Armies. The *Beast* is taken; being as it were catched in snares, and intangled ere he be aware of it, as wild beafts are taken, which runne into the Nets and ginses ere they know where they be: So much doth the word *epaiste* intimate, that signifieth, to rake. And indeed we knowe, that, *The Lord raimeth Down Snares upon the wicked*, as it is Psal. 11. 6. Whereby their feet are taken in such places, where they least of all feared any such matter. The *false Prophet* is taken together with this *Beast*, both which being joined together, do reach us, that the *Pope of Rome*, (for so perhaps he will be still called, after that the City of *Rome* shall be laid waste) shall now at length be utterly destroyed, both in respect of his Civil power, which maketh him to be called the *Beast*, as also in respect of his spiritual, because of which he is called the *false Prophet*. The Holy Ghost speaketh of him, as if he were two distinct persons, because of that double wickedness of his, for which this man of *Sunne* is famous in all the world, but when I say the *Pope of Rome*, I do not onely understand that particular man, who shall sit in that Chaire of Pestilence at that time, but the *Stat* it selfe also, and the order of *Popes*, which shall then so wholly and for ever perishe, that there shall be no remainders of it left standing. Onely some hatefull re-

membrance thereof shall abide, in that the impiety thereof hath been the utter and eternal undoing, death, and destruction of so infinite a number in Bodie and Soule.

Who wrought Miracles.] There was mention made of the *false Prophet* before, Chap. 16. 13. But because we had a naked name, onely of a man there, that no man might be ignorant, whom he meant by this name, the Holy Ghost doth describe him here by infallible markes, that there might be no place left for doubting any more. Who (saith he) wrought miracles, with which he seduced those that received the mark of the *Beast*, and that adored his Image. In which words he teacheth us most manifestly, that this *false Prophet* is that second *Beast* of which we read, Chap. 13. 13. &c. Let the *Popes* proctors therefore, and men of law, looke wel about them, and let them see, whether they do not proclaime open defiance against the Truth, when they say it, and stiffly maintaine it, that *Antichrist* shall raigne but three yeares and a halfe, before *Christ* shall come to his last Judgement, and that he is a singular Person? All men acknowledge that either this second, or that first *Beast* is *Antichrist*. Both of these flourished long before that the dignity and mageticalnesse of the *whore of Rome* began to be abated and taken down. Besides, both of these *Beasts* shall be remaining alive, for some yeares after the overthrow of this *whore*, as it appeareth manifestly out of this place. What shall we thrust up all this time either within the space of three yeares and an halfe, or els within the narrow compasse of one morrall mans life. But the things which have been said touching the time of *Antichrist*, upon the seventh Chapter, are so certaine and cleare, that no man can doubt of them, no hardly, though he would.

These were both cast alive.] As *Coral*, *Dathan*, and *Abiram* were swallowed up alive, and as they sunke into Hell, when the Earth brake asunder. The destruction of the *Popedom* is to be very horrible. The Holy Ghost maketh a manifest difference between the *Popes* punishment, and that of the rest of the *Crue*, what shall fight on his side. It would have been well for him, if he might have been burnt up in the same fire with the world, but he shall be plagued more grievously, that he may be made a spectacle and an hissing to all the world.

Into a lake of fire.] Into the second death, that is, everlasting death, as it is Chapter 21. 8. But how can the *Popedom* be cast into the fire? That which is proper to men, is transferred to the state and condition of men, whereby that is declared, that we have said before, namely, not onely that the persons of the *Popes* are to be tormented and punished grievously, but that the *Popedom* it selfe is to be utterly abolished, so as it shall never rise up againe; even as they also who are thrown down to Hell, cannot looke for any returning or deliverance from thence. Certainly, we may conjecture, and that not rashly, by this strange and unusuall manner of the Punishment that shall be inflicted upon the *Beast*, that God will demonstrate it by some visible Signe; how damnable and hatefull a thing he hath alwaies accounted the *Popedom* to be. And this is that destruction which was foretold, Chap. 17. 8. Where it was said, that the *Beast* should go into destruction; Whereby he shall receive a just reward and vengeance from God, for all his Antichristian Tyranny.

Verf. 21. And the remnant were slaine with the Sword.] So much of the Destruction of the Prince and Captaine of all mischief, now, in these words the Punishment of his forces and souldiers that aide him is spoken of. And these have another manner of Punishment, not so horrible, at least, as in *fiend*, as his way. They shall be killed with the Sword of him that sitteth upon the Horse. That is, with the word that cometh out of his mouth; as if it were said, they shall suffer such Punishment as is threatened in the word against those who are Disobedient, and will not be subject unto the Truth. As it is, *Jerem. 5. 14. Behold, I will put my words into thy mouth as fire, and this people shall be as wood for it to consume.*

What

What singular matter then shall there be in the destruction of the Pope? For he shall be slain also with this sword. It is true indeed; but the word doth threaten divers punishments, according to the quality of mens Sinnes, the most grievous plagues to the greatest Sinnes, and lighter Punishments to lesser Sinnes. Perhaps, because the Popedom shall be destroyed farre more horribly, then we do think it shall be; it is exempted out of the common ranke of punishments, not that it is not foretold and denounced in the word, but because, perhaps, it is lesse considered of by us, how great a Punishment that is which is denounced against the Popedom, and because we suspect it shall be more slight, then the Event will prove it to be. Or els it may be, as we have shewed at the 15. verse, that these Souldiers after that they shall be discomfited, and shall begin to feeble the dint of the Sword to make havock amongst them, shall yeeld up the victory to the Truth, shall acknowledge themselves to have the worst, and shall be willing to put their necks under the Yoke of Iesus Christ.

And all the fowles were filled full with their flesh. 1 The victory being once gotten, the Fowles come flocking to the prey, and fill themselves with the carcasses that are slain, till they be gladdened, and till they suffer againe with eating. That whole Nation, that was crewhiles belonging to the Popes Territory, shall be subject after that, to the government of the Reformed Church. Every Country that shall live under the Tutorage and schooling of that Truth, that is of the pure aore, shall have a part of those Dominions subdued unto them which were given to superstition before. And this is that which seemed to be signified by the Birds, that are gladdened with the flesh of this slaughtered army. And thus we have the full end and issue of the Pope, and Popedom of Rome, plainly laid down before our eyes; and hereby we see that they shall survive the City for some few yeares, but they shall be so much the more miserable at last, because the City had some left alive to solemnize her funerals, and to per-

forme all her last duties with weeping and howling. But the Pope shall have none remaining alive, that shall bewaile his Case, and mourne for his overthrow, but he shall be buried as an ass in a buried, without any hiring of women to mourne, or any other such solemnity that is used at burials. And thus at length, we see how that Prophetical Parable is to be fulfilled, touching those Guests who were called to the wedding? Matth. 22. Out of all doubt, those good and bad ones which were called out of the high waies, are the Gentiles, that embrace the calling to the Profession of the Gospel, after that the Jewes have refused to come. Among those, that man which had not a wedding garment; is the Church of Rome, which despiseth the righteousness of faith, and takes no care, nor makes reckoning to be clothed with the merits of Christ by Imputation. The King at his entrance in, spying out this Church that hath a filthy ragged garment of her own upon her, not that which he onely liketh and alloweth off, doth now at length command his servants, to bind her hand and foot and to cast her into utter darknesse, where shall be weeping and gnashing of Teeth. For Christ speaks not there of any singular man, but collectively, of an huge multitude of People, as the Conclusion of the Parable teacheth us, where it is said, that many are called, but few are chosen; verse 14. And out of all these things we understand at last also, that glorious coming of the Lord, at which, and wherewith S. Paul hath foretold, that this man of sinne shall be abolished, 2 Thessal. 2. 8. is not his last coming to judgement, but that whereby he shall call and take the Jewes into the communion of the holy Church; at which time indeed, his kingdom shall flourish most gloriously, and shall infinitely surpass all brightnesse of the former times, as it shall be made more cleare by those things that follow? After that, the Pope shall be destroyed, the Turke also is to be rooted out, and many other things are to be acted upon earth of singular importance.

THE TWENTIETH CHAPTER.

AFTER I saw an Angel coming down from heaven, having the key of the bottomlesse pit, and a great chaine in his hand.

2 And he tooke the Dragon, that old serpent, which is the Devill, and Satan, and he bound him a thousand yeeres.

3 And cast him into the bottomlesse pit, which he shut up, and sealed upon him, that he should deceive the nations no more till the thousand yeeres were fulfilled: for after that he must be loosed for a litle season.

4 And I saw seats, and they sate upon them, and judgement was given them, and I saw the foules of them, which were beheaded for the witness of Iesus, and for the word of God, and which did not worship the Beast, neither his Image, neither had taken his marke upon their foreheads, or on their hands, and they lived and raigned with Christ a thousand yeeres.

5 But the rest of the dead men lived not againe, until the thousand yeeres were fulfilled: this is the first resurrection.

6 Blessed and holy is he that hath part in the first resurrection: for on such the second death hath no power: but they shall be the Priests of God and of Christ, and shall raigne with him a thousand yeeres.

7 And when the thousand yeeres are expired, Satan shall be loosed out of his prison.

8 And shall goe out to deceive the nations, which are in

the foure quarters of the earth, Gog and Magog, to gather them together to battell, whose number is as the sand of the sea.

9 And they went up into the plaine of the earth, and they compassed the tents of the Saints about, and the beloved city, but fire came down from God out of heaven, and devoured them.

10 And the Devill that deceived them, was cast into a lake of fire and brimston, where was both the Beast, and also that false Prophet, and they shall be tormented day and night for evermore.

11 Then I saw a great white throne, and one that sate on it, from whose face fled away both the earth and heaven, and their place was no more found.

12 And I saw the dead both great and small stand before God: and the books were opened, and an other book was opened which is the book of life, and the dead were judged of those things, which were written in the Books, according to their works.

13 And the sea gave up the dead which were in her, and death and hell delivered up the dead which were in them, and they were judged every man according to their works.

14 And hell and death were cast into the lake of fire: this is the second death.

15 And whosoever was not found written in the booke of life was cast into the lake of fire.

The Logically Resolving of it into the severall Contents thereof.

THe holy Ghost having thus spoken of the destruction of the Beast, he goeth on now to speak of the destruction of the Dragon; the Historic all prophesy whereof, being the Epilogue and last Act of the whole warfare of the Church, as it is subject unto dangers, and distresses, he doth first of all make a briefe rehearsal of the principall matters, that have been spoken of before touching the Dragon, and then he teacheth his last overthrow by a new prophesy. The rehearsal is made according to the three moments of time, wherein the Dragon hath his being in the world; the first, when he was taken and apprehended, *vers. 1.* and the beginning of *vers. 2.* The second, when he was bound and chained up, in the end of the second verse. The third, when he was to be let loose againe, and how long he shall be loosed, in the end of the 3. verse. And all these things being first set down more concisely, are repeated againe, and opened more at large afterwards, and withall, the state of the Church is repeated, such as it was through each of these moments and Periods of the Dragon. In the first, wherein he was apprehended, the Saints were smitten with the Sword and beheaded, at the beginning of the fourth verse; In the second, wherein he was bound, the estate of men was unlike; for the Saints reigned for a thousand yeares, (which was the time of the Devils imprisoning) both in respect of the soules which were slaine in the former Period, as also in respect of those which lived for the present upon the earth, during all that time, who encountered with the Beast, and would not come under his yoke in any sort, in the same verse, the residue of men did not live againe throughout all that time, but being deceived by the subtilties, and countenances of the Beast, they lay, as it were, dead and buried in their errors, *vers. 5.* The third Period which is the time of the Dragons loosing, relateth both the estat and Condition of the elect, and the various rage of the Dragon let loose, and revived storming and playing the Devill againe. The elect, when once those thousand yeares were ended, lived and rose up againe, and that not in a litle number, as they did in the second Period, but in a farre greater and more huge multitude, for they forsake the errors of the Beast, and were converted to true Piety. And this is called the first resurrection, and they are pronounced blessed that have a part in it, because of their priestly and regall dignity, and because of the long time of their reigning with Christ, *vers. 6.* The Rage of the Dragon revived againe after that imprisoning of him for a thousand yeares, *vers. 7.* He did muster Souldiers, both certaine for their name, Gog, and Magog, and infinite for their multitude, *vers. 8.* He did make haruok of all things farre and wide, and did compass the tents of the Saints with a siege, in the beginning of the 9. verse. And thus farre reacheth the repetition of the former Ages. That which followeth, from that time, is to come, which is both his endeavour against the holy City, and the utter destruction, both of his army in the end of the ninth verse, as also of himselfe, *vers. 10.* And thus farre of the destruction of the enemies; after this the felicity of the Saints is handled, wherein with the Church shall glister gloriously when it shall over-live all these calamities. And this felicity thereof is explained two waies, both by laying open the gathering of the Saints together, in the rest of this Chapter, and then by the laying out their happy estate when they shall be thus gathered in the Chapters following. The gathering of them hath both a preparative, and an execution. The preparative is of a Iudge sitting upon a great Throne, *vers. 11.* The execution is, partly, a generall and summary one, against those who are to be judged, where the forme of the judgement is set down, which is out of certaine Bookes wherein their works are recorded, according to which they are judged, *vers. 12.* and the manner of presenting them before the Tribunal of the judge, which is called a Resurrection, *vers. 13.* Partly, a particular one, and by name, against death and Hell, and those who were not found in the Booke of life, *vers. 14. and 15.*

THE EXPOSITION.

AND I saw an Angell coming down.] A man may see by the commentaries of the Interpreters, how greatly they are puzzled and toiled in the Interpretation of this Chapter; but above all the rest, the Popish Commenters doe most pitifully vex themselves herein, as to whom it is like an intricate Maze and Laborinth, whence there is no winding of a mans selfe out. So are all the other parts of this booke also, as wherein they wander and rove hither and thither, neither can they find any passage out any where; a guide must needs stand with them, when as yet they have not the truth for their share; The exposition of the former part of this booke, whereof a rehearsal is made in this Chapter for the greatest part, will, as I hope, make all things easy, and ready unto us. To the end therefore that in this calling of things past to memory, those matters which have been delivered scatteringly before, as touching the Dragon, might be now set under one view, and so might be the better understood, the Holy Ghost speaketh first of all touching his Apprehension. The which declareth unto us briefly, and by consequence, that he was

set loose before this, and that he raised such troubles during that time, as he is wont to do, when his raines are let goe and hang loosely upon him. Out of which, it may be easily conjectured, what was the condition of the primitive Church, as long as this whilewind might turne all upside downe at his pleasure. But his rage was bridled at last, and his power was crushed by the Angel, of whom we have a description in this place. We have learned out of the former Chapters, who this Angel is, namely, that it is Constantine the great, who being borne once, and being that Male Child of the Church, waging warre in his mothers Quarrell against the Tyrants, the Heathen Emperours, the Dragon, is said to come down out of heaven, bringing such Helpe with him as was not looked for, as it is *chap. 2. 6. 7. &c.* So the Angel being to fight against the whore, and to come upon her before she was provided, was said to come down out of heaven, *chap. 18. 1.* He hath the key of the bottomlesse Pit, that is, power to open it, and to shut up the Dragon in it, but not to send out the Hellish smoke; in which respect alone, the Angel of the bottomlesse Pit had a key

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given him, Chap. 9. 1. There is great difference then between these two keys. This great chaine are the foundations that he layed for the Christian liberty to be built upon, with which he held the Dragon, as it were, tied in chaines during a long succession of Christian Emperours, so that he could not stirre himselfe to make such troubles against the Church as he had done. For now heathenish men had all passage shut up from them, to come to the highest government of the Empire, or if any of them should get up to it by fraud, as *Julian* did, yet they were so bound and fettered with this chaine that they could not exercise their former inhumanity.

Verf. 2. *And he tooke the Dragon.* That is, he overcame him in open field, and fight. Chap. 6. 15. And, when those Tyrants were overcome, the Power of the Dragon began to faile him; as when ones leggs faulter under him through impotency; neither could he enterprife any such matter any longer, as he had done in former times; The Heathen Emperours are entitiled by the names of the Devill himselfe, as they were also. Chap. 12. 9. To which the articles also are joined, because they were the cheifestaines, and Principall instruments of the Devils wickednesse, and therefore they are by right called by his name, whose virulent, malicious, and mischeivous nature they did so exprefly resemble, as they were also the helping causes of the malicious and mischeivous effects thereof. A man beareth his name worthily, whose manners and disposition he resembleth, and imitateh. This apprehending then of the Dragon, doth intimate unto us all, the first Period of time, which reached from the dayes of *Iohn*, and somewhat before, untill the raigne of *Constantine the Great*, the last part thereof being put for the whole Period; For speaking now of the taking of the Dragon, he would have to be understood, that he ranged and coursed it up and down freely, and at his pleasure, before this plotting and practising as much mischief as he could, as we have heard in the opening of the Seales, Chap. 6.

And he bound him a thousand yeares. That is, he set up and brought in, such a manner of government, as left the open enemies no power to Domineere and tyrannize in, and over the Church, as they had been accustomed to do in former times, and this government being begun by him, was extended and did continue for a thousand yeares afterwards.

And this is that second Period, in which the Dragon was bound, that is, the heathen Emperours were suppressed and kept from raigning, even till the yeare 1300. But I call this Period of the Dragon, because it is not that just second Period, of the whole Prophecy, that is, of the Trumpets, which the Holy Ghost assigned and made before. For this is of a longer extent of time; and exceedeth that of the Dragon two hundredth, and threescore yeares and more. The History of the Dragon hath some things in it that is proper to it selfe, neither is, to be tied strictly to that rule. His binding is more ancient then the time when the Trumpets began to be sounded, as which came to passe under the sixth seale at the yeare 304. As hath been said, Chap. 6. 12. and 12. 7. 8. 9. But the Trumpets gave their first found in the *Nicene Council*, Chap. 3. 7. And brought the Dragon a setting loose from his Prison, Chap. 9. 15. We understand therefore now, that this second Period here spoken of, is proper to the Dragon. And that it agreeth not with the Trumpets, either in the beginning, or yet in the end; *Ribera the Jesuite* measureth the times for the most part, by the proper signification of the words, as the five moneths of the Locusts, the three yeares, and an halfe of the Raigne of Antichrist, and yet he will have these thousand yeares to be taken indefinitely, for the whole space of time that lasteth from the death of Christ, to the time of Antichrist; and indeed, very many of the interpreters both old and new are of this opinion, at least for the beginning of this computation. But why did they not consider, that the

Dragon, which is Antichrist himselfe, did raigne all this time of the thousand yeares, wherein the Dragon was bound? The time therefore of his imprisoning was not to be ended at the beginning of Antichrists raigne; but this was rather to be begun together with that. And I will not now stand upon that bar and bound, which the Holy Ghost had set, and fixed so fast to keepe out all such interpretations as this; Chap. 4. 1. *I will shew thee the things, that must be done afterwards*; which words doe forbid us to looke back to the time past, and they teach us all the prophecy which is recorded in this booke after this, respecteth things to come, and that after the Age of *Iohn*. Besides the hanging together of all the parts of this Prophecy, as we have scene hitherto, will not suffer us to make that beginning, as the which disturbeth all with such a confusion, as there is no way to wind our selves out of it. But shall we think, that the Devill was bound, at that time, when he rageth most cruelly in the persons of the first Emperours among the heathen? when shall we then say that he was loosed, if he lay then shackled in prison? which the Jesuit bringeth out of those words of *Iohn*, Chap. 12. *Now shall the Prince of this world be cast out*, belongs not at all to this matter, seeing that place is to be understood, of the spirituall power of the Devill, that was then forthwith about to be destroyed by the death of Christ, but this binding of his, which the Revelation speaketh of, is the restraining of this tyranny over the bodies of the Saints, as it is evident out of the beginning of the 4. Verse of this Chapter, where the soules of the Saints, that raigned after the Devill was cast into prison, are the Soules of such as were smitten with the Sword, by the Devill, and that, doubtlesse, when he was raging in his mad fits most outrageously, which was before he was chained up. And what other calamity can this be, but that which proceeded from the cruelty of the Heathen Emperours? Therefore neither the beginning, nor the end of these thousand yeares is calculated aright by the Jesuite.

Verf. 3. *And he cast him into the bottomlesse Pit;* This Pit is the Earth, as it is manifest out of Chap. 12. 13. Where it is said, that, when the Dragon saw himselfe cast out into the earth, which yet is not so called according to the custom of our common speech, but as it is noeth out earthly men, who are numbered among the citizens of the Church in name and Title only. There was a wo also denounced, against the inhabitants of the earth, and the Sea, because the Devill came down among them, as it is in the same Chap. verse 12. He was now to make his abode among these kind of men alone, and he was to exercise his Tyranny against them only, as we have expounded it in that place.

And he shut him up, and sealed upon him. Namely, the doore, or the stone, or some such matter, as they made the sepulcher fast, sealing the stone, Math. 27. 66. And hereby it is signified, that the Devill was committed to most strait keeping, as it were, to close prison; so as he had no leave given him once to looke abroad. Not because he should be vacant from his devilish employments all the time of these thousand yeares, for he should worke mighty trouble both in the Land and in the Sea, as we have heard out of Chap. 12. 12. And as we know it came to passe indeed by those things which have been recorded, Chap. 8. 9. and Chap. 12. but because he should have no power at all over the Holy Church, against which he should spend all his spight in vaine; he cast indeed a stound out against the woman, but he lost his labour; For both the earth ministred helpe unto her, and she fled into the desert, out of the reach of the Chaine with which the Dragon was bound; as it is Chap. 12. 15. &c.

That he should not deceive the Gentiles any longer. The Gentiles are also taken sometimes in this Booke for the Citizens of the false Church, who had their dwelling in the outer-most court, and in the Holy City, for two and forty moneths; Chap. 11. 2. He speaketh not of these Gentiles

now, but of such, as were wholly strangers from, and enemies unto the Christian Religion, such as the bloody Tyrants of Rome were before the dayes of *Constantine*: Such kinde of enemies as these should practise no mischeife against the Holy Church by the space of these yeares, as which they should not know in what part of the world it kept; howsoever other fierce enemies should handle the Church, most cruelly in the meane time; Chap. 12. 17. &c.

For after that he must be loosed for a little Season,] That is, after those thousand yeares be expired, the Devill should bee loosed againe. In these words the third Period is set downe, that falleth into the beginning of the sixth Trumpet, when as the most Barbarous Turke casting away all feare of the Roman Empire, which he saw to be left forsaken of the helpe of the Westerne forces, and to be undone within it selfe, by means of slothfulness, riotousnesse, and contentions, began to play the tyrant againe, in an horrible manner, against the Church alfo, and not onely against the false Church, but against the true one also, which began then after a long space of time, to plunge, and as it were, to look out of her lurking hole in the Desert, whither she had fled, though she differed her full returne thence, till many Ages after. At that time the devill being let loose, granted not the true Church one hour of truce, but as soon as the Truth began to come forth abroad, at the year 1300; he stirred up the enemy thereof, to vex, by all means he could. The Turke therefore invadeth the Dominions belonging to the Empire, passeth over into Europe, heapeth up victories; defaceth the Majesty of the Roman authority, carrieth away all with himselfe like a most violent flood, neither is ther any fortresse found to be so strong at this day, that can keepe out, and resist his fury. But the time of this tyrnny is but short, namely, for an houre, a day, a month, and a yeare, that is, about three hundred ninety yeares, if we measure a yeare by twelve months, and each moneth by thirty daies according to the accompt of the two and fourty months, and of the three daies and a halfe, Chap. 11. If we follow the account of Julian months, this wicked kingdome shall not be prolonged any more then seven yeares by this account, being then to be utterly extinguished, nor having any footstep of the Turkish power, to remaine unshaken, as shall be said afterwards.

Verf. 4. Ten I saw seates.] Hitherto reacheth the concise repeating of the History of the Dragon; the same is handled now a little more fully, having the state of the Church joined unto it, and repeated together with it, wherein it is shewed how it fared with it, each of those Periods of the Dragon. The two first whereof are very elegantly intimated by the selfe same words; for seeing Seates are seene to be set after the binding of the Dragon, and the soules also of those that were smitten with the sword appeare sitting upon these Seates, and judgement is given unto them; by the same words it is signified, that the first Church was miserably afflicted, before that that deadly enemy was cast into prison. For then the Church had no throne set for it, no judgement given it, but it lay trampled upon the ground, so many of her members, were made to loose their lives for the truth, for the expressing whereof, that cry of the Soules served, which required vengeance at Gods hands against those most savage tyrants, chap. 6. 10. 11. All that time therefore that reached from the time of Iohn to the binding of the Devill by *Constantine*, was the time wherein the sword, flames, tortures, and all kinde of bodily torments did make havock of the godly, as it is here very pitily intimated by one word. Again, the same thrones and judgement that were given to the Saints, after that the Dragon was put in hold by *Constantine*, declare the notable outward felicity, that the Church enjoyed during the time of the second Period, after shee had at length gotten the Emperours to be her Patrones and Protectours. For these are not the Thrones of the saints reigning in heaven, as the Iesuite

will have them, thus casting himselfe upon many absurdities, but they be the Thrones of such as live upon earth in better estate, in respect of the open enemy, then they did before; for to what purpose should the kingdome in the heavens bee bounded with a thousand yeares? Or why should they begin to raigne, after the Devill was chained, as if the Kingdome in heaven were not perpetuall? Besides, those are chosen and taken into this kingdome, which were quite dead for the space of those thousand yeares, as it is in the next verse, which cannot be understood of the Kingdome in the heaven, whither, unless the soules of them that depart doe flye forthwith, they can never come thither afterwards. But we shall have this point more plainly opened at the next verse.

And they saie,] It may be translated transitively, and perhaps it were better to have it so, they placed, for thus the construction goeth on easily, if these Accusative Cases that follow be joyned with this Verbothus; viz. the soules, and them which did not worship, after this meaning: And I saw Thrones, & they placed upon them, both the soules of them who were smitten with the sword, as also them that did not adore the Beast; and all these had judgement given them, and they lived, &c.

And judgement was given unto them.] God dealt with his servants according to his Justice, by restoring them to liberty, and punishing their enemies for their cruelty; as contrarily, judgement is said to be taken from a man, when he is overwhelmed with injuries, and they that offer them, carry them away scotfree, as Job complaineth; the Lord loveth, who hath despised my judgement, &c. Chap. 27. 2. and 34. 5. Or else to have judgement given, may belong to a Kingdome, as it is used by the Psalmist, O God, give thy judgements to the King, and thy righteousness to the Kings. Some let him judge thy people justly, and thy poore with right, Psal. 72. 1. 2. as if it were said in this place, that the Church was now so exalted and advanced, that it could now give lawes to others, which was wont to take them from others, when she was in most obscure and meane estate, and of no account at all in the world.

And the soules of them who were smitten.] If the Verb be put neutrally, they saie, these words are to be referred to the verb, I saw, and I saw the soules, &c. These are the soules of the godly Martyrs, of the first Period who laid down their lives for Christ, under the heathen Emperours, who doe now at last obtaine glory and honour by the means of *Constantine*. But how can this be, will some say, seeing they were not subsisting upon the earth? Their soules are said to have beene placed upon Thrones, when as those who tooke away their lives unjustly, were punished justly by *Constantine*, that is, when as those Tyrants were killed, and the Empire was taken from them, which were such punishments, as their cruelty deserved. The righteous shall rejoyce, when he seeth the vengeance of the wicked, and he shall wash his footsteps in their blood, as the Psalmist singeth, Psal. 58. 10. And againe, A two edged sword shall be put into the hands of the righteous, to execute vengeance on the Heathen, &c. Which is the honour, due to all his Saints, those whom the Lord loveth, Psal. 149. 6. 7. 9. It is matter of glory for the Saints, that their wrongs should not be neglected, but that they should be at length requited with due vengeance from God; This is that which the soules required of God, Chap. 6. 10. And these Thrones are that deliverance, the promise whereof they obtained by their prayers.

And those that adore not the beast.] These also were placed, or sate in those sears, & these are the men that lived during the time of the second Period, whence it is, that he doth not onely speake of their soules, as he spake right now of the Martyrs soules, which belonged to the former Age, but of the whole man, saying, those men who did not adore, &c. Out of which we must observe, that seeing the godly are described by these marks, that they did not adore the Beast, nor in image, & that they suffered not themselves to be branded with his

Marke, either in the forehead, and that during the time of this second Period of the Dragons binding, which tooke the beginning thereof at Constantine, and lasted for a thousand yeares from thence, that the Beast was extant all this space of time. Otherwise the godly that lived in this time could have no commendation, if fewell and matter of their praise had had no being. Wherefore the Beast was borne together with Constantine, when the Dragon was tumbled out of heaven, and when at his going into prison, he gave up his Throne, with his power, and great authority to the Beast, Chapt. 13.2. He could not endure, that the Church should have any truce granted it, but when as he saw that open fury was to be suppressed, he substituted the Beast to be his Vicar in his place, when he was away, that so he might worke his malice fully upon her by his meanes. The Kingdom therefore of Antichrist, of three yeares lasting, is a ridiculous disguise, some part whereof we see here manifestly to be prolonged for a thousand yeares. Secondly, let the Popish writers see hence, if they will, what a brainficke dreame that Antichrist of theirs and his Kingdom is, seeing there is no Antichrist properly so called, and by the way of singularity, which the Holy Ghost speaketh of in this book of the Revelation, besides that Beast that is described in the thirteenth Chapter; but the Popish Antichrist is not that Beast, as who is not to come before those thousand yeares be expired, wherein the devil lyeth in fetters; for so the Jesuite teacheth, that these thousand yeares are all that time, doubtlesse, that reacheth from the death of Christ unto the time of Antichrist. But this Beast domineth during all that time that the Devil lieth bound. The Jesuits therefore doe nothing els, but foist meeke toys and trash upon the world, thus deceiving both others and themselves also miserably, who are altogether without care, or feare, in regard of that destruction which is upon their necks, & at their heeles, whereas they tremble, and make others to be agast at certaine vaine shadows and surmises, which they dreame of, as if they were yet to come. They relie, as I know, for this conceit of theirs, upon the names of certaine of the holy Fathers, whom they doe no lesse wrong, then they doe hazard their own soules hereby. These Fathers, being farre off from the event of matters, spake onely by conjecture, which while these men preferre before the most certaine events, they do not onely deale foolishly, but quite against their mind also, who confessing their own ignorance every where, did provoke men rather to search out the truth, which time discovereth, then to rest in their conjecturall suspitions, which even themselves condemned for the ignorance, which was bewrayed in setting them down; wherefore they who will still retaine egerly, errors that be convinced to be such; are deprived even of all common sense, by the just judgment of God, that so they might stroke and flatter themselves gently and tenderly, till they doe at last plunge themselves headlong into everlasting and unavoidable destruction. Moreover, a man may observe out of this place, that those two and fourty moneths spoken of, Chapt. 11.2. And. 13.5. Are not to be numbered after an ordinary manner, seeing the Beast, to whom these moneths belong, is conversant for a thousand yeares, in the light, and in the view of the world; as it is cleare by those who were adversaries unto him for so long a time, who should not have been enemies at all, if the Beast had not been extant at all.

And they lived and reigned.] Both the soules of the Martyrs, and these men who resisted the Beast enjoyed a Kingdom with Christ, all this time that the Dragon was bound. Not that any one lived so long; but because there never wanted a succession of the Godly that embraced the Truth, howsoever Antichrist made havoc here and there, and every where. To acknowledge the truth, is indeed to live, and to raigne with Christ; as contrarywise, to know, or to despise the truth, is to be dead while he is alive, and

while a man is in the highest top of Royall dignity, to be of a more base degree, then the most abject slave that is; now he mentioneth these yeares of the Kingdom, not because the Saints should cease to raigne, when those yeares were ended (for we see that the first resurrection followeth presently after, which should make the former glory more abundant) but because the Church during this time, principally seemed to have been quite perished out of the world, while it lived in the wilderness, and lay lurking in the hiding place of the Temple, Chapt. 11.1. and 12.14. the Holy Ghost therefore teacheth us, that she lived & reigned with Christ all this most full time. Now this doubt could not arise as touching the Saints in heaven, which we know do enjoy everlasting blessednesse, as soon as they have departed out of his Vale of Teares. This Kingdom of most valiant Champions was declared before, by that holy army of an hundred and foure and fourty thousand, who pitched their tent, in Mount Sion, and followed the Lambe whithersoever he went, Chapt. 14.1.2. Whereof this verse is a repetition.

Verf. 5. But the rest of the dead men.] Thus much for the state of the Saints during those thousand yeares of the Dragons binding; Now the estate of the multitude of men is touched briefly, that lived in that space of time; These men did refuse the truth, and slept a long nights sleepe, not awaking againe all those thousand yeares, so as the beame of saving doctrine might shine upon them. And this is that Apostasy which Paul said was to come, before the appearing of the Lord. 2 Thess. 2.3. and which Iohn expressed before, by the whole earth adorning after the Beast; Chap. 13.8. and 17.8.

Thus the first resurrection.] Here we are taught what should be the estate of the Church at the time of the third Period, that is, straight after the end of those thousand yeares. The truth should returne into the world more, and should make a glorious shew now at last, and the elect should flocke space every where to the light thereof, when it should breake forth. Which eger desire, and endeavour of theirs, is called the first resurrection, namely, in respect of a second, of which there is speach made, verf. 12. as we shall see there. Now there should be greater abundance, of those that should be converted to the Gospell, and they should come flying to it, with more ardent affections then before, as it came to passe at the expiring of those thousand yeares, namely, at the yeare 1300. when as many who had been dead and buried before in Romish superstitions, did open their eyes to see the Truth, when it began to arise, and when the day starre began to dawn, and thus they rose up againe to life, from which they were strangers formerly. Among these, Marsilius Patavinus, Iohannes de Candiano, Iohn Wickliffe, are reckoned up, together with many other worthy men, of as sincere piety, and as great learning as that time could afford. By the diligence of these men, many other also were by flocks raised up, and revoked to the Truth from their errors; as it were from death to life, as we have said before, Chapt. 14.16. This marvellous conversion is called the first resurrection, under the name whereof Iohn repeateth and explaineth at once the history of these former times. This is not therefore the rising againe to the last judgement, as the Jesuite interpreteth it, who forgetting himselfe much in this verse, doth now extend those thousand yeares, unto the day of judgement, the end whereof he limited right now in the coming of Antichrist. What time then shall be left for Antichrist, that must now enter upon his Kingdom, before the Dragon shall be let goe out of Prison? What shall his first onset upon his Kingdom fall into the day of Iudgement? It were indeed to be wished that it might be so; for so he should not fulfill that three yeares time of his, and an halfe, which they tell us such Tales of, that it will bring such calamity with it upon the Church, and which the Popish writers do bewaile

bewail therefore, in so lamentable a manner. Moreover, they which were utterly lost and undone before, are made blessed in this Resurrection, which cannot come to passe in the last resurrection. Besides, how can this be the last resurrection, which is said to be the first, and which hath another coming after, vers. 12. How also is this raigne of a thousand yeares lasting with Christ, said to be some great matter, if it be that of the Saints after the last resurrection, which we know to be everlasting, and not to be ended by any conversions and revolutions of yeares, vers. 6. Shall Satan also be let loose after the last resurrection, and shall that warre of Gog, and Magog be raised after that time also? Certainly, this resurrection is after those thousand yeares are ended as it is in this verse, and this warre shall be raised after the fulfilling of those yeares, as it is verse 7. The Iesuite tells us strange newes of the last resurrection, after which there shall be such troubles as these. But it is worthy to be observed, with what a spirit of slumber he is smitten here; where he hath *Austen* going before him in the judgement, that is agreeable to the right, there he rejected him; but in other places, where he doth most commonly and evidently erre; by reason of the obscurity of matters, he runneth after him with all the violence he can. Thus we may fee that the Iesuits in seeing, see not, being altogether blinded in the eyes of their mind by Gods just judgement.

Vers. 6. *Blessed and Holy.*] Blessed are they that embrace the truth from their hearts, that is restored againe to the world. For this is to have part in the first resurrection. As Christ said to Peter; *thou shalt not have part with me*, John. 13. 8. As if he should have said, unless thou wilt suffer these things, which I will have to be done; thou art not a partaker of me truly. No man therefore hath part in this resurrection, who doth either embrace the truth with a counterfeit desire, or els, who hath onely gotten some knowledge thereof, of any sort whatsoever, but he onely, in whose heart it hath taken true root, fructifying to eternall life. *For all that is borne of God overcometh the world*, 1 Joh. 5. 4. *And Christ loveth his favourites unto the end*, Joh. 13. 1. *And Christ will suffer none of them to perish*, Joh. 17. 12. *For who shall snatch them out of his hand*, Joh. 10. 28. Now the Iesuite being ignorant of this most certaine salvation of the faithfull, being sealed unto them in their hearts by the Holy Ghost, can never find any such blessednesse, as the Holy Ghost speakes of, save onely in the heavens. But he is in an error, after his usuall manner: This blessednesse is to be attained unto in this life, and it was to be preached and published of speciall necessity, at the time, when the new light of the Gospell should breake forth, seeing it should come to passe, that they who should cleave unto the truth, should be both blasted with the thunderbolt of excommunication, by the *Beast*, as also that they should be condemned of the world, as most cursed, wretched, and abominable men. Who would not tremble at it, to see himselfe banished from the onely holy Catholike Church, such as the Church of Rome braggeth that she is, unless the Spirit had avouched it, that they are blessed and Holy, who should professe and maintaine the truth with a sincere mind, when it springeth up againe, and unless he had taught us withall, that that Church of Rome, that calleth her selfe Catholike, is a most impudent Harlot, and is so to be called, if she have her true name given her. This Resurrection belongeth onely to those, who forsaking the Romish Synagogues of Satan, become the true citizens of the reformed Churches. They who stick still, wholly drowned in the filthy dregs, that is, the wicked doctrines and rites of Popery, have no part, in the first resurrection, neither shall have a part in the second, unless they shall repent.

Who hath a part.] This is a metaphoricall speech borrowed from those portions, which were divided of old by Lot in the land of Canaan, serving to this end, that we may acknow-

ledge the mercy and providence of God, towards every one of those that should bee converted, and that wee should not attribute any thing herein to chance and fortune.

The second death hath no power.] The second death is destruction in the lake of fire burning with brimstone, of which we heard, Chapt. 19. 20. But why doth the Holy Ghost exempt them onely from the second death? because those who should be partakers of this Resurrection, were not as yet past the pikes and pangs of the first, that is, the death of the body; which though they should suffer at the hands of the *Beast*, yet here they are put in security, that they shall be free from the second death, which must be the Solace of their hearts, in the midst of all their qualmes and sufferings. Certainly, there is no need to have this comfort promised unto us, in the last resurrection, when we shall live no longer by faith, but we shall possesse the inheritance it selfe, which we hoped for. This comfortable promise therefore, belongeth to men that are warfaring upon earth, who are hereby put out of Doubt, that they shall have the victory, but yet they have not attained to the crown.

But they shall be Priests of God and of Christ.] Chapt. 1. 6. And 5. 10. it is said, they shall be Priests to God, in the dative Case; but this being in the genitive explaineth that. All the faithfull indeed are Priests and kings in Christ, that is, partakers of these dignities, and are endowed with some power to obaine them, but here something more seemeth to be spoken, according to the manner of the Hebrews; who do give the name of God to those things, which are most excellent in their kind, as a Prince of God, &c. as we have noted before. And after this manner these converts seeme to be called, Priests and Kings of God, instead, of most excellent Priests.

And they shall raigne with him a thousand yeares.] These thousand yeares begin, where the former ended, that is in the yeare 1300; Whereby continuance of the truth is promised for a thousand yeares, from the restoring thereof (of which we have spoken) in these our nations of Europe, to which also this first resurrection belongeth; whether the Truth shall be Eclipse againe after those thousand yeares, by reason of security prevailing among men, that so Christ should come as a Theefe in the Night, as it is foretold in the Gospell, he onely knoweth it, that knoweth all things. We find nothing, whereby we can determine any thing certainly, touching this matter. Onely we have seene, that three hundred whole yeares are passed over, and gone, since the beginning of this first resurrection. And that the truth doth get ground and strength every day more and more, blessed be God for it. We must also wait for some time longer, before our brethren of the Lewes shall be converted to the faith. But after that they shall come in, and after that Christ shall have reigned for some Ages most gloriously upon earth, by ministry of his Servants, so as he shall advance his Church unto the highest honour that can be, even above all Empire that is; then also shall the Gentiles, professe and maintaine true piety, according to that; *And the Gentiles shall walke in the light of it, and the Kings of the earth, shall bring their glory and honour to it; and the glory and honour of the Gentiles shall be brought unto it*; Chapt. 21. 24. 26. In which regard, it was promised to the Church of Philadelphia, that she should be made a Pillar in the Temple of God, and that she should not go forth any more, Chapt. 3. 12. That is, that she should have firme and stable abiding in the new glorious Church. And we have shewed in that place, that this Church of Philadelphia is a Church of the Gentiles. Out of which it followeth, that the Truth shall continue among the Gentiles for a long time yet to come. For this is the Kingdom of Christ, when he ruleth in the midst of any people, and swayeth them with the scepter of his word. And this is indeed the most true Empire and kingdom of any nation, when it is subjected to Christs Empire alone, and when it is governe-
by his conduct and command alone. Now at length we

may perceive, what kind of kingdom of a thousand yeares, lasting, that is, whereof we are a part, thanks be given to God for it, touching which all the ancient Fathers, almost, as *Papias, Irenaeus, Iustinus, Tertullian, Lactantius, and Augustine* also in some part, have spoken so many things, and those so magnificently. Out of all doubt, they would have this kingdom to be spiritual, the infinite sweetnesse whereof they shadowed out by corporall things, after the manner of the Prophets. And yet I will not deny; that some of them inclined too much in their opinious to bodily delights, but was it that they might sowce themselves in them, as men are wont to doe that overthrow themselves with riot, and with being given to filthy pleasures? It cannot be, that any such matter, should ever come into the minds of so learned and holy men; but because they knew, that the Church should also enjoy exceeding great felicity, pertaining to this life, under this Kingdom of Christ, therefore they make mention of the abundance of this kind of Delights. And indeed, we waite now every day, while the *Antichrist of Rome*, and the *Turke* shall be utterly destroyed. Till this victory be obtained, the Church shall be still in her warfaring estate, she must keepe in Tents, and is to wassle with many adversities. But after that this worke shall be dispatched, she shall keepe a most joyfull triumph, as rejoicing exceedingly, by reason of those unspeakable pleasures and delights, which she shall live in after this, perpetually. So that these Fathers did not wander much from the Truth, who extolled the Holy pleasantnesse of this Kingdom, but only that some of them supposed that these pleasures should be enjoyed after the last resurrection; wherein they slipped grievously indeed, when as they added by this conceit of theirs, some earthly matter to the eternall happinesse of the Saints, the which none of those things, which we usually are acquainted with here on earth, can expresse or declare. But let us observe here how much they are deceived, who are so venetuous, as to set down a certaine yeare, and day almost, of the last judgement. The truth as we lee is to raigne, as yet among some of the Gentiles seven hundred yeares, and how long it shall raigne afterwards among the Jewes, no computation teacheth us, as farre as I can find, but this lieth wholly in the power, and at the disposition of God, not being able to be known nor found out by any creature, as Christ teacheth us expressly, *Matth. 13. 32.*

Verf. 7. And when the thousand yeares are expired.] So much for the estate of the Godly at the time of the beginning, and all the time of the continuance of the third Period. Now the Holy Ghost relateth what troubles, partly, were raised up, partly, were to be raised by Satan, when once he was let loose from his former chaines. First, he declareth his loosing in this verse, (for he rageth and he lieth quietly at Gods commandement and pleasure) and this he sheweth came to passe after the expiring of those thousand yeares, not those, which hee spake of immediately before, in the end of the former verse, but those of which he made mention, in the 2. 3. 4. and 5. verses, the beginning and end whereof we have shewed at the 2. and 3. verses.

Satan shall be loosed out of his prison.] The open enemy shall then invade the Church againe, as it came to passe when the Turks rose up, which thing we spake of at the 3. verse.

Verf. 8. And he shall go out to deceive.] The first worke which he shall bestire him in, as soon as he is loosed, shall be to make ready an army to battell in this verse, whereof he propoundeth a threefold designe and enterprise. This army shall be huge and mighty, being gathered together of many and sundry Countries, as it is declared by the foure quarters of the earth, the South, the North, the East, the West. In which foure quarters, seeing the whole world is contrained, least any man should think, that this Empire reacheth so farre, and as wide alike on all sides; he shurtheth up those

foure quarters within the bounds of two Nations, *Gog*, and *Magog*; as if he should say, least ye should think, that the whole earth shall afford Souldiers to make up this detestable army, he shall onely gather together so much of the South, and of the rest of the quarters of the earth, to the preparing of these forces, as there be provinces in them, that are within the power of *Gog*, and *Magog*. This power therefore and army of the enemy which is here spoken of, shall consist chiefly of the people of these two Nations. Now what countries they be, it cannot be unknown, if we once know the Captaine and commander of them. To the finding out of whom, the very time leadeth us, as it were, by the hand.

For he riseth up after the thousand yeares of the devils imprisoning. Which time we have proved both often, and by many arguments, to come forth at the yeare 1300. Now what other Devil that was an open enemy of the Church, did come forth into the world at that time, but the bloody and cruel *Turke*, that surpassed all the former by farre, in all manner of inhumanity, and outrageousnesse? And this enemy doth indeed notably act the Devils part in all horrible savagenesse, as who knoweth, but a little time remaineth for him of this loosing. And therefore he doth now rage, as if he were a visible Devil, in the person of the *Turke*, whom he hath appointed to be chiefe Colonell of his Armies, to supply his roome in his absence. *Gog* and *Magog* then are the nations, that are subject to the Turkish Empire, or els such as minister forces to the *Turke*, for the accomplishing of his wicked designs. But yet so, that *Gog* is put for the chiefe and proper nations, that belong to the *Turkes* dominion, as we learned out of *Ezechiel*, who bendeth the force of his prophecy against *Gog* especially, *Chapt. 38. and 39.*

But *Magog* is put for the Nations, that belong perhaps to the jurisdiction of some other, yet so as they are always prest to aide the *Turke*. For *Ezechiel* inveigheth more lightly against him, as who is a confederat rather, then a principall author of the warre. As touching *Gog*, there is one of the *Sonnes of Reuben* recorded of this name, *1 Chronic. 5. 4.*

But he hath nothing els wherein he agreeth with this *Gog* here spoken of, as it is cleare by these places of *Ezechiel*, and of the Revelation, in which places alone, besides that which we named right now, there is mention found of *Gog*. The most learned interpreters, *Tremellius* and *Iunius* suppose, that this name came of *Giges*, that killed *Candaules* king of *Lydia*, and tooke possession of his kingdom in his roome, whereupon the lesser *Asia* was *Gog*, even as afterwards when *Crasus* enlarged the borders of his kingdom into *Syria*, a certaine towne neere *Libanus*, was called *Gigarta*, in steed of *Gog-karra*, that is, the City of *Gog*. Certainly, at the time when *Ezechiel* prophesied, either *Haliattas*, or *Cresus*, both of which were of the Posterity of *Gyges*, reigned in the lesser *Asia*. And it is no strange matter, that the countries are called by the names of the chiefe governours of them; especially in the Scriptures, which teach us, that each of the Nations tooke their names hence at the beginning. And yet this hath place, perhaps, rather in the first Princes, then in those that succeed them, & yet these also have imposed names to countries. But it was enough for the Prophet to note out the Nation, by the name of the first off-spring, whence it came, which reigned there at that time, howsoever, perhaps, that country was not called so commonly. These things doe make this opinion probable. But notwithstanding, seeing *Ezechiel* with whose prophecy this whole place, that was wholly taken from thence, doth agree altogether, maketh this *Gog* the chiefe Prince and commander of *Melech*, and *Tubal*, *Chapter 3. 8. 3.* That is, of the *Cappadocians*, and the *Iberians* in *Asia*, as *Iosephus* saith in the 1. Booke of *Antiquit. Chapter 7.* and there was none of *Gyges* posterity, no not *Crasus* who reigned last and furthest off them all, that was

was ever Prince of these nations, as whose dominion was bounded within the precincts of the River *Halys*, as *Herodotus* writeth in *Clio*, there is therefore, perhaps, some other reason of this name. And it seemeth to be this, that *Gog* should not be the usual name of any Country, but a name made of *Magog*, both that it might note out the exceeding mere concord and amity of both these Nations, as also that it might appear that *Gog* had his original from *Magog*.

For *Magog* is the ancient and chiefe name of one of the sonnes of *Lapeth*, which are reckoned to be *Gomer* and *Magog*, and *Madaï*, and *Javan* &c. Genes. 10.2. Now *Gog* is made from that name, by the taking away of the first Syllable, that so we might know him to be a slip of that stocke. But the Countries, which *Eszechiel* giveth unto him, did not subject themselves to any such Prince at that time, but they were at length to come under the power of some such man, when that prophecy should be fulfilled; and this *Gog* breaking forth of them, as it were out of the Barriers, should make his first assault to subdue the rest of the world; as if it were said; Behold I come against thee, O people, that hast thy uprising from *Magog*, but thou dwellest in the regions of *Mejbec* and *Tubal*. In which words he doth note out the *Turkes* in their first originall most fitly. For these are *Scythians* in their original, which inhabited the Northren side of the hills of *Caucasus*, as *Zonaras* saith, Tom. 3. To *Constantine Pogonatus*. And these men after they were called into *Persia* against the *Saracens*, revolting at length from the *Persians*, brought the *Babylonians*, and almost all the *East*, *Armenia*, *Iberia*, *Cappadocia* into their power. The *Turke* therefore is the *Scythian Nation*, who was made at last, the Lord of *Mejbec*, and *Tubal*; that is of the *Cappadocians*, and *Iberians*. In which places he lay resting himselfe, still the Devill was let loose at the year 1300. seducing, and provoking this nation to make open warre against the Church. For then, at the time when *Andronicus Palologus* reigned, he utterly discomfited and destroyed the army of the *Romanes* in *Paphlagonia*; and this gate being set open unto him, he made an incursion even to the River *Sagaran*, that runneth into the Sea *Euxinum* out of *Galatia*, and to all the Provinces that reach from the Sea of *Pontus* and *Galatia*, even to the Sea of *Lycia* and *Caria*, and brought the River *Euxinum* under his jurisdiction. *Nicéph. Gregor. Book 5. Histor. Byzant.* Hence came the beginning of all mischiefs. For straight after this, *Ottoman* rose up, from whom the calamity, that hath afflicted our part of the world, hath been derived by a long succession. And thus had *Gog* been seduced, who was indeed the Prince of *Mejbec* and *Tubal* only, when he first began to make spoiles and assaults in the world; but now all the lesser *Asia*, *Syria*, *Mesopotamia*, *Arabia*, *India*, *Palestina*, *Egypt*, the *Iles*; *Grecia*, *Macedonia*, *Thracia* &c. are Provinces subject unto him. And all these Provinces after that this tyranny of his was increased to the full and large extent thereof, are called of the Prophet by the common name of *Gog*. But will some say, what neede neede or affinity hath *Gog* with *Magog*, if we do acknowledge him to be a *Scythian* in his beginning? It is very great both for stocke and nature. For *Magog* is a *Scythian*, and the Prince of that nation, as *Iosephus* saith, *Antiquit. book 1. Chapt. 6.* *Magog* (saith he) was the author of the *Magogites* who had their denomination from him, and are called *Scythians* by the Greeke writers. But *Sibylla* seemeth to sing us another manner of song, in her Description of the place, where *Magog* was seated; when she saith; woe, woe, woe, that O country of *Gog*, and thou *Magog* that are seated in the midst of the rivers of the *Aethiopsians*. Is *Magog* then amidst the rivers of the *Ethiopsians*? We know that this Southren People dwelleth nigh to the sea side; and that this name agreeth not to any nation, that is more neere unto *Egypt*; which is called *Ethiopia* many times, as *Eusebius* teacheth upon *Diogenes*. And this is that *Ethiopia*, doubleless,

which *Sibylla* understandeth, which she attributeth to *Magog* worthily. For who knoweth not, that the *Cersason Scythians* were sent to inhabit in *Egypt*, where there is a Towne also called by their name *Cersasorum*. Besides *Eszechiel* numbred the *Persians*, *Ethiopsians*, and the men of *Africa*, whom he calleth *Put*, among the armies of *Gog*; chap. 18.5. *Sibylla* therefore doth not describe *Magog* by his own Proper Country, but by the Colony, whither he was sent; which he maketh mention of chiefly, because the Calamity of *Magog* should lie most heavy upon that part of his Dominions. But be it that *Magog* is a *Scythian*, how did the Devill seduce him? by stirring him up to joine his forces with the *Turkes*, and to endeavour to destroy the Christians, together with them. When first new troups of the *Scythians* had broken in by the streights of the *Caspian Sea*, into that part of *Asia* that was nigh to them, which was about the year 1250. when *Iohn Duca* reigned at *Nicea*, they molested the *Turkes* that were of the same blood with them, who came into those countries for some Ages before that. These they drove out of those Countries, beyond *Euphrates*, into those streights of the lesser *Armenia*, and *Cappadocia*, which we spake of right now; so that they were compelled necessarily to entreate peace at the hands of the *Romane Emperour*, that they might be able to resist the invasions of the *Scythians*; that urged and pressed then at their backes.

And thus stood the state of matters with the *Turkes*; till the time appointed came, wherein the devill should be loosed out of his chaines. But then being let go out of his prison, he ended this controversy between the *Scythians* and them, and wrought an unity, or rather a conspiracy of minds between them, so as they both agreed, to extinguish the Christian profession. From that time the *Turke* never wanted the helpe of the *Scythians* his countinmen; upon whose strength he much relyeth at this day, as we saw in the late warres against the *Hungarians*, wherein he had great forces of the *Tartarians* to helpe him, who are the naturall *Scythians*, the off-spring of *Magog*. The combining therefore of *Gog* and *Magog* against the Saints, is openly seene at this day; so as not any kined, and were never of blood, but onely the fraud, and seducing of the Devill had made them confederates. And thus we see what this army of the *Turkes* and *Scythians* is, both of which people are of the same originall, but the *Turkes* are called *Gog*, because they have their off-spring from *Magog*, as a river springeth from a Fountaine; although they be now the Principall commanders in this warfare, neither doe they retain any thing at all of the *Scythians*, by reason of the long stay which they have made in *Asia*, but onely some footstepps of the ancient name. But the *Scythians* partly, those that came lately from thence, partly, those that inhabit there at this day, who yet are sent for into these Countries of *Asia*, and the rest of the *Turkes* dominions, to aide them, as need requireth, are called by the name of their first founder and Governour.

The number of this Army is infinite almost. For it is like the sand by the Sea shore, that is, very huge and innumerable, it was described before by a definite number, of two thousand times an hundred thousand; Chap. 9.16. In both places an infinite multitude is signified. And what Emperour is there, that cometh into the field with so mighty and populous an army as the *Turke* doth? The forces of the Christians when they are all put together, do scarce equal the fourth part of his army in any Battel that is fought between them.

Vers. 9. And they went up over the plaine breadth of the earth. [We spake in the former verse of a threefold enterprise which this army thus levied shall make; the first whereof, is this ascending over the breadth of the earth, then on the length of it: For after that *Egypt* and a great part of *Affrica* towards the North, even to the borders of the *Tartarians*, should be brought under subjection by the *Turks*, this Empire of theirs hath no lesse wide an extent from the South to the

the North, yea, much more, then the Empire of the Romans had; but from the East to the West they scarce got any more, then the third part. Moreover, they have gotten so easie, and so ready, a victory hitherto, that they may be worthily said, to ascend over the breadth, as who subdued most of the Nations unto their power, rather with couraging through them, then by firing them out, with any long and doubtfull battell.

And they compassed the Tents of the Saints.] Their second endeavour, is their besieging and fighting against the Tents, in which the Saints live. Now our Europe is this Tent, which the cruell and savage Turke hath now besieged, by the space of three hundred yeares, since the truth hath beene restored, on the East, and one the South. For the Saints keepe still, as it were, within their Campe and Pavilion, and they shall have no end of their warfare, before that this Marriage shall come; at the solemnizing whereof, they shall cast off their Souldiers weeds, and shall put on more joyfull garments, such as are beleeving for so great a solemnity.

And the beloved City.] Their third enterprize is touched in these words; and unto this hath the repeating of the former prophecy proceeded. This third exploit of theirs is altogether to come. For howsoever the Holy City was permitted before to be trampled upon by the Gentiles, for a thousand two hundred threescore yeares, Chap. 11. 2. And the same City was againe renewed (after that time was overpast) in the Churches, which are constituted and governed according to the square of Gods truth in these last times: yet we are not to doubt, but that the beloved City, is that multitude of the beleiving Jewes, so called in an excellent and special manner, who shall be chosen and called at length; to be of the company of the true beleivers in Christ, which calling shall bee effected shortly. The judgement which followeth presently after in this, and the next verse, doth require that this should be thus, as by which the Turke that shall endeavour to overthrow this Citie, shall be sodainly oppressed and overwhelmed. If we would know, where, and when, this siege shall happen, we may gather it out of those things, which have beene said before. The place shall be the Mountaine of beauty, and pleasure, the Easterne Armagedon; the land of Iurre it selfe. So saith Daniel, Chap. 11. 45. &c. And Ezechiel expressly, chap. 38. 8. After many daies thou shalt be visited, for in the latter yeares, thou shalt come into the Land that hath been destroyed with the sword, and is gathered out of many people, upon the mountaines of Israel, which have long lien wast, yet they have been brought out of the people, and they shall dwell all safe. The time shall be at the end of a Thousand three hundred thirty five yeares, of which Daniel, cha 12. 12. At which time, the houre, the day, the month, the yeare, of the Turkish tyranny shall be expired, namely, at the yeare, a Thousand, sixe hundred, ninety, more or lesse. But we will onely touch these things at this time briefly, we shall have occasion given us perhaps elsewhere, to expaine these things more largely.

But fire came down from God.] Now followeth the last destruction, and first of the Turkes Armies in this verse, which God will destroy after an extraordinary manner, and that utterly. For he shall poure out his wrath from heaven upon the Turkes forces, as we heard before, Chap. 16. 21. and more fully, Ezech. 38. 18. 19. &c.

Vers. 10. And the devill that deceived them.] That is, the Turke himselfe, that is their chiefe Commander, shall perish, both in regard of his person, whole estate, and the succession of his Empire. For there shall not be any Emperours, or name of the Turkes, extant any more. Now, here by a Metonymy, the principall cause is put for the instrumentall, the Devill for the Turke; which is very significant in this place, teaching us, that not onely, this one enemy the Turke, is to be destroyed, but that no open enemy shall ever rise up after this. For the Devill, by whose means they are raised up, shall not

be crowded againe into prison for a certaine time, but he shall be cast for ever into the lake of fire, never to go out againe, to raise up any such new troubles and tumults.

Where was both that Beast, and that false Prophet.] They are all therefore alike, and equal in their sinne, who are punished equally. The name of a Christian maketh no difference between the Turke, and that Antichrist of Rome, unless it be perhaps, to make Antichrists punishment the more intolerable, and terrible, inasmuch as he hath had more plentifull means to come to the knowledge of the truth, and to partake of the grace of God. But observe, that the Beast, and the false Prophet, shall be destroyed before the Turke, even as his destruction hath been revealed, and opened before, and then at length, this devillish Turke cometh in order after him, as a copartner with him in the same punishment.

And shall be tormented.] The Vulgar Latin omitteth the Conjunction copulative, and joyneth the Verb, shall be tormented, with the Beast, and the false Prophet. But amisse, seeing it is no lesse necessary for us to understand, that the common punishment of them all shall be eternall, then that they shall have all one and the same punishment.

Vers. 11. And I saw a great white Throne.] Hitherto the Holy Ghost hath declared the finall destruction of the enemies of the Church; The felicity of the Church followeth now to be laid open, which it shall enjoy, after that all these stormes of calamities shall be driven away. The first part hereof is the gathering of the Saints, in the rest of this Chapter. And this gathering of them is shadowed out, by the resurrection from the dead, and the last judgement, that shall be given of them being raised up againe.

For under correction of the learned, I am of this judgement, that this resurrection, (spoken of in this place, which hath been commonly held and beleaved of all men, as farre as I know, to be that last rising of the Bodies of all men unto judgement, who have been lying asleepe in their graves from the death of the first man Adam, I say, I think that this resurrection is no other thing, but the full restoring of the Jewish nation, as also that it is not brought in, and described here, for any other purpose, but for the more full opening and declaring thereof. And this I hold, not as if I desired to be the first broacher of new found, and strange opinions, to the world, or as if I tooke pleasure, to go against the consent of all writers (I hope that such proud and impudent rashnes is far from me); yea, God is my witnesse, how greatly I do detest and abhorre that itching desire of hunting after, and minting new and monstrous errors, by reason of a prophane loathing of the anciently received truth, but onely because the whole order of matters, and the marvailous consent of the rest of the Scriptures, compell me to follow this interpretation: which things I have thought it good to set down briefly, that it might appeare to all men, what reasons I have that draw me to be of this judgement, that if so be, that they shall have any moment in them, to lay open, and to confirme the truth, we might gaine to our selves the knowledge of a matter, that hath not been thoroughly searched out, and certainly known before; but if they shall be found to be nothing strong and sound, to build such a point of waight upon, they might be rased & scratched out with the Centures of the Godly, and so I my selfe might be at length delivered from this error of mine, & what kind soever it shall be thought to be. First therefore, I did diligently consider those things which are Propheesied of in the next Chapter, as being to come to passe after this Resurrection, I saw that they could not agree by any means to the heavens, that are properly so called, but that they are to be found upon earth onely. Such as these be, that the holy City cometh down out of heaven from God; that the Spouse is only prepared, and addressed to be married with her husband, not given to him in marriage as yet; that the hope of reward is put off unto the time to come, verse 7. that one of the seven Angels smeth this Citie unto Iohn, verse 10. whereas

whereas there is no ministeries of this kind to be seene in heaven: the very hearing also of this Angels name, seeing he is said to be one of those seven, who were set over the last plagues, *Chapt. 15.* may teach us, within what bounds we converse as yet. Moreover, shall the Apostles lay the foundation of the wall of the holy City in heaven, when as Christ shall give up his kingdom to his Father: or shall the kings of the earth bring their glory to the Church that triumpheth in heaven? or shall any thing redound from the heavenly Church, that shall make for medicine to the Gentiles? seeing therefore these, and many such things as these, are to come to passe, after this Resurrection; I was hereby driven to seeke our some other interpretation, and I was carried with maine, and speciall force unto that, which the proper nature of the words pointed out unto me. For I called to minde, that the calling of the Jewes is manifestly, and frequently called a resurrection of the dead, in the holy Scriptures; which was another maine motive enforcing me to expound this place thus as I do. The first Scripture is in S. Pauls writings; when he saith thus, *If the casting away, be the reconciling of the world, what shall the taking of them, into covenant and mercy againe be, but life from the dead,* Rom. 11. 15. Which place is thus interpreted by Occumenius, to insit upon him, among all the old Interpreters, *how shall their receiving be, but so as we shall say, that he who receiveth them, that is, God. Doth quicken them that were dead by reason of their sinnes.* Where very truly, and agreeably to the meaning of the Apostle, he thinketh and avoucheth, that the receiving of the Jewes, shall be life from the dead. That most learned Interpreter of the new Testament, Theod. Beza, doth expound those words of the Apostle, as if he should say in a proverbiall manner of speaking, *that it should come to passe, that the world should be restored from death to life againe, at the time when the Jewes should also come, and be called, to the profession of the Gospell,* and that by an argument taken from a comparison. But I spare to heap up other interpretations old or new. The words of the Apostle are cleare and plaine enough of themselves.

The second Scripture is *Esay*, *Chapt. 26. 19.* *Thy dead men shall live, my carcases shall rise againe. Awake ye that dwell in the dust, For thy dew is as the dew of beares, and the earth shall cast out the dead.* In the former Chapters the Prophet had foretold the defolation of the whole earth, and particularly the destruction of some nations, from the twelfth Chapter, and jointly of them all, *Chapt. 24.* Now seeing this repairing of the Jewes which he speaks of here, shall be effected after the overthrow of *Babylon*, and that whereby the Lord shall swallow up death in victory, and he shall wipe away teares from all faces, as *Chapt. 38. 8.* it must needs be, that this full restoring of the Jewes, is yet looked for, to be performed according to promise in time to come, and that it is not past already, and accomplished in those lesser deliverances. Which happened to this people long ago. Especially, seeing we have more expresse specifying of the time in those words which follow next after these, where the Lord saith, *that in that day he will visite Leviathan that long and crooked Serpent, and that he will slay the Dragon that is in the Sea.* In which words he doth not signifie the *Babylonians*, (for they are farre removed from the Sea.) But he meaneth the *Turks* doubtlesse, whom our blessed Apostle *Iohn* doth also call the *Serpents*, and the *Dragon*, very agreeably unto the words of the Prophet *Esay*. The *Turke* may worthily be called a long *Serpent*, as having the borders of his Empire so greatly enlarged in length, he may likewise be called a crooked *Serpent* no lesse worthily, if we respect the Provinces that be subject to his Dominion. For a man may observe his swelling and knobbed head in *Greece*, *Macedonia*, *Tbracia*, and the rest of the Countries of Europe: his Body somewhat prodigiously huge, in the lesser *Asia*, which is called *Anatolia*, at this day, and then his belly, that is full of turnings and windings through *Syria* and *Phenicia*, as *Dionysius* singeth, touching the *Gulf* that is

in the Sea neere *Iffus*, most agreeably, with this we have in hand, saying; *Now as a Dragon with his terrible and killing lookes, is writhed and turned round about, creeping crookedly, and Lazily,* &c. Last of all, we may perceive his Taile with a long traine swooping and trailing after him through *Egypt*, and the coast of *Libya*, and as it were gathering it selfe into a Circle. This Serpent goeth not on with forth right paces, but wreathing himselfe into many hollow windings, he thrusts his body forth and forward. Who is there that beholding this Empire, not so much stretching it selfe forth in length, as creeping with an oblique turning, may not perceive a lively Image of a crooked Serpent? I take no pleasure to catch butterflies like children, that is, to let drive at silly subtilties that have no substance in them, but onely, I desire to set before our eyes the truth, as it seemeth to me, of that Portraiture of a *Serpent*, which the holy Ghost hath devised and described unto us.

To this we may adde his dwelling in the Sea; for which cause he is also called *Leviathan*, or a great whale; How marvailously doth this agree to the *Turke*, who hath fixed the seat of his Empire within the very mouth of the sea of *Pontus*, and *Propontus*, namely, at *Constantinople* where as God therefore shall visite this Serpent, and *Leviathan* in his wrath, that is, when he shall utterly destroy the name and nation of the *Turke*, then shall this resurrection here spoken of come to passe. For the Prophet *Esay* joineth these two things together, saying, *Thy dead men shall live againe, and in that day the Lord shall visite that Leviathan with his most cruel sword,* and thus he beginneth the next Chapter, with setting the time wherein this shall be effected, against that, wherein the Lord shall bestow that benefice upon his people, of which he made mention in the end of the former Chapter. So doth S. *Iohn* in this place, joine this resurrection immediately after the prophecy of the *Turks* destruction.

The third place is, *Ezech. 37.* Where; what other things are the dry bones, the flaine men, and the Graves, but the Jewes who are afflicted and overwhelmed with all kind of miseries, and calamities, who should have no more power to deliver themselves from that destruction, then those men have, that be dead and buried, to rise up out of their graves? What also do those finewes, flesh, skin, breath, signifie, but the restoring of that people, which shall be fulfilled at length, which shall be almost as acceptable and wished a matter unto them, as a new life shall be unto a man after he hath been lying asleepe in his grave? Behold I am he, saith the Lord God, that will open your graves, and that will cause you to come out of your Sepulchres, and that will bring you into the Land of Israel, and ye shall know that I am the Lord, when I have opened your graves, and brought you up out of your sepulchres, o my people, *vers. 12. 13.* To what purpose should they be brought into the Land of Israel againe, after the last resurrection; we shall then, all that belong to Christ, have our dwelling in the heavens, not on the earth. Besides, that resurrection which *Ezechiel* speaketh of, shall be effected by little and little leaseureably, *vers. 8. 9. 10.* But the general resurrection shall take effect in a moment, in the twinkling of an eye, 1. Cor. 15. 52. Besides, these bones are the whole house of Israel, *vers. 11.* and now shall there be an uniting of *Juda* and *Ephraim* into one, which those two peeces of wood that are compact together in one do declare. Now these things are proper to the Israelites, and those not already past but to come, as that happinesse sheweth which is spoken of in the end of the Chapter, and which is greater, then that any time past can challenge it unto it selfe. How agreeable also is that, that the vanquishing and confounding of *Gog* and *Magog* is coupled together with this resurrection, in the 38. and 39. Chapters: save that the resurrection goeth before it in *Ezechiel*, but it followeth it here in *Iohn*, the cause whereof we will speake of straight wayes.

And I doubt not also, but that the Prophet Daniel would teach us as much, by those many that sleepe in the dust of the earth, that shall awake, some to everlasting life, others to shame, and to perpetual contempt; Chapt. 12. 2. 3. For Many are not all; but this word seemeth to be used of purpose, that so there might be a difference put betwene the *Generall resurrection*, and this here spoken of: He doth also give the chiefe honour to those that teach and turne others unto righteousness, not so, because of their labours, which were past before in their life time, but because of their present labour and diligence. For they that doe make others wise by instruction shall shine; not those which have made others wise: none of which things we know is to come to passe after the last resurrection. I will not now for brevities sake examine how that place of *Hose*. Chapt. 13. 14. belongeth also to this purpose: Seeing the Scriptures therefore, do so willingly take up this so expresse a similitude of the *Resurrection*, to signifye the restoring of the *Jewes*, and we find not this matter, that is so great moment, fully declared elsewhere in this booke, we hope that we offer the truth no violence and wrong, if we interpret this place also after the Meaning of other places of Scriptures, that be like unto it. But (will some say) we have made mention of the calling of the *Jewes* before in the former Chapter; It is true, but that which belonged to the *first* calling was onely begun, not full and absolute, such as this is to be, which shall belong to the last *Call*, when all the enemies shall be destroyed, which distinction of calling, the former words do sufficiently declare, seeing in that first calling, *Iohn* was bidden to write, that they were blessed who should be called to the Marriage Supper of the Lamb; Chapt. 19. 9. In which words we were taught, that that first calling was not full where there was need of such confirming thereof, which serveth to seale a matter, that is not yet sufficiently made knowne, and certaine, and that is to come also; which should be superfluous, when all are called, that shall be. But *Daniel* sheweth this most plainly, who hath distinguished, of both the callings by their severall times, he makes the first to be, at the end of a thousand two hundred and ninety dayes; the second, at the end of a thousand three hundred thirty and five dayes. That is, so many yeares, as we will shew elsewhere, God willing, *Daniel* 12. 11. 12. We shall see also in *Ezechiel*, in the place before alledged, the dry bones that are covered over with flesh and skin, to move themselves by little and little, and to come neere one to another mutually. Afterwards when sometime is over, wherein they were destitute of breath, of life, we shall see them to be quickened with breath at length, and to live a true life, performing all those works of life, which are wont to be acted by bodies that are endued with soules. That approching of the dry bones one to another, is that first calling that is spoken of in the former Chapter.

This coming of breath unto them, which giveth them full life, is this latter calling, the resurrection, which shall have nothing wanting unto it that may bring them a perfect restoring, to the saving knowledge of God in Christ. Both which callings; though *Ezechiel* comprehend in the same Chapter; yet he handled them more distinctly afterwards. For first, he recordeth this *Resurrection* before the Battell with *Gog*, and *Magog*, as *Iohn* also prophesieth of that beginning of the *Jewes* conversion in the former Chapter, after that, when *Gog* is once extinguished, he delivereth that most glorious building of the new Temple, Chapt. 21. &c. which is this second and full resurrection. The first resurrection therefore of the *Jewes* (I say of the *Jewes*) for the first *Resurrection* of this Chapter vers. 5. belongeth to the Gentiles; into the time of which, though this first resurrection of the *Jewes* shall fall, towards the end of it, that so it may be the first every way, shall be presently after the overthrow of Rome. The second shall be straight wayes after the destruction of the

Pope of Rome, and of the Turke. This resurrection is that power to enter into the Temple, which the smoke took away from all men, till the seventh last plague should be accomplished, Chapt. 19. And this is all spent in destroying the Pope of Rome, and the Turke; as we have shewed sufficiently before.

Now, if I shall seeme to any man to weaken the generall Resurrection by this interpretation, in that I thus take from under it this so excellent a foundation, which this place seemeth to underprop it withall, let such a man know, that that Article of our faith receiveth no damage or impeachment at all from hence. This Scripture hath still within it a most invincible and indefeizable bulwarke, for the upholding and confirming thereof; For the Holy Ghost doth not deceive us, with bringing in a fained and counterfeit similitude, but such an one, as ought to have most certaine credit among all Christians. Otherwise, he had lost his labour, and proved nothing, if he had exemplified his matter with a comparison of no substance, nor Truth. Yea, he would have driven men to desperation, by propounding such a matter as should have never taken effect. For both the *Jewes*, and the *Christians*, would have thought themselves undone, and past hope alike. But seeing he bringeth a Type of a matter, that shall most certainly come to passe in his due time, he both putteth the calling of the *Jewes* out of doubt, and makes it to be past all controversy, as also, he openeth the manner, after which the *Resurrection* shall be at last accomplished. And thus much touching the true meaning of this Passage of holy Scripture. Now let us prosecute the things that remaine to be handled.

And I saw a great white Throne. Here we have the preparation of God, the Judge, restoring his people to liberty, which is taken from the similitude of the Generall resurrection. For the power, and mercy of God shall shine no lesse gloriously, in mollifying the hearts of men, that have been hardened by meanes of so long a rebellion, and in communicating Salvation to so forlorne and wretched a nation, as it shall appear one day in raising up our rotted Bodies out of their Graves. His Throne therefore is white, most pure, most bountifull, full of Saving health, carrying mercy in the outward appearance thereof: It is a great one, to declare the most glorious Majesty of God, which shall be now made manifest in this great Assise of his, as it were, wherein he sitteth in state upon his Throne among his People: He sitteth also upon this Throne, being ready to give judgement, because there shall not be any deferring of his recompence any longer, which he will give to men according to their deeds; the delaying whereof before, made men think, as if God did neglect the matters done upon earth: Both heaven and earth fly from before him that sitteth on it, in regard of that great change of all things, which shall be then made, both in the false Church, which shall be utterly rooted out, as also in the true, which shall be encreased and stored with so great true happinesse, that the former ruffull condidion thereof, seemed to be quite fled away.

Vers. 12. And I saw the dead both small and great. So much of the Judge. Now, those who are to be judged are described. These little and great ones, are the *Jewes*, who did at first reject and despise the faith, and therefore they were consumed and broken so fore with calamities, that they seemed to differ nothing at all from dead men. Now all these shall appear before God, each of them being to undergoe, and abide the judgement, either of life or death. For now it shall be made plaine, who be elect, and who be Reprobats. They who still resist the truth obstinately, shall be numbered among the cursed Crue of Reprobats; They shall have no remedy ministred unto them after this, whereby their feared consciences may be brought to softnesse and relenting. But why doth he say small and great? what doth he hereby teach us, that in the resurrection, (according to the manner and forme whereof, all things are described here) every one shall appear in that

in that stature in which he departed out of this life. It is therefore too rashly affirmed by certaine men, that every one shall rise up in that tall and goodly stature of body, wherein *Adam* was created. Which doth both contradict this Scripture manifestly, as also it doth take away the truth of the body, when it shall be restored, if it shall not arise in that just stature, wherein it was severed from the soule by death.

And the Bookes were opened. The forme of the judgement is by bookes that be opened, which are the Consciences of men, enlightened with the true knowledge of the truth of God, and with a lively sense of all things that have been don by themselves. These shall at this time make manifest unto all men, and set in open view, all those who have a pure and sincere mind given them of God, and in whom there did ly hidden formerly any seed of Election, which is as yet remaining in them.

And another Booke. That is, of Gods decree and Election. These things are spoken after the manner of men, seeing it is in use among us, to commit things done by us to writing, that they may stand upon record, for the better helping of our memory, and to give sentence in judgement out of the authority of them. Election therefore is no new matter, nor such as dependeth upon our will and pleasure, but it is founded upon the Eternall decree of God.

And the dead men were judged out of the things that were written. That is, according to those things, which are written in bookes; as of old, in the returne from the Captivity in Babylon, they were put from their places and offices, who could not find out, and bring forth the writing of their genealogy, whereby they might shew their fathers house, or their leed, or that they were of Israel, as it is, *Nehem. 7. 61. 64. 65.* The Gospell doth never rellish well, and soundly in any mans heart, neither doth any man give his name and his heart withall unto the Gospell, unless he have *written in the booke of life*; and unless he have a writing within the booke of his heart, that answereth word for word to that which is written in that booke, so as it may be a true Copy of it.

And the sea gave up her dead. These words declare the manner of summoning and presenting these, that shall be judged before the Tribunall judge; to wit, the Jewes shall be gathered out of all the corners of the earth, as in the generall resurrection, nothing shall hinder a man from having his own body restored unto him, what manner of death so ever he died of. But yet, seeing the sea signifieth corrupt and counterfeit Doctrine through this booke, it may be also noted out unto us hereby, that those Jewes that live in Christian Countries, of which sort there are many in Spaine, France, Germany, Italy, as it were within the compasse and precincts of the Popish Sea; of which we have spoken so much before, shall open their eyes to acknowledge the Truth, and shall rise swiftly to the light thereof.

Death also and Hell gave up. Here we have a figurative speech, by which all other speciall kinds of deaths are understood, under one speciall, together with the generall, as if it were said, and all those that died of any other death. Every dead corpe must needs be either drowned in the waters, or overwhelmed with the earth, or rotten in the aire, or be consumed with fire, or be devoured with wild beasts, or it must die of some such kind of death. As for drowning, he spake of the Sea before, for the grave, now he mentioneth the word (*Hell*), Death containeth all other kinds. But seeing the Sea giveth up those Jewes, which keep in Christian Lands, and which are infected with Romish superstition; *Death and Hell shall restore those*, which shall live among the Turkes, and the Heathens, who are banished further from Salvation, and converse, as it were, in the innermost waves of *Hell is selfe*. For so do all those nations live, who either hate, or have not heard of the name and profession of Christ. Yet it matters not, whether a man perish

by Sea, or by Land, whether among Christians, or among the enemies of Christian Religion.

Verf. 14. And death and Hell were cast. Here followeth a special execution again, *Death and Hell*. As therefore no death shall raigne any longer in the world from the time of the generall resurrection, save onely that which is eternall, which shall feed upon wicked men, but shall never consume them; so after that the Church shall be restored, by means of that full vocation of the Jewes, Death and the Grave shall raigne no more in it, as it did of old, whilst the scourges, as it were, did always lay lode, and ly hard upon the backs of those that sinned against God, by refusing the Gospell; but they shall onely serve to translate the Elect into the kingdom of heaven, whereupon they shall loose their former name. They are cast in the Lake of fire, not that either death or Hell sustaineth any person, but because that which is proper unto men is given unto them, as if it were said. There shall be no torment any longer that shall vex men, either in Death, or in the grave, but onely in the lake of fire, where the Reprobates die for ever. But hence one may observe, that *seing Hell is cast into the lake of fire*, that is, into *Hell*, so called properly, that that word here, and elsewhere, commonly translated *Hell*, in Greeke *Hades*, hath another signification properly, then that which is given it commonly in our English Tongue. It is taken of many for the place of the damned commonly, but yet it doth usually signifie nothing but the Grave, and the common estate of the dead, as it may be learned out of this place, and others, that be in this booke.

Verf. 15. And whosoever was not found. No man shall be gathered into this Church, but he onely that shall be among those that have been chosen from everlasting, to eternall life.

How notable shall the glory be of this Church, which shall not be defiled at all with any hypocrites, and counterfaine Christians, as it was wont to fare with the Church of old. How goodly a field to see to, will this be, that shall be laden with a most plentiful Crop of good corne, cleane rid of all Tares, Cockell, and darnell; whatsoever is found in this *drug-net*, may be laid up safely in a *Peffell*. Therefore it cannot be expressed, or declared with words, how amiable this most glorious spouse shall be. It may fall out, that some men may slippe sometimes through humane infirmity, but holy admonitions, and wholesome Discipline, purely and faithfully exercised, shall bring them home againe in time to repentance, and good conversation. But shall all and every one of the Jewes be such? Some of them shall not embrace the Truth, as it is cleare out of Daniel; who saith, *that many shall rise to shame and to perpetual contempt.*

Chap. 12. 2. And we shall heare out of the next Chapter, that some Dogs are to be shut out of this City. But they who shall refuse the Truth at this time, shall shew forth some manifest Token of their Reprobation; So as the Church shall not be deceived in them, neither shall it need to make much a doe in examining and searching them out. Wherefore the bounty and power of God shall be most wonderfull, and greatly to be magnified through all the world, by means of this manner of renewing, and restoring the Iewish Nation. Seeing hee shall so marvellously restore unto life, and saving knowledge of his Sonne, men that were past recovery in themselves, and seemed so to be, to both, in their owne eyes, and in the eyes of all the world, seeing he shall also make such singular choice of those whom he will redeeme. But we shall see how the Godly may fetch singular comfort from hence; For seeing every one, even of the holy men that are, or shall be in this world, might justly tremble and quake for feare, in regard of their Sinnes, which they know they are guilty of in their own consciences, we have hete a notable comfortative to arme us against this feare, in that our Election by Christ shall set us free from all guilt of sinne, and liableness unto the Punishments of Sinne.

THE ONE AND TWENTIETH CHAPTER.

AFTER I saw a new heaven, and a new earth: for the first heaven, and the first earth were passed away; and the sea was no more extant.

2 And I John saw the holy City, the new Ierusalem come down from God out of heaven, prepared as a bride trimmed for her husband.

3 And I heard a great voice out of heaven, saying, behold, the tabernacle of God is among men, and he will dwell with them, and they shall be his people, and God himselfe shall be with them, their God.

4 And God shall wipe all teares from their eyes: and death shall be no more, neither sorrow, neither crying, neither shall there be any more paine, because the former things are past.

5 And he that sat upon the throne said, behold I make all things new. And he said unto me write: for these words are true and faithful.

6 And he said unto mee, it is done. I am Alpha and Omega, the beginning and the end: I will give to him that is thirstie of the waters of life freely.

7 He that overcometh shall inherite all things, and I will be his God, and he shall be my sonne.

But the fearful and unbelieving, and abominable, and murderers, and whoremongers, and forcerers, and idolaters, and all liars, shall have their part in the lake, which burneth with fire and brimstone, which is the second death.

9 And there came to mee one of the seven Angels, which had the seven Vials, full of the seven last plagues, and he spake unto mee, saying, come I will shew thee the Lambes wife.

10 And he carried mee away in the Spirit, to a great and high mountaine, and shewed mee that great city, that holy Ierusalem descending out of heaven from God: having the glory of God.

11 And her brightnes was like unto a stone most precious, as a Jasper stone shining as Christall.

12 It had beside a great wall and hie, having twelve gates, and at the gates twelve Angels, and names written, which are the names of the twelve tribes of the children of Israel.

13 On the East part there were three gates: on the North

side three gates: on the South side three gates: and on the West side three gates.

14 And the wall of the city had twelve foundations, in which were the names of the Lambes twelve Apostles.

15 And he that spake with mee, had a golden reed for to measure the citie withall, and the gates thereof, and the wall thereof.

16 And the city lay foure square, whose length is as large as the breadth of it: and the length, and the breadth, and the height of it are equall.

17 And he measured the wall thereof, a hundred fourty and foure cubits, by the measure of man, that is, of the Angel. And the building of it was of Jasper.

18 And the city was pure golde, like unto cleare glasse. And the foundations of the wall of the city were garnished with all manner of pretious stones.

19 The first foundation was of Jasper: the second of a Saphyr: the third a Chalcedonie: the fourth an Emeraude: the fifth a Sardonyx:

20 The sixth a Sardius: the seventh a Chrysolite: the eighth a Berill: the ninth a Topaze: the tenth a Chrysoptasius: the eleventh a Jacynth: the twelfth an Amethyst.

21 And the twelve gates were twelve Pearles, and every gate is of one Pearle, and the street of the city is pure gold, as shining glasse.

22 Neither saw I any temple therein: for the Lord God almighty, and the Lambe are the temple of it.

23 And this city hath no need of the Sunne, neither of the Moone to shine in it: for the glory of God doth light it, and the Lambe is the light of it.

24 And the Nations which are saved shall walke in the light of it: and the Kings of the earth shall bring their glory and honour unto it.

25 And the gates of it shall not be shut by day: for there shall be no night there.

26 And the glory and honour of the Gentiles shall be brought unto it.

27 And there shall enter into it no uncleane thing, neither whatsoever worketh abomination or lies: but they which are written in the Lambes book of life.

The Logically Resolving of it, into the severall Contents thereof.

Hitherto the Holy Ghost hath explained the manner of gathering the Church together, after this the condition thereof is explained, after that it shall be once gathered; which is declared to be most happy; first, generally out of the things which are scene of Iohn, the New heaven and earth, vers. 1. and the Holy City, vers. 2. as also, out of the things which are heard of him, Partly, in common, touching the presence of God with men, vers. 3. Touching the renewing of Calamities, vers. 4. And a new restoring of all things, vers. 5. Partly, in private, touching the Certainty of the Prophecy, vers. 5. Touching the mystery that was now fulfilled, vers. 6. and the rewarding both of the Godly, vers. 6. 7. As also of the wicked, vers. 8. And so much for the general opening of the happy estate of the Church. The particular opening of it, relateth the cause that revealeth it, the Angel, vers. 9. 10. And the matter that is revealed universally, vers. 10. 11. Severally, in respect of the wall, and the City, and essentiall parts thereof, as, of the forme of the wall, vers. 12. 13. 14. Of the Forme of the City, vers. 15. 16. 17. And then of the matter, common, ver. 18. speciall, of the wall, ver. 19. 20. 21. Of the City, ver. 21. Externall arguments, wherewith the glory of this City is set forth, are first, God himselfe, who is both the Temple, vers. 22. and the light of the City, vers. 24. Secondly, the Nations, which shall bring their glory hither, vers. 24; which shall be both void of all feare and suspicion, vers. 25. As also, such as doth not defile it with any contagion, vers. 27. Thirdly, the marvellous abundance of things that are necessary, and the Perpetuallnesse of this glory, in the Chapter following.

THE EXPOSITION.

And I [saw a new heaven.] The opinion of the resurrection, which was grounded upon the end of the former Chapter, hath persuaded very many men, to interpret all these things of the Church, such as it is to be at length in the heavens. But we have shewed, that there is neither any speech had in that place, of the last resurrection, neither yet doth the Holy Ghost point out unto us in this place, the Angel-like happiness of the Saints after this life. But that he is still entreating of matters to be done upon earth, as the matters themselves which are spoken of, will make it manifest in their proper places. And perhaps, we may think that it were no needfull matter for us, to have the heavenly inheritance to be set forth with words, as which all men know sufficiently, to be above all the praises that can be given unto it by any man, yea, even those men know thus much, who are wont otherwise to think basely of the Church upon earth, as if it were a vile and contemptible matter. But the estimation of the Church as it is a pilgrime on earth, is lesse then it ought to be among mortall men; so that there might be a necessary reason, why the glory and dignity thereof should be more plentifully commended. And yet the description thereof, maketh a way to comprehend that heavenly felicity in our minds. For if the magnificence of the spouse be so great upon Earth, what manner of things, and how excellent are those, which God hath prepared for his Saints in his own presence? But our minds are too dimme and dull to meditate of these things, as they be in themselves, let us therefore turne our eyes to contemplate this earthly Paradise, which though it be greater, then it can be extolled with any eloquence of words, yet it is more neere and agreeable to our sense, and such as shall be seene openly in the world within these few yeares. The interpretation of the New heaven and earth, may be taken out of that place, 12. 26. *Whose voice did then shake the earth, but now he hath denounced saying, yet once more will I shake not the earth onely, but also heaven. Where to shake heaven and earth, is by the interpretation of the Apostle himselfe, to abrogate the old manner of worshipping God, and to cast off the old People.* For Heaven is, by a borrowed speech, the Temple, and the whole legall worship; whereof that Temple was the feat and dwelling place; as it is, *Hebr. 8. 5.* So that to shake heaven, is to abolish that worship. The men are the earth, and more properly, the people of Israel, to whom that legall worship did belong. To shake the earth therefore, is to shake the Israelites, and to remove them out of their places. And the usuall manner of speaking throughout this Booke, hath not varied a whit from this signification of the words; where heaven is put for the more pure Church; the earth for the degenerating citizens thereof, as we have seene in their due places. Even as therefore God shooke heaven and earth, in the first coming of his Sonne, by refusing the old worship and People, and by ordaining and chusing a new one; So againe, when it shall seeme good unto him to have mercy upon that forlorne forsaken Nation, and to make them pertakers of Salvation by Christ, he shall darken the former glory of heaven and earth, by making the dignity and honour of the new people to be so glorious, as if he had created all things new againe. To which purpose, that place of the Prophet *Esaie* is to be applied; For behold, *I am about to create new heavens, and a new earth, as if he should say, I will institute a most pure manner of worshipping me, and I will take unto me a new people, in the assemblies whereof I will be honoured,* Chap. 65. 17. Of which kind also those words of the Apostle are, *If any man bee in Christ, hee is a new creature, the old things are passed away, behold all things are become new;* 2 Corinth.

3. 17.

For the first heaven and earth are gone.] Shall the Church then that is among the Gentiles faile and come to decay. For Heaven, noteth out the more pure service of God, as we have shewed; But it may be doubted, how this can be extinguished, because of those things, which we have said above, we need not to trouble our selves much to make good the decay of the Earth, seeing the Holy Ghost hath taught us sufficiently already, that the Pope of Rome with all his crue of Catholiks, falsely so called, shall be rooted out utterly before this day. As touching the reformed Church therefore, shall the receiving of the Jewes againe, be the estranging of the Gentiles from Christ, as their casting away of old was the reconciliation of the world; *Rom. 11. 15.* So it may seeme indeed, especially, seeing the Apostle certifieth us in the same place, that there is a certaine fullness of the Gentiles to be made up, as it is likely, at the calling of the Jewes, *verf. 25.* But yet this Booke of the Revelation teacheth us the contrary in this very Chapter, namely that the Gentiles which shall be saved shall walke in the light of the Church of the Jewes, and that the kings of the earth shall bring their glory and honour to this new Jerusalem; *verf. 24.* Yea, *Paul* in the forenamed place, doth plainly avouch, that there shall be a very flourishing Church among the Gentiles, when the Jewes shall be called. For faith he, *if the casting away of the Jewes be the reconciliation of the world, what shall their assuming be, but life from the dead?* Which is all one in effect, as if he should say, what shall their receiving into grace and favour be, but, as it were, a generall resurrection, whereby those who are dead in sinnes, among all Nations, shall come to the truth at length, and shall bee made pertakers of eternall life by faith in Christ? Out of which words we gather, that the fullness of the Gentiles is not a certaine end of their beleiving at the calling of the Jewes, so as the faith should wholly fall to decay afterwards among the Gentiles (even as nothing can be poured any more into a full vessell) but that there shall be a more plentifull comming in of all the nations of the Earth, that shall obey the Kingdom of Christ, which way soever their countries lie and reach, according to that, *The Lord shall be king over all the earth; in that day there shall be one Lord, and his name shall be one.* Zach. 14. 9. And the Lord shall destroy in this mountaine the covering that covereth all people, and the vail that is spread upon all Nations; and the Lord God shall wipe away the Teares from all faces, and he will take away the rebuke of his people out of all the Earth; *Esaie, Chap. 25. 7. 8.* For then they that dwell in the wilderness shall bow themselves down before him, and his enemies shall lick the Dust; the Kings of Arabia and Saba, shall bring gifts, yea all Kings shall worship him; all nations shall serve him, *Esaie 72. 9. 10. 10.* In this common resort therefore of the Nations, how shall the first heaven, that is, the more pure Church among the Gentiles passe away? Must we distinguish the Nations of which some are still strangers from Christ, others, are of the Christian profession, and have been now these many Ages, of which sort, we that inhabit Europe are especially? shall there be an access made of those, as the Prophecies right now cited doe teach, with many others that agree with them, but a departure and revolt of these? The vision which these words declare, seemes to point at such a matter; when it is said, *the first heaven departed away.* What other heaven is there now among men, for the greatest part, according to the meaning of this prophecy, then among us that dwell in Europe; Certainly the promise made to the Church of Philadelphia, increaseth this suspition, namely, that she should be a Pillar in the Temple of God, never to bee cast out of doores; Chapter 3. 12. To what end is this promised to her, as a proper and peculiar

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benefit:

benefit: if all the rest enjoy the same together with her? It seemed therefore, that as the *unfruitfull figtree* was cut down of old, and the *vineyard* that was all looked to, was taken away from the ancient husbandmen, and let out to others, Luc. 13. 6. Matth. 21. 41. So the Church that hath been so evil intreated for a long time among as *Gentiles of Europe*, will be think herself of trusting up her stuffe, and forsaking us quite at last, who have long since made a revolt from the love and purity thereof; what though it be called *heaven now*? the *heavens themselves are impure in the eyes of our God*, Job. 15. 15.

Neither is our *heaven* unclean also at this day in a small manner, as which is called by so glorious a name as *heaven* is, rather in comparison of the Popish dungeon of Hell, then because of any heavenly cleerenesse and purity that it hath of its own. But this seemeth to be against this prophecy of *Europes* calamity, because there are a *thousand yeares* foretold, wherein we shall *reigne with Christ after the first resurrection*, Chap. 20. 6. That is, there shall be a continuance of the truth among the *Gentiles*, to whom that *resurrection* happened during the space of so many yeares, from the time of the first restoring thereof. Now we know, that this *resurrection* was proper to our countries of *Europe*. But it may be answered, that this Kingdom that is to come, may be such, as that which was in the thousand yeares, that were before that *resurrection*, when the *Direl* was bound; Chapter 20. 4. When the Kingdom was belonging to a few of the Elect, to whom the saving truth alone was favoury and toothsome, howsoever Antichristian impiety was meat for the tooth of all the rest of the multitude. Surely, other Scriptures seeme to encline this way, as which do threaten, that all Religion shall be defiled with so many corruptions, that there shall scarce remaine any footstep of wholesome doctrine, or saving grace, safe and sound. And who is so little acquainted with, and experienced in the matters of the Church, who seeth not that there are just causes to be afraid of such a decay, yea an utter perishing of Religion amongst us, seeing especially, that it is manifest unto all men, that the word of God is despised every where, new errors spring up, and are broached every day, the old ones are called backe from Hell, all profession of godlikenesse is converted to be a meanes of nourishing & fulfilling the desire of filthy Lucre, and Antichristian Pompe. There are many fearful signes, and evident prognostications, that this departure of the glory of God from amongst us, is at the very doores, even as it was scene to depart of old from the *Temple of Ierusalem*, Ezecch. 9. 3. Unless, perhaps, we may comfort and secure our selves, as if no such fearful judgement as this were threatened in these words, and that, because this departing away of the first heaven and earth may be understood, not of the final perishing of the truth among the inhabitants of *Europe*, but of such a renewing of all things among the *Jewes*, as in respect of the glory and glistering whereof, whatsoever was excellent before, may be said to have been passed and vanished away, when as the *light of the Moone* shall be as the *light of the Sunne*, and the *light of the Sunne* shall be sevenfold, even as the *Light of the seven daies*, and the *Sunne* shall be abashed, when the *Lord* shall *reigne in Sion*, as we heard before out of the Prophet *Esaie*; or to conclude, unless that wee have some moment in it, that the Spirit speaketh so exquisitely and circumpectly, not saying that the former heaven, and the former earth went away, but that the *first heaven*, and the *first earth* departed, as if these words did not respect the *Gentiles* at all, but the *legall worship* onely, which a man may call the first heaven by right, as which was instituted by God himselfe in the first place, and in the beginning of the world almost; but the Christian People among the *Gentiles* was neither the first People, neither were the rites which were observed by them, the first ordinances that were de-

livered from heaven unto the Church. So that after all this sifting of these words, they seeme to be taken in this meaning, as if they were said, although this people of the *Jewes*, did thirst after their old rites, and worship, all the time of their rejection, and did make their brag of it in no obscure manner, that the time would come one day, when they should have power given them, to exercise their former worship freely after their old manner (which is the thing that we know they boast of at this day also) yet in this restoring of theirs, they shall so wholly frame and apply themselves to the will of God, that they shall willingly renounce their ancient customes used in the service of God, as which they shall then acknowledge to have had their end in Christ, and by this meanes they shall make it plaine to all men, that the *first heaven and earth*, which they hoped to see againe, but all in vaine, was past and gone away for ever. This last interpretation of these words letmeth to be of no small force, so as the respect of the order of the *first heaven and earth*, is not betweene *Gentiles* and *Jewes*, but onely betweene the *Legal* and *Christian Jewes*, themselves. My carefulnesse of satisfying the minds of men that love the truth, hath made me thus to search into every corner to the uttermost of my power: Now I referre it to the judgement of the Christian Reader, which of these interpretations is chiefly to be assented unto.

And the *Sea* shall not be extant any more.] This *Sea* is the degenerate, and adulterate Doctrine of corrupt teachers, which shall have no place in this new people, as whose *Sea* shall be of glasse like to *Christs*, most pure, most cleare, void of all brackish and foggie thicknesse: such as that *Sea* is that is described, Chap. 4. 6. Which is also spoken in respect of the *Jewes*, and of their errors, which they maintaine so stiftly at this day. Here is no comparison intended betweene the *Gentiles* and the *Jewes*. The thickish sea of the *Gentiles* was already perished before this, when all the company of the Popish *Comtes* was destroyed: The more pure *Sea* of the reformed Churches is glasse also, Chap. 15. 2. neither shall it be abolished. The *Jewes* have a proper *Sea* of their owne, even till this day, which is most grosse, foule, darke, like to troubled waters, by reason of many forged, and fained devils of their own, touching the *Messias*, the *legall worship*, the *righteousnesse of the Law*, and many other heads of saving Doctrine, which shall be all of them so dried up at this day, that there shall remaine never a drop of the former *Sea*.

Verf. 2. And I *John* saw the holy City.] So much for the new heaven and earth which *Iohn* saw; Now the holy City is brought to be scene also, which is called so by an excellency. The Church of the *Gentiles* also, is that *holy new, and heavenly Ierusalem*, as it is called by the Apostle; But ye are come to the *Hill of Sion*, and to the *City of the living God*, to the *heavenly Ierusalem*, and to millions of *Angels*, Hebr. 12. 22. So likewise Gal. 4. 26. But this *Ierusalem* of ours which is deformed, and defiled with many errors and contentions, will make this of the *Jewes* that shall be most pure, to appeare as if it were a new one altogether.

Descending from God.] This *Ierusalem* therefore shall be seated upon earth. The heavenly one shall not descend, but shall remaine fixed in the heavens, where Christ sitteth in glory at the right hand of the Father. I go (saith he) to prepare a place for you, and when I shall be gone away, and shall have prepared a place for you, I will come againe, and take you to myselfe, that where I shall be, there may ye be also, Joh. 14. 3. And againe, Father, I will take those whom thou gavest me should be with me where I am, Joh. 17. 24. And againe; we shall be taken up into the clouds to meet the Lord in the aire, and so we shall be ever with the Lord, 1 Thess. 4. 17. And to what end should *Ierusalem* descend out of heaven, when as all the Elect shall bee in heaven straight after the generall resurrection? Perhaps (may some say) it might come down that it might bee scene of *Iohn*. If it had come down for this cause, *Iohn* should rather bee taken up into heaven

heaven to contemplate it, then it should be sent down upon earth. He was commanded to come up into heaven above, chap. 4. 1. Where by a doore that was opened, he sawe a resemblance of the Church militant, how much more should he have ascended now, that he might behold the same, as it was triumphing? These words therefore do manifestly distinguish the new Ierusalem, that is way-faring, and war-faring, like a stranger here on earth, from that which is triumphing in her own country in heaven. And yet it is called heavenly also, because it is such, both in her originall, as also by the right of inheritance, as Paul saith, *for that Ierusalem which is above*, Gal. 4. 26. *It commeth down from God*; therefore because his singular power and mercy shall appeare in building this new city. The rising up of the whole building shall be so great, and the brightnesse and dignity thereof shall be so great, that all men shall acknowledge the hand of God, to be in it, and shall magnifie him alone for the exquisite builder thereof, with one consent.

Prepared as a spouse. To be delivered over to her husband, not delivered already as she shall be when the marriage is once dispatched. After the last resurrection the marriage shall be fully solemnized; not set in a readinesse for time to come. This Spouse was addressed and decked with pure fine linnen, and with the justifications of the Saints, Chap. 19. 7. 8. But observe how the City that we beheld right now, is called a Spouse, and more plainly afterwards, *verse 9*. Come saith the Angel; *I will shew thee the Spouse that is the wife of the Lamb*. This City therefore is the whole multitude of the faithfull, of all which the Holy Ghost doth excellently set forth the most sweet and neere communion, which they have amongst themselves, by such a resemblance of a City as this is.

The members of the body are oftentimes used to expresse the same thing, but the similitude of a City setteth a more lively portraiture thereof before our eyes. There is greater variety of matters, and a further dis-joyning of offices and duties in a City, which yet are coupled and held together by one and the same law, and they doe respect one chiefe good of the whole. This City therefore doth notably represent unto us, how the faithfull, who are most diverse in the function, duties, and course of life, doe grow up together into one holy body.

Verse 3. And I heard a great voice saying from heaven; behold the Tabernacle of God. The Holy Ghost commeth here to that part of the glory of this City, that is declared by the things which he heard. The Tabernacle was belonging to the Iewes properly, and to the old worship. So that he doth intimate here the whole divine worship of this people to whom the Tabernacle was proper before. Withall he declareth that there is not any such full manifestation of the glory of God, as yet to come, as the Saints shall enjoy after the last judgement. But howsoever, it shall be farre more plentiful, then ever hath beene before this, *for men shall see God by a glasse*, and darkly, not face to face, *they shall know in part only*; not as they have bene known; As the Apostle speaketh, 1 Cor. 13. 12. The Tabernacle is fit to shadow out the Church that is in her pilgrimage, not that which hath attained an established abiding in her owne Country.

And he shall dwell with them, and they shall be his people. But God himselfe shall take tuition of the Saints according to the forme of his Covenant made with them, *Genes. 17. 1*. As also, the Saints shall subject themselves willingly to God to be ruled by him. So doth Jeremy Interpreter these words, *whence they are taken, I will put my Law into their minds, and I will write in their hearts, and I will be their God, and they shall be my people.*

Verse 4. And God shall wipe away. So much for the presence of God; now as touching the removal of Calamities, the true Church shall not be vexed and grieved any more, neither shall it be oppressed with the tyranny

of the Beast, or of the Dragon, or of any other such pestilent enemy as this, but the shall flourish now, and shall conquer all her enemies. These words are borrowed from *Esaie 25. 1*. That we may know of what times the Holy Ghost speaketh: *Esaie* entreateth in that place of the felicity of the Christian Church upon earth; as it is cleare by that vengeance which God will take at that time upon the Moabites, *vers. 10*. *For the hand of the Lord shall rest upon this Mountaine, and Moab shall be threshed under him, as the straw is threshed*. He joineeth together in this Chapter both the singular goodnesse of God towards the *Israelites*, and the last desolation of the Moabites. And the Holy Ghost prophesying of the same things in this place, to chert us, that it was not past of old, but that it should have an Event at length, when this restoring of the Iewes shall come to passe. Thus *Iohn* and *Esaie* do lend light one to another.

And there shall be no more death. The sharpnesse of punishments shall cease, in which sense, *Esaie* saith; *Hee will destroy death for evermore*, Chap. 25. 3. And *Hofee*, *I will redeeme them from the power of the grave, I will deliver them from death; I will be thy plagues, O Death; I will be thy destruction, O Grave; repentance is hid from mine eyes*, Chap. 13. 14. Which place Paul applyeth to the last Resurrection, 1 Cor. 15. 55. as the Holy Ghost also hath declared this renewing by the same Resurrection, Chap. 20. 12. And indeed, at that time, when the bodies shall rise againe, there shall be a full overthrow of death; But in the meane time, in the felicity of this new people, there shall be a great proofe of the weakning and destroying thereof. Not that there shall cease to be a dissolution of Soules and bodies, whereby the Saints are translated into the heavenly Kingdome, but because, when the sting of death shall be quite taken away, it shall serve no longer to be a scourge unto the Church.

Neither mourning, nor crying, nor labour. These words teach us, how farre death shall be taken away, namely, as it is a punishment, not as it is a meanes to transfigure men to everlasting life. So shall the Servitors, and Serjeants attending upon it, be taken away also. For what right have Servants, wher there is no power in their Master? O most happy Spouse, that shall never be molested with such disturbers of her happinesse as these be, a visible Image of the happy Kingdome in heaven, shall converse now among men upon earth.

Because the foregoing things are gone away. The Greeke word is, *the first things*; whereby, perhaps, the Holy Ghost respecteth the first estate of the Iewes, which was lamentable, and miserable, because of the wrath of God, that was provoked by their often rebellions; as if it were said, There shall never be after this, any such obstinacy, and perverse wickednesse among this People, as there was before in former ages, and therefore neither shall God be such a heavy friend against them as he was before.

Verse 5. And he that sat upon the Throne said. The certainty of this renewing, and felicity, is confirmed by another testimony, that is of very high and great authority, namely, of him that sitteth upon the Throne, that is, of the most high and eternall God, who testifieth openly, that he will make things new, that is, that he will so restore the Doctrine, the worship, the people, and the whole government of matters, that men may worthily account them to be new.

And he said unto me, write. *Iohn* commeth to those things which were spoken by name to himselfe. In that he is commanded to write, it is all one, as if it were said, that this is surely decreed and appointed by God, and that it is, as it were, set forth in statute books, so as it cannot be changed; or els, do thou draw an instrument & put this into it, that so the Faithfull may have somewhat whereby they may call upon me, and claime their right; *Chap. 19. 9*. That, that is commanded to be written is, that these words are true, & faithfull, such as are to be performed at length in their due time; though there be nothing lesse likelie to come to passe, in the opinion of the world.

Verse 6.

Verf. 6. *And he said unto me, It is done.*] This is the second thing that was told *Iohn* in private, viz; *that the mystery was fulfilled*, as which should come to the end thereof in the restoring of the *Iewes*; And this consummation is a part of the seventh Vial; to which it belongeth, to accomplish the mystery of God; *Chapt. 16. 17.* For the same word is used here, that is used there, to expresse this accomplishment, *It is done.* If the accomplishing of some other matter were meant here, that should come to passe, after that that is said, to be accomplished there: this word, *It is done.* could not be spoken aright in that place, as which should have some, that remaining after it, that hath not yet come to the proper issue thereof, wherefore seeing some things are said to be done after the consummating of the mystery, which are proper to this earthly life, and which cannot be applied to that which is to come, after the last judgement, as we have observed, *Chapt. 16. 21.* Therefore neither shall this consummation here spoken of, belong to any other, then to this present life. *Aretas* and *Montanus* read otherwise, and he said unto me, *I am become the first, and the last, the beginning, and the end*; *Complutenses*; and the *Kings Bible* read, and he said unto me, *It is done, I am the beginning and the end.* But *Aretas* and *Montanus* doe amisse to omit the word, *It is done*, seeing this pertaineth to the explaining of the seventh vial, a chiefe part whereof is touching the consummating of the mystery, which is not perfected in the destroying of the enemies, of whom onely mention was made, *Chapt. 16. 17. &c.* But in this calling of the *Iewes*, the accomplishment whereof is here laid forth; unto which this word (*It is done*) is here given for this cause, for that all the Prophecies take their last end at this point. *I am the beginning and the end*, that is, *I am he*, who have both at first decreed to have these things done, and who have also put an end unto the same things, now at last.

I will give unto him that thirsteth.] These words containe the rewarding of the Godly, who are called *such as Thirst* that is, such as have an ardent desire of these things, of which sort are all they, who have a taste of heavenly good things. *Blessed are they* (saith Christ) *who hunger and thirst after righteousness, for they shall be satisfied*, *Math. 5. 6.* But then chiefly shall the *Iewes* be thirsters, as who shall not satisfy themselves with any desire and care, to the intent, that they may perceive a more full sweetnesse in Christ. And yet, even to these also, who shall burne with a most fervent desire, grace shall be given out of the fountaine of living water, that is, not because of the merit of any diligence and desire of theirs, (though yet this excell among the gifts which are given to men) but for the meere mercies sake of God. This is a notable place to overthrow the blasphemous doctrine of the Papists, touching Merit. The Iesuite endeavoureth to get this place from us with his cursed glossing, and holdeth it to have the same meaning, which that hath, *Rom. 8. 18.* *The sufferings of this life are not worthy of the glory which shall be revealed.* In which words, as he saith, our good defects are not to be compared with the future blessednes, but the sufferings, that is, the afflictions which we suffer for God, as if it were said, our griefs and paines which we suffer here cannot be compared with the joyes of the blessed faints; although their patient enduring of those griefs, as they are endured by the helpe of Gods grace in them, is out of all doubt worthy of everlasting life. Marke here, I pray you, the fraudulent devise of a shifting Iesuite, who having nothing to say, by way of answer, to this place which we are now handling, and which we object against them, sleeth unto another place, that from thence he might fetch some shew of an answer to this place. But not to stand now upon the examining and sifting of that place in the Epistle to the Romans, what meaneth he to talke at all now, and to tell us, as he thinketh, strange tales of the sorrowes and af-

flictions of this life, that are not to be compared with the joyes of the blessed ones in heaven, when as he may plainly see, that here is nothing at all to do with any of these sorrowes in this place, seeing all Teares, mourning, crying, labour, and death it selfe, are said to be banished away from this City, which is here described, *vers. 4.* So that nothing could be done of him more against the haire, and the drift of this place, then to stand commenting and debating, at this time, about any such comparison as this. For it is avouched in these words, that not onely the sorrowes of this life are inferiour to the joyes of the Saints in heaven, but that the thirst and hunger also, that is the most ardent desire of, and pursuit after Godlinesse, then which thing there cannot be gotten in a man of greater worth, and estimation, doth not obtaine eternal life by the merit and desert thereof, but onely by the meere grace, and mercy of God. Neither is that any whit lesse frivolous, which that counterfeit *Ambrose* of theirs, *Thomas*, and *Rupertus* say, who will have this water of life to be therefore, said here, to be given freely, because though eternal life be due debt by God to the merits of just men, and that by the very condignity of them, as they dream wickedly, yet even these merits themselves could not be meritis at all, without the helpe of grace, which is given them freely, for if they would rather have spoken with the Holy Ghost, then from their own perverse braines, they would never have said, that any grace is given to men, by whose helpe they might do works worthy of eternal life, when here it is said expressly, that the reward of the most excellent works is altogether freely bestowed, and not condignly.

Verf. 7. *He that overcometh shall possess all things.*] For no man shall attaine to this felicity, but he that shall behave himselfe like a valiant champion, in encountering with the Dragon, of whom Ipeach was had in the former Chapter. Quit your selves therefore like men, and be valiant (O ye Iewish people) you must one day enter the combat, and fight a battell, and that a terrible one, as ever there was any elsewhere, as it is clearly foretold, *Dan. 12. 1.* And yet be not afraid, neither yet let your hearts faile you for feare: you are sure to get the victory, and to attaine everlasting joy after this victory.

Verf. 8. *But the fearefull and unbelievers.*] Here we have a threatening of punishment against the wicked, who are first called fearefull, such as are afraid of them that kill the Body, and therefore deny Christ before men, *Math. 10. 28. 33.* Such as desire to save their life, but in very deed they do all they can to loose it, *Math. 16. 25.* And perhaps, there shall be some such fearefull persons as these, at this time, who shall be driven to this damnable feare, with the greatnes of the danger, namely, of that most cruel destruction, which the Turkish Dragon shall then threaten to bring upon all those that professe Christ. The unbelievers are they, that shall openly refuse the Truth. For the Iewes shall not be all at once converted, but it seemeth that some of them, shall continue in their former stubborn despising of Christ, as we have observed above out of *Daniel*. The abominable persons, are men that be desperately wicked, past feare, or shame, or hope of recovery, such as all men do commonly detest and abhorre. *Aretas* and *Montanus* read the word *sinners*, before this word *abominable*, so also doe the *Complutense* and the *Kings Bible* read it. But these sinners are the same with these execrable men, viz. men that be notoriously wicked, lewd, and ungracious. But wherefore is there mention made of Idolaters here, whereas yet the Iewes doe all of them universally abhorre Idols? It may be, that some of them shall have made a revolt to the Romish impiety, and yet this is very rarely to be seene among them. Rome also shall be then laid even with the ground before this day. Wherefore this, and the rest of the finnes also which have been mentioned before, may be understood of the Gentiles, as the which shall cleave

cleave still unto their Idols, and therefore shall have no part in this Holy City, the free denizens whereof, yet all the Godly shall be, wherefore they shall dwell in all the world. The liars also shall be shut out, that is, those that delight in lies, such as hypocrites and dissemblers in Religion are, who carry a certain show, forme, and face of Religion outwardly, whereof they have no root in their hearts inwardly. Marke here how the Holy Ghost minglith with those horrible finnes before named, some of those that be but light in the opinion, and account of the common sort of men, which he doth; least otherwise a man should deceive himselfe, as men do now commonly, thinking that if he should keep himselfe from committing those other more grievous and hainous enormities, he might give himselfe an indulgence, to live in these smaller, and more petty finnes without feare of punishment. But the matter is farre otherwise, then these dreaming hypocrites imagine; thereby thinking to lull their consciences asleepe; let him know from hence, that he that persisteth in the least finnes without repentance, that there is a place prepared for him in the lake of fire and brimstone. To this place of hellish torments, all this rabble of sinfull wretches here put in a checkrole together, and whosoever belong to the same cursed crue, as being of the same stampe and Spirit, shall be thrown down, and shall there remaine bound hand and foot in everlasting woe, and misery, ever dying, and yet ever living, to endure deadly wounds of soule and body. Not that all the ungodly shall goe presently quicke to Hell at that time, but that they shall be convinced and condemned by the judgement and sentence of condemnation, which shall be denounced against them by the ministry of the Holy Church; and this is all one, as if God should pronounce it from heaven with his own voice, and should straight way cause them to be haled to their execution in hellish tortures, after they are condemned.

Verf. 9. *And there came unto me, one of those seven Angels.* Hitherto we have had a generall laying forth of the Holy City; now followeth the particular description thereof. And first, we are taught, whose labour shall be used to make this matter to be openly known and seene among men; He is said to be one of those seven Angels, of whom mention was made, Chap. 1. 5. and the last of them as it seemeth, who shall poure out his viall upon the aire. Whence it is cleare, that this new Jerusalem subsisteth within the compasse of that time wherein the vials shall be poured out; in which respect we have so precise a repeating of his function; that he is one, of those seven Angels, which have those seven Vials full of those seven last plagues, least perhaps a man should wander at random, and should by meanes of his ignorance and rashnes, skip over the limites, which are pitched by the Holy Ghost himselfe.

Come I will shew thee the spouse. What did not John see her before verf. 2. yes, but there he sawe her as it were through a lattice, and after a more confused manner, now he seeth her more distinctly, and exactly. The first sight and semblance of the new Jerusalem, as she is coming down, shall seeme to be goodly and delectable, but yet after that she shall have made some long abode upon earth, then shall she be farre more stately to see. For we gather out of things formerly delivered, that these words do point at the *Evene*, as that also doth in that the Angel inviteth him to come and see; whence we learne, by proportion of those things which have been said before, that some holy man shall set forth a booke, wherein he shall make it plaine to all the faithfull; that the majesty and glory of this Church, shall be most divine and heavenly. But we see these things a farre off, and darkly as yet; Time shall make the matter most cleare in length.

Verf. 10. *And heooke me up in the Spirit into a great and high hill.* Here he setteth upon the Description of the City, and that a more full one, then the former, yet after a more compendious manner, in these two verses following, after

that, he described it most largely of all the rest. Therefore to the intent that John might know this spouse thoroughly, and certainly, he is taken up into an high and lofty mountaine. The first commendation of the whore was seene in the wilderness, Chap. 17. 3. But the glory of the spouse shall be revealed in an high mountaine, in the eyes and sight of all the world. This mountaine seemeth to be that, of which *Isay* speaketh; *In the last dayes the mountaine of the house of the Lord shall be prepared in the top of other mountaines, and shall be exalted above the hills; and all Nations shall flow unto it;* Chap. 2. 2. This mountaine is worthily said to be great and high; which is set on the ridge, and Toppe of other mountaines. Whatsoever therefore excelleth in dignity upon earth, shall be surpassed by the eminency of this Church. The beauty of this City shall appear in this mountaine, as if the venerable and divine excellency thereof, should be most manifestly seene of her Cittizens, that dwell within her walles, which yet cannot be so manifest to those that keep further off in remote places. And indeed, there shall be many *Iohns*, that is, godly and holy men, who shall leave all their own habitations, to flocke to this mountaine; not to take a view of holy places, as the superstitious Pilgrimes are wont to do, but that they may behold the glory of the Lord openly, and that they may enjoy, being present, the pleasures of the Saints. For can there be a more wished thing then to converse together with them, who shall worship Christ most purely and holly, according to his ordinance and appointment alone, and that with most ardent desires and endeavours; Herein certainly, shall men have a most sweet Taste of the familiar conversing of the Saints among the holy Angels. But it is enough to give a touch of these matters in a word, least I should seeme to some men to solace and flatter my selfe with a sweet dream. But let us observe, that if these things were spoken of the heavenly Country, wherein the saints shall live gloriously after the last judgement; no *Olympus* would be an hill high enough to demonstrate this unto us.

Verf. 11. *And he shewed me that great City.* This City is great, as which is filled with multitudes of cittizens; it hath been alwayes hitherto small and strait, as being content, with a fewer company of men, now it beginneth to be called great, when as the borders thereof be enlarged, and the multitude of her Cittizens is grown to the full greatness thereof. It shall be the more glorious in this respect, seeing a good thing passeth it selfe in goodnesse, the more common it is. But it is Holy besides, and coming down from God, of which things we have seene the reason before. This is newly added to the description thereof, that it is said, *to be decked with the glory of God*, that is, it hath the presence of God manifested by a certaine glorious brightnesse, which God giveth it, as it is unfolded unto us in the things that follow. For this purpose the Temple was filled with smoke above, according to the old manner of Gods appearing in the Tabernacle, and in the Temple; but there shall be another manner thereof at this time. God will give a more glorious shew, and signification of his Majesty, and glorious presence, then ever he hath done before this, either among the Jewes, or among the Christian people. And then also, it is said, *that he hath a shining light*, that is, like to a most pretious stone, &c. What light is this? Not any brightnesse whereby the City shineth with its own purity, though yet it be most bright and resplendent in it selfe, but a light which is transfused into it from another light. For so the Greeke word here translated, *shining*, signifieth, namely, some such thing as sends forth light from it selfe; as the Sunne, the Moone, the Starres, a candle, a fire-brand; &c. Therefore the Greeke interpreters use this word; when they translate those words, *the two great lights*; Genes. 1. 16. and Paul, when he saith, *ye shine as lights*, Phil.

Phil. 2. 15. The light then of the City is that which giveth light unto the city, which it taketh from out of the Light, but hath it not inherent of its own; whence then is it ministered unto it? from the very glory of God; for these things depend upon those words that went next before, as if it were said, *I saw a city having the glory of God, and this glory of God, that is the light thereof, was like to a stone that is most precious, &c.* And the 23. verse beneath, helpeth us to this interpretation, where it is made the worke of God, to enlighten this City. But why is the light made like to a most precious stone, and not rather to the Sunne, or to the Starres? perhaps because the light of the Sunne burneth and blindeth the eyes, being more delightfull when it is looked upon indirectly, then when a man looketh wishly and gazeth upon it, but the brightness of a stone hath no hurt in it, yet much delight; and so much the more, the more stay a man maketh in viewing it, and this doth notably resemble unto us the pleasantness of divine knowledge.

For this, when it is but once looked upon, as it appeareth in the beauty thereof, doth refresh the minde of a man, when it waxeth faint, and is oppressed with griefe, but it bringeth the more refreshing, the more earnestly and intently a man shall bend his wits to consider of it. The brightness also of other things, as of the moone, and the starres, is overwhelmed with the beames of a more abundant light. The glistering of a precious stone striveth with the Sunne for brightness; neither is it diminished with the beames thereof, but increased; as there is not any greater glory, which can obscure the glory of Gods majesty; Those things which shine amongst us, as firebrands, lamps, candles, do allwayes stand in need to nourish their light, els will they straight wayes goe out, and turne to darkness; The sparkling lustre of a gemme is naturall, that hath no need of supply and helpe from without, but it shineth alwayes with his own flame, so that setteth before our eyes, the everlasting brightness and glory of the most high God, in this regard also. But the kind of the stone is exprest also. *For it is like to a Jasper stone that is thorough-bright like Chrystall;* The Jasper is a most noble Gemme both for antiquity, as also for variety. The likeness of shining Chrystall defineth the special kind thereof, as which shineth, though most purely, and is not darkened with any colour. The Jasper therefore that is like unto Chrystall, is that which is called commonly *Aerizusa*, which resembleth the most pure aire. This Jasper noteth out the most cleare glory of God that shineth in this City, which no blot of earthly filth doth make darke and dusky, as it is wont to fare with it, when any of mans inventions is patched unto the ordinances of God.

Verf. 12. *And it had a great wall and high.* Now the Holy Ghost openeth the matter Particularly, and first, he speaketh of those things, which belong to the forme of the wall, which is great and high; that is, long, broad, and high, most strong on every side. The description whereof had been superfluous, if the heavenly city were described here, which is to be looked for after the last judgement; as which all men know sufficiently to be out of all danger of surprising by enemies. But the heavenly Jerusalem that is upon the earth, which we have scene to be tossed and vexed, with very many and mighty stormes, ever since the first beginning thereof, unto this day, had need of this fortresse and Defence of walles; least a man should feare the same thing touching his City, which he knew had allwayes befallen it in former times. But this is but the forme of the whole wall as yet; the parts of it are the Gates and the foundations of it; The Gates of it are notable for their number, their watch men, the names that are written upon them; in this verse, as also for their most commodious placing; Verf. 13. All which things are so described, that they do declare the most ready, and easy passage that is made to come into this City, as which hath no hinderance to make

any stop or stay thereto. Hitherto do the twelve gates belong first of all, whereby an entrance is prepared for each of the Tribes apart, that so they may come the more freely, and readily. To the same purpose serve the twelve Angels, who stand waiting and watching at the gates to open them; and to intreatine them without delay that come in; what other thing also mean the names that be written upon them, but to teach them, which way each of them may go on aright, and may not wander up and down any minute of time, with seeking where to enter in.

Verf. 13. *On the East part there were three gates.* The position of the Gates is most convenient; They stand not all on one side, but three on each side, that so there might be an entrance lying open round about on every side, and that every one might enter in right over against another, not being kept back with any windings, and farre crooked turnings; *Ezechiel* entreating of the same thing, *setreth down each of the gates by name, to whom it belongs, but he beginneth at the North, on which side he setteth, the Gates of Reuben, of Juda, and of Levi; on the east side he setteth the gates of Joseph, of Benjamin, and of Dan; on the fourth side he setteth the gates of Simeon, Issachar, and Zabulon; on the west side he setteth, the gates of Gad, Aser, and Naphtali, Chapt. 48. 30. &c.* The Easterne and Northern Jewes indeed shall bestirre themselves first, and hie them awaye apace into this holy City, as we have had it shewed unto us above, Chap. 16. 12. By the drying up of *Euphrates*, that the way of the Kings of the East might be prepared. And so much doth *Daniel* teach us, when speaking of this journey that shall be undertaken, to go unto this City, he saith; *but the rumours out of the East and the North shall trouble him, that is, when the Easterne and Northern Jewes are stirred up, the Turke shall be greatly troubled, when he shall receive the first report thereof. Seeing therefore the first onset to this Holy voyage is to be taken out of these countries, the first Gates are set on these two sides, and those without any great difference of former or latter; seeing Iohn giveth the first place to the Easterne Jewes, Ezechiel to the Northern, and that because both of them addresse themselves together, and at the same time, to this voyage. After these the Southern Jewes shall follow next in order, our western Jewes shalbe the last of all.*

Verf. 14. *And the wall of the City had twelve foundations.* Hitherto of the Gates; The foundations of them are described both by their number, and by their names. They are twelve in number, and these foundations are laid under the wall to uphold it; the wall I say, and not the City. For they are foundations of ministry, not of salvation, there is but one foundation onely of this, *Jesus Christ alone; No man can lay any other foundation besides that which is laid, which is Jesus Christ; 1 Cor. 3. 11.* The Apostles may be called ministeriall foundations, yet not principall ones, but instrumentall, as which they are not the Authors, but onely the first stones. For a foundation is not laid by it selfe, but by the Master-builder. These are they whom Christ laid first of all, other in the bottome of the wall, in which respect they are called foundations. So *Esra* is called: *the foundation of the coming up out of Babylon;* because he was the chiefe of all that company of the Jewes, that came up together with him the second time, *Esra 7. 9.* But how is it that there are twelve foundations of one wall, whereof there useth to be but one? the reason of that is, because no one stone is put under, through the whole length and breadth of the wall, but there are twelve put equally one by another, in length and breadth, the same order being alwayes renewed, till the full greatnesse thereof be accomplished. No one Apostle hath the roome of a foundation in this place, but they lay all in the bottom in equal place and function. That unlooky, and ungodly vaunting, and aspiring shall be farre enough banished from this City, *show art Peter and upon this rooke, that is, upon this Peter alone will I build my Church;* For so do they corrupt this Holy Text with their cursed Glosses, who

who never saw this wall, and who have no defence and munition from hence for their soules. This mad kind of building the wall upon some one foundation, such as this is, hath disturbed the Church of the Gentiles fearefully, and it is this franticke and hierarchicall Pride, that shall make it at last quite destitute of any wall at all.

[In which were the names of the twelve Apostles of the Lambe.] Yet so, as that not only those twelve are understood by these names, who conversed together with Christ upon earth, but all the faithful Pastours, who shall discharge the like office in the Church. So they were called before, Chap. 18. 20. The reason thereof is, because there is a most neere communion between the faithful, in regard whereof, the proper names of some may be applied to others, especially, unto those men, who besides the common band have another copartnership also in their function. But if the Apostles be the foundations, this City is not that which is eternall in the heavens. For Christ shall deliver up the Kingdom to his Father at that time, and God shall be all in all, 1. Cor. 15. 24. Neither shall the Saints have any ministry to teach, 1. Cor. 13. 8. Therefore this is the wall of the Church, as she is wayfaring on earth, not as she shall be reigning in that everlasting court of heaven.

Vers. 15. And he that talked with me.] Thus farre the Holie Ghost hath described the forme of the wall as touching the continued quantity thereof. Now followeth the forme of the City, whereof he delivereth not only the height, breadth, and length, as in the former, but the number also of the furlongs thereof, together with the number of the cubits of the wall. And first generally, he sheweth the Minister, the Instrument which he useth, and the things to be measured in this verse. The minister is the same who spake with John, the seventh of those Angels, to whom the vials were delivered over, vers. 9. Whose ministry teacheth us to seeke, and looke for this City before the last judgement. And some worthy man seemeth to be noted out unto us by this Angel, who as it were, another Zorobabel, Ezra, or Nehemias; shall let this most excellent Church in frame and order by the power of God, shall describe also each part of the Holy City most accurately. That which is to be measured is, the City, the Gates, the wall, that is, the whole building. No part shall be neglected, but every part shall be both set down, and drawn out most diligently, and framed together most wisely. In the Jerusalem of the Gentiles, which was begun to be built, at what time the Beast began to rise up, the Temple onely was measured, the City, yea, and the outermost court also are forbidden to be drawn forth and described: but this Angell shall measure out unto us both the gates, and the walls, and the whole government of the Church, all which he shall square out by the perfect rule of the will of God.

Vers. 16. And the City lay foursquare.] Now the Holy Ghost speaketh of the forme of the City, in regard of the quantity thereof. It is four-square, and as long as it is broad. This City therefore shall be most stable, so prepared for every change, that howsoever things go, it shall alwayes retain a firme foundation. There is another consideration of this Jerusalem, then there was of that which was among us Gentiles, which lay hid for a thousand two hundred and threescore yeares. That also had a four-squared figure, but yet it had unequal sides of length, and breadth, as we have shewed at the seventh Chapter, having twelve thousand in the length of it, but twelve onely in the breadth of it. Out of both which, all that number of those that were sealed, was gathered, namely, an hundred foure and forty thousand. The reason whereof was, because there was some multitude of the Godly at that time, in length of continuance, and processe of time, but they flourished not with any breadth, that is any present abundance of professors in any Age of that space of the 1260. yeares.

But it shall come to passe otherwise in this City. It shall be made no lesse noble, and famous, with an infinite company of faithful people, through every present age, then with a most happy propagating of the Church for a long time of continuance, which thing the equall length and breadth do declare.

And he measured the City with a reed twelve thousand furlongs.] So much for the quantity of the City; now he speaketh of the description of the number; and first, of the City, the measure whereof is twelve thousand furlongs; which it is doubtful, whether they belong to the whole plat and floore of the City, or to the compasse onely thereof. We can meet with nothing that may be set down certainly, and distinctly, touching this matter; if we say the first, it is a mighty City, every side whereof shall be an hundred and nine furlongs and more, coming somewhat short of old Babylon, which contained in every side an hundred and twenty furlongs, as Herodotus saith in Clis. But if the compasse onely of the City receive this measure, there was never any City to be compared with this greatnes, every side whereof shall be three thousand furlongs, and the whole floore nineteene hundred thousand. Complutenfis, whom Montanus and Plantines Edition follow, do read these words otherwise; twelve furlongs of twelve thousand, that is, as I suppose, they meane, twelve times twelve thousand furlongs, as if the whole Capacity of the City had so many furlongs, as there were sealed Saints out of every Tribe, Chapter 7. namely, an hundred foure and forty Thousand furlongs. Which convenience, makes me suspect, that this Reading is the more true; both because it doth most greatly declare, the exceeding great affinity of this Church of the Tewes, and that of the Gentiles, as also, because it doth retain a proportion in number just with that of the wall, in the verse following. After this interpretation, the number of the City is made of the mutuall multiplication of the Citizens, and the Ministers, as the number of the wall is made of the number of the ministers redoubled within it selfe. For twelve times twelve thousand do make this number, and of these numbers, the multiplying number of twelve, signifieth the ministers, this that is to be multiplied signifieth the Citizens; And then every side thereof shall be three hundred seventy nine furlongs, and somewhat more. But here it may be asked, why John maketh this City farre more large and spacious then Ezechiel doth, whereas both of them do describe the same City out of all doubt. For he maketh the measure of every side of it to be, foure thousand five hundred Cubits, Chapter. 48. 30. that is, onely twelve furlongs and a litle more; John whatsoever reading we follow, whether we make the measure to be of the compasse, or of the floore, makes a farre greater largenesse and magnitude. The reason hereof is; because Ezechiel was a minister of the Law, John of the Gospell; so that the Difference of the largenesse in each of their measurings, ariseth from the Different measure of the cleerenesse of the times, which was alwayes greater, the neerer that men came to the times of Christ. Wherefore the Temple of Salomon was built with more ample dimensions, then the Tabernacle was, and the Temple of Ezechiel had larger dimensions, then that of Solomons; and now this City described by John, hath larger dimensions then that of Ezechiel. For after the coming of Christ, came the greatest light, which according to increase of knowledge, a correspondent magnificence is used in the framing of the Church.

And the length, and the breadth, and the height thereof are equall.] We said right now, that the length is continuance of time wherein the Church should endure; breadth is the present face of every time of it; which shall be no lesse beautifull, and goodly to behold, then that glory of the continuance thereof. There is now first of all, mention made of the height thereof: And this seemeth to signifie the excellent glory of this City, that is so extolled

with the speeches and praises of all men. Matters are sett on high, when they be commended and magnified. So that it is the common manner of speaking, to say, that things are lift up to heaven with praises, when they be extolled greatly. This City therefore shall be no lesse famous and renowned among all men, then it shall be durable, and flourishing alwayes with an exceeding great and abundant company of citizens. For this City is solid, not superficiall, square altogether like a die, and a perfect Squadron on every side, as which consisteth of all dimensions, and those equal: it is perfect, so as nothing can be added unto it. The former cities wanted solidity, and besides their breadth was so narrow, that it could not be scene of men. What marvaile is it then, if they were shaken with every stormie winde and tempest? This City shall stand more firme and stable, and that with so great strength on every side, that it feareth no tempests.

Verf. 17. *And he measured the wall thereof.* The number of the wall is an hundred foure and forty Cubites: whereof this number made the ministers of the word that are propagated and multiplied of them, shall compasse this city round about, and shall preserve it safe and lure from all hostile invasion, and from all fraud and deceit of hereticks. But this measure is here made of the height onely; the measure of the length may be sufficiently made manifest, by the measure of the City which hath been declared; as which the wall that compasseth it, doth exceed somewhat in length, according to the quantity of the Place whereon, and whereabout the wall stands.

By the measure of man, which is the Angell. As if it were said, Although the ministers shall make this description with their cubit, yet shall they do nothing at their own pleasure and as their selves list, but they shall respect the will of God in all things, as if they were the Angels of God; and in like sort, they shall fulfill the same will of God most prosperously, through the guidance of Gods Spirit, which shall lead them, into the land of righteousness. But what maketh the measure of a man in the heavens. See therefore what manner of City the Holy Ghost describeth unto us in this Chapter.

And the building of the wall of it was of Iasper. Hitherto of the forme; now the Holy Ghost entreteeth of the matter, and first both of the wall and of the City jointly in this verse. The wall was made of Iasper. This stone doth both lie in the foundation, and it is used especially to build up the rest of the wall withall: Perhaps it is so, because the word in the Greeke Put for building, signifieth the stuffing of the wall that fillet up the space between the fronts and foreparts of the wall on both sides, that so it may note unto us that the building is no lesse pretious within, then without. The stepping up, which the word signifieth, seemeth to intimate some such matter as this: or rather, seeing it signifieth also a wharfe, and pile of wood, or other strong matter that is heaped and rammed up together to breake the force of the waves of the Sea: therefore the building is made of Iasper principally, because those teachers who are signified by this Gemme, shall beare off the first and principall assault, and battery of the adversaries, and so shall be instead of a rampire to all the rest that follow after them.

Verf. 18. *And the City it selfe was pure gold.* The matter of the City, is famously pure Gold; which fire cannot consume but maketh more bright, and which using doth not wear away, nor rust defile, the Iuice likewise either of salt, or of vinegar do not corrupt it, though they can corrupt and spoile other things. These are the commendations, which *Pliny* giveth to Gold, why should not this City be perpetuall, when once it shall be built, as which is made of so invincible matter, and which is so free from all corruption. But besides, it is like to pure glasse, that is, it is not defiled with any filthinesse, or any nasty matter; no not in the

most inward, and secret part thereof; It doth so shine through with the cleerenesse thereof, that every man may most plainly behold the most gracious countenance of God in it, and through it. For this through bright cleerenesse, serveth to expresse thus much, that God himselfe may be scene, and looked upon through it, whom we that live as Pilgrimes here on earth, see as in a looking Glasse, and by a darke riddle, as it is, 1. Cor. 13. 12. This City therefore is not like to that *whore* of Rome, that liveth and is dead, though she live at this day, which is all guiled without, whereas she is all full of filthinesse, and of all abominable and stinking matter within; but this City hath exceeding great purity and holinesse throughout, joined with most great dignity and Majesty. Which sweet combining of holinesse and statelines, the more rare a thing it is to be scene, the more glorious it is like to be, and to make this Church to be at length.

Verf. 19. 20. *And the foundations of the wall of the City.* Here the Holy Ghost commeth to explaine the foundations of the wall severally; in the describing of which he sticketh not in the lowest matters, that are laid under all the building, but he sheweth withall that the matter of the whole building is most pretious, above all other things, as which consisteth wholly of most noble Gemmes, neither doth it give place any whit to that most divine forme, which we have heard of before.

I am ignorant, how much the Interpreters do toile themselves, in applying these foundations to each of the ancient Apostles, and this difficulty is encreased by this exquisite order, which the Holy Ghost useth in describing the foundations, whereas there is no certaine ranke of the Apostles to be found, either in the Gospels, or in the Acts; But sometimes one is reckoned up first, sometimes another. Whereupon it is uncertaine altogether, to which Apostle each stone should be answerable. But the Holy Ghost seemeth to have no purpose in this place, to describe the twelve first Apostles, but rather to decypher unto us those teachers of the Christian Church, that should be hereafter among the Lewes; who beare the names of the Apostles, whom also they succeed in their function, as they do pertake likewise with them in the rewards of their Labour, and so we have scene them called above, *Verse 14.* And *Chapt. 18. 20.* All faithful Teachers are the offspring of the Apostles, as the former verse taught us, which laid forth unto us the greatnesse of the wall, as it was compacted of the number of twelve multiplied into it selfe. It is certaine that the excellency of the giftes, where-with the Teachers excell above other men, are noted out unto us, in this place, by those things which are most pretious of all other things upon earth; and withall we are hereby taught, both what pretious account God maketh of such Teachers, as also how greatly they ought to be esteemed among men. And it is no lesse certain, that every one of the excellent virtues did shine forth long ago most cleerely in the old Apostles.

But I think that this Order is proper to the Doctours that are to come in the restoring of the Lewes, which if we shall apply to ancient ones; we shall perchanse shoore farre wide, by giving each of them that which belongeth not to them, therefore cleaving as much as we can, to the Proper drift and purpose of the Holy Ghost in this Place, besides, that excellency which is common to all the Gemmes, we suppose that this so accurate a reckoning of them, belongeth to that order wherein these new preachers of the Gospell shall at length spring up, that even as the placing of the Gates shewed the order of the Countries, whence the Lewes shall be converted to the truth; so this manner of laying down the stones so orderly, may note out the order of the Teachers, in which they shall rise up out of every one of their places. And yet there is this difference to be between the People and Teachers, that they shall come in by

in by troupes on every side of the City, and therefore they shall have Gates lying open for them every way; these being but a few shall not be gathered together by heapes, but shall be numbred man by man according to the places, whence God shall raise them up. And yet we must not think that these twelve only are like to come, but so many principall ones, perhaps, to whom the rest of the multitude shall be altogether like. Let us see therefore where these gemmes grow, and what kind of ones they be, that so we may conjecture in some sort of the offspring and Nature of those most excellent men; which God of his goodness, shall send into the world within these few Yeares. The foundation is *Iasper*, a divine stone, which is often made to beare the Image of God himselfe, as we have seene, and therefore it occupieth the first place worthily, because he that shall begin the restoring of the Lewes, shall come neere unto God himselfe (as if he were *Moses*) being very like unto him, in a singular excellency of all Gifts. The beginnings of matters are most hard, and do require men that be best appointed and furnished with gifts. It is a Gemme growing in *Scythia*, and *Persia*, of an heavenly brightnesse, a certaine kind whereof they call *Borea*, and *Arizusa*; a *Iasper* stone like to the aire, the beauty whereof it is easier to admire, then to declare. It hath a variety of sweetnesse in it, such as none of the most cunning wits, and sharpest eyes, are able to distinguish. It may signifie therefore that rich treasure of Gifts that shall be heaped up within the minds of some men, wherein a man may acknowledge a manifold excellency, but he cannot easily tell what it is, that excelleth above the rest. In which respect it was brought before to expresse the Divine nature of the Father, Chap. 14. 3. Because this so confused beauty doth intimate and represent, in some sort, that incomprehensible depth of Gods Majesty and excellency.

The *Sapphire* glittereth with Golden points, and is a Gemme of most great excellency among the *Medes*; and this sheweth a certaine and distinct kind of pleasantnesse; like to which some Teachers are to come in the next place, after that first kind, whom a singular excellency of some one rare Gift shall bring into honourable estimation.

The *Chalcedone* is of a simple colour, like to a *Carbuncle*, glittering with a fiery brightnesse. It is a Gemme that groweth in the Northern parts, and is found about the straits of the Sea of *Chalcedon*, above *Chrysopolis*, which are both seated in *Byzania*, hard by the Rocks called *Symplegades*; as *Arctas* storiethe, whence it hath the name. This stone may note out the zeale and fervency of the Teachers that shall succeed the former.

The *Emerald* is a most noble stone growing in *Scythia*: it hath a most pleasant greenenes, so as nothing can more delight the eyes. But seeing the description of inward graces more aimed at in this place, then of any outward ornaments: this greenenes is the most divine knowledge of matters, on which the minde of a man doth desire to be fixed, more then upon any thing els. It is placed next after the *Chalcedone*, that so knowledge may accompany zeale.

The fifth foundation is the *Sardonyx*, which is a Gemme of *India*, shining like to the naile of a man, set into flesh: and by this meanes it giveth us a resemblance of humanity, and ingenuity, as having whitenesse mingled with reddnesse.

The *Sardonyx* is found among the *Sardians*; it is red all over with a bloody colour; and so it may signifie a certaine severity, and it is joynd with the *Sardonyx* to very good purpose, least perhaps gentleness should waxe vile and contemptible, for want of such a companion as this is. And these six first stones are *Easterne* and *Northern*, which declare unto us this happy and abundant encrease of Teachers that should come out of these coasts: and herein we may see how the Holy Ghost makes things to agree sweetly together, as this doth with the former, seeing the first people, and the first teachers,

shall be revived to professe, and to preach the Gospell, with a saving desire & endeavour, out of the same parts of the world.

The seventh foundation is a *Chrysolite*, which shineth throughout with a golden colour; it is a Gemme full of dignity, and Majesty, and *Ethiopia* begetteth it.

As for the *Berill*, *Pliny* saith, It is an *Indian* stone. *Dionysius* saith, it doth also grow in *Babylon*; and as the same author saith in his verses, it is skie coloured, and somewhat darke, like water; The watry colour betokeneth lenity, and humility, such as water it selfe is, which will easily give place to every one: and so it is a most meet companion to follow next after the majesticall *Chrysolite*, that so it may keepe the flatelines thereof within measure and compasse.

The ninth foundation is a *Topaze*; which is a gemme of a Greene colour, and is found, as *Pliny* writeth, among the *Troglodytes*, a people that dwell by the red Sea; *Dionysius* saith, it is an *Indian* Gemme, and he giveth it a pure sea Greene colour. But it is not of a simple and pure Greene colour, but so as it shineth yellow and ruddy like Gold. Whereupon *Eustatius* giveth it, a golden Colour, and he saith that it shineth like Gold, Which thing he borrowed of *Strabo*, who writeth many more things of this stone, booke 16. Some there be, who conjecture that this word tooke his beginning from the Hebrue *Paxaz*, as if it had beene written at first in Greeke, *To Pax* or *To Paxion*, which afterward grew together into one word, *Topaz* by the unskillfullnes of the Printers.

A *Chrysoprase* also resembleth Gold in some sort, as the name thereof sheweth, but yet so as if it were Gold that hath the juice of a lecke sprinkled upon it.

The Eleventh and twelfth foundations be the *Hyacinth*, and the *Amethyst*, being both of them of a purple colour, the former shining more brightly, the latter of a more wanne and weake colour as *Dionysius* saith of it. *India* and *Ethiopia* furnish us with these two stones. These six last stones therefore come out of the *East* and the *South*. Our Westerne coast as it seemeth, shall make supply of citizens, after the same manner with other countries also; but it shall contribute few or no gemmes at all to build up the wall. It may be that God will by this meanes make his power the more glorious, by raising up such worthy teachers out of those places, which are most repugnant against the Truth. The foure lattermost Gemmes are of golden and purple colours of greatest price and estimation; and the Holy Ghost seemeth to have set these in the last places of set purpose, and that twice over againe and againe, as if he would teach us thereby; that these Teachers should never be out of request, but that they should flourish alwayes with as great authority as might be. The truth is wont to be acceptable at the first, and the Ministers thereof are judged worthy of all honour, but the eager Desire of men is wont to waxe cold in time, and then the Authority of the Teachers beginneth to quail, when once men begin to be full with them. But no such matter shall come to passe in this place. The last end shall answer to the beginning, the dispensers of the word shall be no lesse honourably esteemed, after that the Truth shall have waxed old by a continuance thereof for many Ages, then they were at the time when it first sprang up. And this is the cause, as I think, for which so great a store of golden and purple colours is cast into the place. I know that others doe seeke out a correspondency of other properties in these stones; but seeing the writers are of such different judgements about the proper vertue of each stone, and the certaine truth thereof is not sufficiently cleared to this day, I chose rather to insist upon matters that bee plaine, and that bee of a known signification, such also as agree with the analogy of the Prophecy, then to spend my labour in vaine, in seeking out doubtfull matters, and thus we have that thing explained unto us more particularly, and copiously, by these sundry kinds of Gemmes in this place, which the Angel

hath comprised summarily in one word, in the Prophecy of Daniel, when he saith, *that those who instruct others, shall be bright, as it were with the brightnesse of the Firmament; and that they who convert many to righteousness, shall be as the stars for ever and ever, Chap. 12. 3.*

Verf. 21. *And the twelve Gates were twelve pearles.*] So much for the matter of the walles. The Gates are made of pearles; and these signifie Christ. *Who is the way and the doore unto life. If any man shall enter in by him, he shall be saved, and he shall go in and out, and find pasture, John 10. 9.* Now, how notably doe pearles resemble the Sonne of God, that was conceived in the wombe of the virgin? as which are not made through any earthly copulation, but are begotten of the celestially dew, at a certaine time of the yeare, with a certain gaping, after that they have drunk up a dewing from heaven, do conceive and become great with young, and the more they have been tossed with great tempests after the dew received, the more noble and generous fruit they bring forth. So the Holy Ghost came upon Mary, and the virtue of the most high overshadowed her, and Christ was scarce borne into the world, but he was sought for to be killed, and he driven into Egypt with an horrible tempest. After the like manner, the first entrance into this City, shall be very toilsome, and troublesome; but men shall have so much more store of commendation and estimation, after that they shall be once entred. The gates are twelve, but yet all of them are made of one pearle; Because Christ is one, *and there is one name only given unto men under heaven, by which they must be saved, Act. 4. 12.*

And the streets of the City was pure gold.] The Holy Ghost setteth down the matter of the city in the last place, and this he said above to be Gold, but there he spoke of the matter of the whole City in generall, here he mentioneth the streets onely. These be the high waies, wherein the citizens meet together, when they have ought to do one with another. Even as therefore, the waies of a man, are the actions about which a man is conversant, so those streets of the city are those publike duties and traffickings, whereabout the Citizens are employed diligently, for the maintaining of this bodily life. The Holy Ghost saith, that all these shall be holy, pure, cleane, pretious; for the place wherein men shall meet to dispatch these affaires, is made of pure and glistering Gold, as above, *vers. 18.* How holy and unblameable shall this City be, wherein the common conversation of men, then which nothing useth to be more filthy and defiled, shall be free from all filthy wickednesse? Now shall Justice runne down through the streets like a river, and true godlinesse shall shine forth in all the affaires of men.

Verf. 22. *And I saw no Temple there.*] Hitherto we have scene the inward, and the essentiall beauty of this City, as much as it can be scene of us, who do not behold it from the top of an high mountaine, but a loose off from a low and a level pece of ground; where the hills and the trees doe hinder our eye sight greatly, and do keepe us from beholding the matter, any thing clearly and plainly as yet. And yet it did my heart good to open my windowes towards this *Jerusalem*, as it did delight *Daniel* to do long ago, that so I might make my selfe a prospect to behold this holy City a farre off, the cloudy and skie coloured tops whereof, even thus farre off beheld, doe much solace my soule. Now the Holy Ghost teacheth us; how much dignity shall come to the City from the things that be without it. First, God the Father, and the Lambe his Sonne, shall be instead of a Temple unto it, that is, the worship that shall then be in use, shall be most simple, and most pure, not obscured with any of those legall Rites, which God did institute of old to continue till the time of Reformation, much lesse with any devises and patcheries of humane Rites, but it shall be such as by meanes whereof, God shall shew himselfe

to be present amongst men, in a most simple and familiar manner. How then doth *Iohn* in this description of the new *Jerusalem*, agree with *Ezechiel*, who entreating of this very same time, and matter, in eight whole Chapters, namely from the fortieth to the end of his Prophecy, doth describe the Temple, the City, and he who a legall worship, and all this so exactly, very well as may be. For all that description belongeth to this purpose, not to teach us, that the old Ceremonies are to be recalled, but that when those shall be wholly abolished, at length Christ is to be worshipped most purely, and precisely, according to his own ordinances alone. For what other thing doe those new dimensions meane, of the walles, Gates, Courts, and of the whole building, the new division of the Holy Land, and the new Portions that are given to the Tribes, the Priests, the Levites, the Prince, but an utter abrogating of *Moses*, and of all the Legall Ceremonies ordained by him? But the men of that time, wherein the Prophet wrote, were no otherwise able to understand what any spirituall worship of God meant, but onely by describing it under those shadows. *Iohn* being to deal with Christians, speaks plainly, removing out of the way, all vailles and figures, as unto whom the Sonne of righteousness hath shined in his full light at Noone day, so as all things may be scene of them, as they be naked and manifest. And indeed, the Holy Ghost doth most significantly open unto us in one word the meaning of all that long, and obscure description, that is in *Ezechiel*, when he saith, that that Temple how magnificently, and gorgeously soever it was built and prepared, was in very deed none at all. Not as if the Prophet had poured forth so many words in vaine, and frivolously, but that he might shew us, that we are not to sticke in the shell of the letter, but that the kernell of the Spirit is to be searched and culled forth. Let the Iewes hearken to this, and let them not expect the redifying of a new materiell Temple amongst them any longer, as they have done to this day, foolishly, and perversely; but let them breath, and bray with their hearts, and hearty wishes, after that right manner of worshipping God, which shall not stand in need of any Temple; let them long with hopefull hearts to see almighty God himselfe and the Lambe conversing among them, in respect of which glory, they shall judge whatsoever can be framed by the pollicy of man, are but vile, and nothing worth.

Verf. 23. *And this City hath no need of the Sunne, or the Moone.*] For certainly the Moone shall be then abased, and the Sunne asbamed, when the Lord of Hosts shall raigne in Mount *Sion*, and in *Jerusalem*, and he shall be glorious before his ancient men, *Esa. 24. 23.* And why may not the Church be ashamed of the former obscurity wherein she and all things lay before, in comparison of this time, when the light of the Moone shall be as the light of the Sunne, and the Light of the Sunne shall be sevenfold, even as the light of seven dayes, *Esa. 30. 26.* Now these things are not spoken to this purpose, as if there should be no use at all of the Scriptures, but because all men shall be so able to understand the will of God at this time, as if they had no need to be brought to knowledge by the reading and studying of the Scriptures; or any other holy bookes which helpe to open them. For the earth (saith the Prophet) shall be full of the knowledge of the Lord, as with the waters that cover the Sea; *Esa. 11. 9.* Neither shall they teach any more every one his brother, saying, know the Lord; For they shall all know me from the least of them unto the greatest of them, saith the Lord, that it is I that do forgive their iniquities, and do not remember their sinnes any more; as it is *Jerem. 31. 34.*

From hence we may observe, that that Church is most glorious, wherein the Sunne of righteousness shineth most brightly, and openly, not covered over with the clouds of misty, and mysticall ceremonies. Let them therefore see what a foule error they live in, who bring into the Church, pompous and garish ceremonies of their own heads, and
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that to this end, forsooth, that they may procure more authority and reverence unto the service of God among the People. Besides, let us consider, to what intents *Iohn* applieth the sentences of the old Prophets, that so we may know, that those things are yet to come, which we interpret commonly, as things that be already past and gone; as also, that they are to come, not only in our heavenly Country, the happiness whereof needeth not any mans words to amplify it withall, but here upon earth also, in that restoring of the Iewes, which we have spoken.

And the Lambe shall be the light thereof.] This light therefore which shall be most cleare, and bright of all other, that hath been in former times, shall not be full and perfect, such as shall be after this life, but only as a Candle-light in comparison thereof; which is to be noted, least perhaps, we should rest and sit us down while we are in our journey travelling home-ward, as if we were come to our last upshot, even to the heavens of heavens.

Verse 24. *And the People which shall be saved.*] This verse containeth the second outward matter, that doth argue, and set forth the excellency of this glorious Church of the Iewes, namely, the glory that shall come unto it from the Gentiles. The Iewes were alwaies wont to find the Gentiles most hatefull and spitefull against them in former Ages; as who laboured by all means possible to annoy and to mischief them; but now the case shall be quite altered, the Iewes shall have no cause to feare any harme, or wrong, at the hands of the Gentiles; Yea rather, they may henceforth looke for all the good from them that may be, as who shall employ all the power they have, to encrease, advance, and extoll them. But these Nations are not all universally, but they are defined in a certaine kind of them; for he saith, those nations which shall be saved, which word is put in, to explain what kind of them shall walke in the light of the Jewish Church. These words are taken out of *Esa.* 60. 3. Where the Prophet speaketh thus, *And the Gentiles shall walke at thy light.* Now *Iohn* reduceth this to the Elect, among the Gentiles only, by putting in this one word, least otherwise a man should think the Prophet spake generally of them all at once. See also, how *Iohn* interpreteth *Esa.*, not saying as he doth at *thy light*, but in the light thereof; for thus he doth declare the Prophets meaning very well. For to walke at, or in the light, is not only to come to the light, which a man may doe, and depart away againe presently, despising it as soon as he hath once seene it, but it is to walke according to the direction of the light, as to walke at a mans feet, is as much as to be his follower and servant, *1 Sam.* 25. 42. Neither can this be applied to the heavenly Jerusalem, that the Gentiles shall walke as the light of the Church. For then, Prophecy shall be abolished, and tongues shall cease, and God shall be all in all, *1 Cor.* 13. 8. and 13. 28. But it may be doubted how this may have place upon earth also. For shall this difference be then remaining in this most happy dominion and Kingdom of the Church, viz. of some of the Gentiles which are saved, and of others which are cast-awayes? It seemeth, indeed, that there shall be many who shall despise the truth stubbornly. For the day of the Lord shall come at length, as a snare upon all that dwell on the face of the whole earth, *Luc.* 21. 35. But the Sonnes of the Church are not in darkness, that so, that day should take them suddenly like a thief in the night, *1 Thess.* 5. 4. Besides, we have heard above, that the haile that should fall upon men, as big, and as weighty as a Talent, in the time of the last viall, should drive men to speake blasphemy, *Chapt.* 16. 21. And yet these contemners shall have their strength so wasted, and brought down, that they shall be compelled to subject themselves to the Church in spite of their hearts. And herein are those Prophecies of the Scripture fulfilled, *Psal.* 72. 10. 11. *Esa.* 45. 14. and 49. 25. *Dan.* 7. 14. To which it shall not be amisse to joine the words of *Sybill*, wherewith she in her prophecy, hath expressed

this selfe same matter, that so we may helpe the Jesaite (if he will use our helpe,) to come into the right way againe, out of which he hath wandered so extremely wide, in the interpretation of this place. Thus therefore doth *Sybill* Prophecy, booke 3.

*And then the world by womans hands shall ruld be, and obey,
But when the widow over all the world shall beare the sway,
And cast into the sea the gold and silver with disdain,
And cast the brasse of brittle men, and yron into the Mayne,
Then shall the worldly elements, all desolate remain.*

In which words *Sybill* foretells that after the death of *Antichrist*, which hath been opened unto us in the former Chapter, the managing of all matters through the whole world, shall be in the power of a woman; But what kind of one shall she be? Such an one, as we call properly? Nothing lesse. This woman then is the Church, the spouse of Christ, which she calleth a widow, not because her husband is dead, and by that means she is deprived of him, as this word is wont to signifie usually, but for that she is absent from him, during the time of her Pilgrimage upon earth. For she may also be called a widow, which dwelleth not with her husband in one place, whatsoever the cause may be: or she may be called a widow, because she fate so long desolate before her restoring, as it is in *Hosea*. *Thou shalt abide alone many dayes, and shalt marry to no other man for my sake: For the People of Israel, shall remaine desolate many dayes, without a King, without an offering, and without an image, and without an Ephod, and without Teraphim; afterward they shall convert,* &c. 3. 4. 5. So *Esa.* saith: *So that she shall say within herselfe who hath begotten me these, seeing I have been desolate and Solitary, a captive, and a wanderer to and fro?* 49. 21. This is therefore that widow, which after she shall have raigne like a mighty Emperesse on earth, for a time, shall at length give up her subjects, to be translated into heaven, whither they shall at last be removed, when all this world shall be consumed with fire. Which things being so, these words of *S. Iohn*, are not to be understood of the state of the Church, which shall be after the resurrection: For how can Kings bring them thither: unless perhaps, it shall be by building and enriching Temples, by sending out preachers, into sundry Regions, and by suppressing the Nations that be enemies of the Faith, all which the Iesuit writeth ridiculously: But did the man, trow ye, dreame waking, when he set down such stuffe, as this, what, would he have us looke, and long after such kind of doings as these, after this life? But I will not disquiet the man too much, being as it seemeth sicke of a dunsticall fever.

Verse 25. *And the Gates thereof shall not be shut.*] All danger shall be so farre removed, that no man shall be troubled with any feare thereof. There shall be no enemy to invade the City, but the Gates shall lie open alwayes, to entertaine the new citizens, who shall come flowing thither continually, with great Troupes; *Esa.* 60. 11. O happy City, that shall enjoy to happy, deepe, and secure peace.

For there shall be no night there;] This is a little differing from that in *Esa.*, who speaketh thus, *And they shall open thy gates continually, which shall not be shut by day or by night,* &c. There is one and the same meaning of the Holy Ghost in this place, only he omitteth the mention of the night, as which signifieth adversity, and therefore is fitting to be named here in the description of the Churches Felicity; as if he should say, The Gates shall never be shut; For they are not wont to be shut in the day time, and there was no need to adde, nor in the night time. For there shall be no Night there.

Vers.

Verf. 26. *And the glory of the Gentiles, &c.*] We have spoken of this matter before. *verf. 24.* Yet is there no idle repetition in this verse, as which doth teach us, that it shall be the incessant desire and care of the Gentiles, to enrich, and amplify this City; Not because they shall bend all their cares to heape up riches, and worldly advancements, but because their good will shall be most acceptable, that shall will alwaies the best good they can unto it; Or els, we may read the words as they sound thus.

And they shall bring the glory and the honour of the Gentiles unto it.] That is, the Jewes themselves, as if we were now to be advertised, how much they should prevaile by their own strength, after that it had been sufficiently shewed, what strength should accrue unto them, by the benificence of others, so that they shall not only be increased by others, but they shall also be filled with great glory, by means of their own riches, and abundance.

Verf. 27. *Nothing that defileth shall enter, &c.*] By this we learne, that this glory of the Jewes shall remaine as well intire, and undefiled, as it shall be secure, and free from the feare of the enemies. It commonly falleth out, that the Rivers when they overflow the banks, doe carry very much

filthy filth with them, by means whereof the whole water becommeth troubled. So it might, perhaps, be feared, that in this so great flocking, and flowing of the Gentiles, many wicked men should flow with them for company, by reason whereof the most cleare Truth, should be at length defiled with their contagion. But the Holy Ghost bids them be out of feare in this regard: God will so provide, that no filthy, and impure thing shall enter in, whereby the excellency of so great dignity should bee in the least manner empaired.

But they that are written.] But now the elect are not counted among those that be uncleane, who by means of Christ have no blemish, or wrinkle, or any such thing: *Ephes. 1. 27.* Therefore we are not to translate it, by a note of exception, *unlesse*, but of discretion. But, as *Thiod. Beza* hath noted. *Unlesse* we should respect the former time, as *Paul* doth, speaking of the Elect, *And such every one of you were; but ye are washed, but ye are sanctified, 1. Cor. 6. 11.* As if it were said, no uncleane one shall enter into the City, unless it be they who are written in the booke of life, who before their calling were uncleane, but being now sanctified by faith in Christ have ceased to be so still.

THE TWO AND TWENTIETH CHAPTER.

AFTER he shewed mee a pure river of water of life, cleare as Christall, proceeding out of the throne of God and the Lambe.

2 In the mids of the street thereof, and on the one and other side of the river was the tree of life, which bare twelve manner of fruit, and gave fruit every moneth, and her leaves are for the health of the nations.

3 And there shall be no more curse against any man: but the throne of God and of the Lambe shall be in it, and his servants shall serve him.

4 And they shall see his face, and his name shall be in their foreheads.

5 And there shall be no night there, neither have they any need of the light of a candle, nor of the light of the Sunne: for the Lord God giveth them light: and they shall raigne for evermore.

6 Then he said unto mee, these words are faithfull and true: and the Lord God of the Holy Prophets sent his Angel, to shew to his servants the things which must shortly be fulfilled.

7 Behold I come quickly. Blessed is he that keepeth the words of the prophecy of this booke.

8 And I John am hee, which have heard and seen these things. And when I had heard & seen, I fell down to worship before the feet of the Angel, which shewed mee these things.

9 But he said unto mee, see thou doe it not, for I am thy fellow servant, and of thy brethren the Prophets, and of them which keep the words of this booke. Worship God.

10 After he said unto mee, seale not the words of the prophecy of this book: for the time is at hand.

11 He that hurteth, let him hurt still: and he that is filthy, let him be filthy still: and he that is just, let him be justified still: and he that is holy, let him be holy still.

12 And behold I come quickly: and my reward is with mee, to render to every one as his worke shall be.

13 I am Alpha and Omega, the beginning and the ending, the first and the last.

14 Blessed are they that doe his commandements: that they may have right to the tree of life, and may enter by the gates into the city.

15 But without shall be dogs, and enchanterers, and whore-mongers, and murderers, and Idolaters, and whosoever loveth and maketh lies.

16 I Jesus sent my Angel to testify these things unto you in the Churches. I am the root and that generation of David, that bright and morning starre.

17 And the Spirit and the bride say, come: and he that heareth, saith come, and let him that thirsteth come: and let him that will, receive of the water of life freely.

18 For I testify therewithall unto every one that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall adde unto him the plagues, that are written in this book.

19 And if any man shall take away of the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from those things which are written in this book.

20 He which testifieth these things, saith, yea, I come quickly. Amen. Even so, come Lord Jesus.

21 The grace of our Lord Jesus Christ, be with you all, Amen.

The Logically Resolving of it.

Hitherto of the two first externall arguments, wherewith the glory of this City is illustrated. Now follow the two last arguments; the abundance of things necessary, and the perpetuity, That consisteth in two things, which comprehend all the rest of the Abundance, in most pure water that proceedeth out of the Throne, vers. 1. And the Tree of life, vers. 2. whose fruit is described, both how large it is, and that partly, in the kinds of it, for there are twelve fruits, partly, in the time thereof, it is brought forth every moneth, as also, how profitable it is, which appeareth in that, even the leaves of it are good for medicine to the Gentiles, vers. 2. And so much of the Abundance; The perpetuity is declared, by removing the things that may cause corruption, vers. 3. and by setting down such things as may cause preservation, vers. 3. 4. 5. And thus farre hath the prophetically Narration reached, both of the matters that have belonged to particular Churches, and of such matters also, that have been common to the whole Church. Now followeth the Epilogue, that shutteth up the whole Revelation, and Epistle; which consisteth partly, in a confirmation; partly, in a salutation. The confirmation doth first of all make a rehearsall, and collection of matters before spoken of, that being set, as it were, in a rough draught, under one view, they might have the more force to winne credit. Now this rehearsall is continued unto the 18. vers. relating unto us the Author of the Revelation, vers. 6. the felicity of those that observe it, vers. 7. the Ministers vers. 8. 9. the publishing thereof enjoined for the free examination of things therein contained, vers. 10. with an addition of an answer to a secret objection, vers. 11. The nature of him which doth reveale this prophecy, that is just, vers. 12. Eternall, vers. 13. the thing revealed, vers. 14. 15. the testimony of Iesus openly manifested, vers. 16. and lastly, the desire of the Spirit, and of the Bride, vers. 17. Every one of which is of great force severally, to stablish the Authority of this Prophecy; but all of them jointly together, are indeed of most great force; In the second place, Iohn bringeth some new matter in, for his own part, both denouncing certain destruction against those, who shall deprave this prophecy in the least manner, vers. 18. 19. As also witnessing his most fervent desire, to have it accomplished speedily, vers. 20. The Salutation doth at length conclude the whole Epistle with a prayer, vers. 21.

THE EXPOSITION.

3. **A**fter that he shewed me.] The exceeding great glory of this City is further declared, by that whole some fruit, which not only the Citizens, but the strangers also do enjoy. To which purpose, both this River, and this Tree, are set down, wherewith they get both meat and drinke unto life. The Angell sheweth both these unto Iohn; For he saith: he shewed me. But who shewed it? That Seventh Angell, who made the City manifest unto him, in the former Chapter, vers. 9. 10. and therefore we are not yet come to the celestially happinesse of the Saints after the last resurrection, when, as we shall not use the helpe of Angels, or of any other Teachers. As touching this water, it is not some small brooke, but a river, and that not defiled and troubled, as Nilus, but flowing with most pure waters, as Kidron and Callichoë, that maketh glad the City of God, Psal. 45. 5. Besides it is a River of water of life, not only because of the perpetuallnesse thereof, as which doth spring continually with new and fresh waters, of which sort is the water of a spring; which is also called, living in the Scripture, but also, because it brings life to them that drinke it, Ioh. 4. 14. The River is cleare as Crystal, farre surpassing the clearenesse of other Fountaines. Lastly, it cometh from out of the Throne of God, and the Lambe, who are the first head-springs thereof, unto whom also it leadeth men againe, as a companion, or rather, it goeth before them like a Captaine, as the River leadeth men to the Sea. In Ezechiel this selfe same River floweth out of the Temple, and the Altar, Chapt. 47. 1. But there is no Temple in this new Ierusalem, as hath been said, Chapter 21. 22. And therefore the Holy Ghost putteth the Throne of God into the place thereof. It is not here exprest whether it floweth, but the Prophet teach it abundantly,

namely, towards the East, from the South-side of the Altar, first into Galilee, and into the plaine, then the waters go into the Sea, then the waters thereof, are cured with the waters that are emptied into the Sea, Ezech. 47. 1. 8. So saith Iohel: also a Fountaine shall go out of the house of the Lord, and shall water the valley of Shittim, Chapt. 3. 18. Namely, the plaine of Moab, where the Israelites committed whoredom, with the Moabitish women, Numb. 25. 1. Zachary also saith: It shall be in that day, that the waters of life, shall goe out of Ierusalem, halfe of them toward the East Sea, and halfe of them toward the uttermost Sea, and shall be both in sommer and winter, Chapt. 14. 8. This River is the most plentifull Doctrine of Christ; which shall flow into the East, because that people being watered with the moisture thereof shall grow up, till it flourish at length with true life. For every living creature which moveth whithersoever these waters come, shall live, and there shall be a multitude of fishes, and that very great; For they live, and are cured with the waters, that come whithersoever this river cometh; Ezech. 47. 9. For Ezechiel and Iohn speake of the same matters, and times, namely, of the state and condition of the Church upon Earth; as those things may prove sufficiently, which we have observed in so many places.

Vers. 2. And in the midst of the street thereof.] That is, the place where the whole multitude of the Citizens keepe. For this is no fountaine sealed up; but such as every one that hath a part in the City, hath free and full power to partake of. In this place also doth the tree of life grow, and flourish. Ezechiel mentioneth many trees. Behold, saith he, I saw many trees here and there, on the banks of the River, the Greeks do translate the Hebrew words Guezz rab, dendra polla, many trees. Tremelius translates it,

great trees, but the greatnesse of them is not so much noted, as their number, as it appears out of *vers. 12.* Where that which he calleth many trees, *vers. 7.* He calleth all manner of trees, that beare fruit fit to eate; as if the former respected rather the variety, then the largenesse of the trees. *Iohn* seemeth to speake collectively of one tree for many, as appeareth by those words, on either side of the River, which cannot agree to one tree, unless here and there be to be joined with the word *River*, and not with the tree of life; thus, in the mids of the street thereof, and of the River that floweth on this side, and beyond, was the tree of life, as if the tree were placed in the mids, so as the River divided into two armes should embrace it on both sides; and so it is one tree, whereby there is a more manifest allusion to the tree of life, *Gen. 3. 22.* and which he mentioned before, *Chap. 2. 7.* To him that overcometh I will give to eate of that tree of life, which is in the midst of the Paradise of God. *Iohn* saw one tree, because all the elect have one common meat of life, *1 Cor. 10. 4.* *Ezechiel* saw many, to signifie unto us the plentifull store of meat, which this one tree ministrerh. This tree is *Christ*, who is both meat and drink to his people, that is, a most rich storehouse of all things, which be necessary to salvation.

Bearing twelve manner of fruits.] Not one fruit twelve times, but twelve diverse kinds of fruit, that so this one tree may stand in roome of all those, which *Ezechiel* mentioneth. *Christ* doth impart himselfe to his Elect in so great variety, that they can never be cloyed with him. Whereto also those diverse kinds of offerings seeme to belong, which were offered of old together with the sacrifices, whereof some were raw, some foddlen, some drie, some with liquor, some in an oven, others in a pan; others also were roasted, *Levit. 2.* Certainly, *Christ* doth provide a remedy against our queasinesse, who being one and the same in fruit, maketh himselfe diverse and manifold in taste.

And giving fruit every month.] This meat shall never faile, but groweth new every day. Here is no need, to lay up in harvest for the rest of the yeare, but it shall be an everlastingspring, and harvest, some fruits being alwayes ripe, others alwayes budding; like the lemon tree, which ever and anon sendeth forth new lemons, as soon as the former are fallen down with ripenesse; But were the trees so created at first, that if Sinne had never entered in, which hath brought it into the world, thornes, briars, sweat of face, and difficulty of living, they would have flourished alwayes laden with their fruits? This allusion here, seemeth to intimate some such matter, and perhaps *Christ* would never have cursed the fig-tree, that was void of fruit, when the time of figgs was not come, unless it ought to have borne figs at all times, by the first nature thereof; *Marc. 11. 13.* But I dare not set down any thing peremptorily touching this point, neither would I thrust my selfe willingly into this kind of questions, but to see if I might perhaps find out somewhat to give light to that hard place of Scripture.

And the leaves thereof served to heale the Nations.] Not as if they should be fed with leaves, but that they should be covered with the whole some shade thereof, or els because their ulcers shall be healed with that power of healing, wherein the leaves shall excell. For from hence cometh out that Balm, wherewith all wounds are cured, for which no other Physicke or Physicion can afford any remedy, which things cannot be applied, to the last estate of the blessed saints, where no difference shall be between the Gentiles, and other people; neither shall there be any place to cure wounds, when every one shall be as an Angell of God.

Vers. 3. And there shall be no more curse, &c.] The fourth argument is from the perpetuity thereof, which is proved from thence, because there shall be nothing there, wherewith this felicity can be corrupted, and spoiled. We know that wicked and ungodly men doe pull down

the judgement of God, upon those Cities where they are inmates. There shall be none of this cursed stampe, against whom the sword of execration shall be drawn, to cut off such rotten members from the rest of the Body. Not because discipline shall then altogether cease, (as which shall then most of all flourish, as we have seene in the former chapter) or as if no Citizen should ever slip, into any sinne, but because there shall be so great watchfulness of the pastors in reclaiming the straying sheep, that God shall not need to declare his anger from heaven, as he is wont to do, where discipline lieth neglected, and despised; This place is taken out of *Zach. 13. 11.*

But the Throne of God and the Lambe, &c.] This serveth to expresse the perpetuity of this City, because God shall not translate his Throne from thence to another place. We have therefore at last found out, where God will abide constantly all the time that shall remaine in the world after this. He hath long agoe forsaken the ancient *Jerusalem*, and *Rome* shall make a vaine brag, that she shall never be a widow, as *Chap. 18. 7.* But he hath chosen this *Mount Zion*, wherein he will dwell for ever; yet least we should think, that this is to be attributed to the Holinesse of any place, he addeth. *And his servants shall serve him*, as if it were said. Men shall not loath the truth as before, through a kind of glutting, and cloying themselves with it; but they shall cleave unto it, with most earnest desire of it, consecrating themselves, to be Gods holy and faithfull servants for ever. This godlinesse of men causeth God to remaine in some place, not any necessity he hath of keeping in any certaine habitation which we have seene often changed, according as the men themselves were changed.

Vers. 4. And they shall see his face.] They shall enjoy a more cleare vision of God, then ever heretofore; yet faire short of that, which shall make us rejoice at last, as blessed Saints in heaven; The plaine meaning is, that there shall be so great simplicity and purity of Gods worship, that he shall seeme to converse with men most familiarly, as it were face to face; he shall also challenge them openly for his own servants, honoured with his owne name; And not on men onely, but holynesse to the Lord shall be written even upon the *Horse Bels*, and the *Porters in the Lords house*, shall be like the *Bowles before the Altar*, *Zach. 14. 20.* He shall take upon him the patronage, and Tuition of all matters that belong to him, even the least that be.

Vers. 5. And there shall be no night there.] They shall not be afflicted as in former ages, neither shall they have need of the lighter comforts of Candle-light, and the like matters, which they were wont to use before, but they shall be filled with exceeding great joy out of God himselfe; they shall neither seeke, nor care for any other meanes of lightening, and lessening the troublesome affaires of this life, *Esa. 60. 19. 20.* But how, doth he say that there shall be no need of a Candle, when he said before, that the *Lambe should be the light*, *Chap. 21. 23.* He doth not absolutely deny that there shall be any need of light, but that they shall need any other besides the *Lambe*.

For the Lord God will lighteneth them.] That is, Gods bounty shall be more plentifully and clearly shewed, then that it shall be ascribed to any outward meanes. There shall be so great increase of knowledge, that men shall seeme to come to understanding, not so much by hearing the word, as by being taught and inspired from God immediately. The like shall be the nature of all other gifts of God, the excellency wherof shall farre surpasse all meanes, which they could use in achieving them; In the end of the verse, a summe of these three verses going before is propounded in plaine words; namely, that this Kingdom of the Saints shall be eternall, that it shall be begun upon earth, and shall never be interrupted, till it be at length translated into Heaven.

Vers.

Verf. 6. *And he said unto me, &c.* Hitherto we have had the Prophetical Narration; Now followeth the knitting up of the Epistle, the conclusion of the whole Revelation, which doth briefly rehearse some chiefe heads of Arguments, whereby every one may strengthen his minde in giving credit unto this prophecy, the authority whereof, he finds so well established. And indeed, it is a most behoofefull Epilogue, and full of divine majesty; The Holy Ghost knew how much this Revelation would be neglected among men, and that there would be some so audacious, as to call the credit of it into question, and therefore he useth more words then he is wont, to pull this Scruple, and every part of it, out of the minds of men. But who is this Angell, that speaks with Iohn now? It seemeth he is some other, then he that shewed him the River of water of life in the beginning of the Chapter, or that brought that City unto his view. For this is the seventh Angell, namely, of those, who had the business committed to them, of executing the seven last plagues, Chap. 21. 9. Whose charge was certain, and comprehended within the bounds of some one part; and had not power given over the whole Revelation. Now this Confirmation is common to the whole Booke, and therefore seemeth to belong to that Angell, who was sent in the beginning, to make these things known unto Iohn. Besides also, it is likely, that the Angell doth not here utter words againe with his own voice, but that Iohn relates those words in the person of the Angell, which he had received from him before by his own voice. Certainly, the heaping up of matters knit together without any conjunctions copulative, or any necessary coherence between themselves, seemeth to prove such an enumeration. Which opinion if we follow, the words are not to be thus read, *Then he said unto me, which note the time of a new speech begun, after Iohns beholding of the City, but thus, And he said unto me; as if it were said, Seeing I have now fully delivered all things unto you, which have been revealed unto me, as things to come, and to be accomplished hereafter, nothing remaineth now, but that you do embrace them, giving them a most undoubted credit in your hearts, the which that ye may do the more easily, consider how holily and religiously the Angell had affirmed unto me, that these words are faithfull and true; Wherefore this Confirmation of the Angell doth not onely belong to those things which went immediately before, touching the new Jerusalem, though the pronoun demonstrative is wont to be used so oftentimes, but also, and equally, to the whole Booke; so likewise that denouncing of judgements, which followeth verse 18. Doth challenge authority to the whole prophesy universally, and doth not labour about the Authority of any one certaine part; These words are repeated out of Chap. 19. 9. And they are applied to the words of Iohn, relating what the Angell had spoken before, to make the whole Revelation the better approved.*

And the Lord God of the holy Prophets. The Angell did not thus pronounce, *that these words are faithfull and true*, of his own minde, but by the commandement, and authority of God that sent him. The same God that inspired the old Prophets, sent this Angell to reveale these things unto Iohn, for the behoofe of the Church. These words are repeated out of Chap. 1. 1. Which revelation he gave to him to shew to his servants, when he sent it by his Angell, and shewed it to his servant Iohn. But you may observe, that this latter member of the verse is so brought in, that it doth not obscurely declare, that these are not the words of the Angell speaking now unto Iohn, but of Iohn repeating the Arguments, that prove this prophecy to be inspired from God.

Verf. 7. *Behold I come quickly.* These words are the Testimony of Iesus, touching the speedy execution of these things, taken out of *Compter. 1. 1.* Which must be done shortly; and againe, *verse 3.* *The time is at hand;* the Event of things immediately to be done, should bring credit to those that were to follow after, and therefore he mentioneth a speedy execution; *as if it were said; let everyone take in each of their owne ages, a pledge, and as it were, a surety of things to come, out of the things, which he seeth to fall out presently.* For these will make it good, that the things to come are no lesse certaine; But as for us, who have seene the consent between the event and the Prophecy for the space of a thousand and five hundred yeares, that is, ever since the dayes of Iohn, we cannot possibly doubt, any longer touching those few events, which yet remaine to be accomplished. And see, I pray you, how these things be heaped up one upon another, without any bands of speech, as it is the manner to doe in rehearsing matters; which thing we spake of right now.

Blessed is he that observeth. Here we have a confirmation of this Prophecy, taken from the felicity of those that observe this prophecy, which nothing can helpe a man unto, but the truth which is inspired from God, as we heard before, *chap. 1. 3.* Whence these words are repeated.

Verf. 8. *And I am Iohn.* Here we have a confirmation of the prophecy from the Ministers. It must needs be a most certaine prophecy of which an Angell is the Minister, who was so full of glory and Majesty, that the Apostle Iohn, thought himselfe bound to adore him, and withall he was so full of holinesse, that he refused and forbade the divine worship, which Iohn offered him, Iohn here relates, what had happened before, *Chapter. 19. 10.* But he doth not fall down againe to adore him, which was forbidden before.

Verf. 9. *And he said to me.* The words are, *he saith*, for he said, for he doth not record a new matter, but that which was past. But it is to be observed, that that which he said before, *and of thy brethren which have the testimony of Iesus,* Chap. 19. 10. is here brought in with other words, *and of thy brethren the Prophets, and of them that observe the words of this booke.* Therefore to observe the words of this booke, is to have the testimony of Iesus.

Verf. 10. *Seale not.* Here we have a publishing of this booke enjoined, whereby every one hath free power to examine, and to judge of this prophecy by the event. Iohn was not to keepe this prophecy for his own use alone, but he was to offer it to publike inquiry, whatsoever danger might come thereby, as he was bidden presently after the beginning; *that which thou seest writ it in a Booke, and send to the seven Churches,* Chap. 1. 11. and againe, *writ, what things thou hast seene, and which are, and which are to be,* that is; do not conceal them from others, but make them openly known to the people. Now, if the publike setting forth of these things in writing, be that which is hereby onely meant, how is it that Daniel was commanded, *to shut up his words, and to seale the Booke,* who yet did commit his prophecy to writing as well as Iohn. This prohibition therefore of not sealing intendeth some further matter then that, namely, that matters to come should be so described, that men might be led by the present, and instant events, as it were, by the hand, to the plaine understanding of the prophecy, which fell out otherwise with Daniel, who should not be plaine and evident to every age, as who lightly touching such matters as come betwene, is chiefly taken up in laying forth such things as were to come to passe last of all, and therefore the determined time should be expected, before which it was not able to be explained. And this that I say of Daniel is to be understood, partly, touching those harder visions, partly,

touching the people of the Iewes, whom that Prophecy doth chiefly respect; The words that follow do confirme this interpretation, *for the time is near*, as if it had been said; *Seale not the prophecy, for the time that approcheth shall reveale it*: but Daniels was sealed, because the fulfilling of it being long after to come, caused it to lie in obscurity a long time. These words then have the same force which those former had, *behold I come quickly*, *vers. 11.* *He that is unyust, let him be unyust still.* In these words Iohn preventeth and remooveth a secret scruple, wherewith the minds of weake Christians might be shaken, and made more feeble. For they see wicked men to persevere in their wickednesse, and that Gods vengeance lingreth long for many ages. They might therefore make this doubtfull question, how he can be said to come quickly, who tolerateth wicked men for so long a time? Here then he meeteth with this objection; and giveth a Caveat, that none of the faithfull should bee troubled at this, but understand rather, that wicked men shall persist in their ungodly practises, and that righteous persons, shall fall and sticke hard to their righteous and holy courses, but yet there are limits and bounds set, beyond which the wicked shall not bee able to range, and that it is not to be marvelled, if God give way to a certaine increase of wickednesse, for a determinate time, to the more just and fearefull condemnation of the wicked; withall he admonisheth the faithfull, to let these men alone, in their own desperate courses, and not to be offended at them, but rather to cast their eyes upon the Elect, whose constant love, and pursuit of Godlinesse, ought to strengthen their weake and wavering minds, against the obtinacy of the Reprobates. These words then, are not for exhortation, but for consolation, and admonition, that our joyfull expectation should not be diminished by means of these Scandalls, seeing such shall be the course of matters in the world untill the last end.

And he that is just, let him be more just still. That is, let him employ himselfe diligently in such works, as whereby he may prove himselfe to bee a righteous man, both to himselfe, and to others also: but he doth not so much exhort the Saints to perseverance, as he doth fore-shew, that they shall persevere, as who being planted in the house of God, do bring forth more plentifull fruits in their old age.

Verf. 12. And behold I come quickly. Though it was repeated before, *vers. 7.* Yet it is now againe beaten into our memory by a new repetition, because it is a notable remedy against that offence, which the godly may take, at the brawny hardnesse of heart, to which God giveth over the reprobates, as if he should thus speake unto them, as oft as the wickednesse of men perplexeth your minds, bethink your selves that the coming of the Lord shall be shortly; He that cannot deceive, hath promised it, and do not measure his long tariance by your own sense, but believe most undoubtedly, that it shall not be very long ere he fulfill his promise; yea, rather consider, that the Lord is already present in those things, which are dayly done in the world. Behold him even busily as may be, in accomplishing his promises, that so ye may not complain of his too great slacknesse, and that ye may not have the least thought, as if the thing he had foretold should not come to passe at all. These words then have an excellent coherence with those that went before, and they are not by any means to be thrust into another place: and yet if this converting of matters should not be thought so right, we were not to be troubled, or to make any great adoe about the consequence: the rehearall of matters, which the Holy Ghost intendeth here (may as we have sayd) containe diverse things and sundry persons, in one compasse and period, without any light of bands, and transitions.

And my reward is with me. These belong to the same consolation with the former, and they set before us, the reward which shall be given, unto the faithfull, which may hearten us against the scandall, both of the felicity of the wicked, as also, of those troubles, which the Saints feele, by grievous experience; in the meane while God is just, and it cannot be, but that it must go well with the good, and ill with the wicked at last, as it hath been shewed, in this selfe same Booke expressly, *Chapt. 13. 10. and 14. 13.* As also, by event throughout the Booke. Spoken by his own mouth.

I Am A and O. These are the words of Christ, not spoken by his own person in this place, but related by Iohn. And they serve to confirme this Prophecy, *from the eternuty of Christ*, or rather, *from his power*, as we have interpreted them before. *He that is eternal, or he that gave a beginning to all things*, and therefore can set an end unto them againe at his pleasure, why should we not beleve him, when he pronounceth ought of things to come, as well as if they were already past, *Chapt. 1. 8.*

Verf. 14. Blessed are they which keepe his commandements. These words pertaine to the authority of Christ, that giveth witness, as who maketh them blessed that give credit to this witness. This is he that hath power over the tree, of life, of which he maketh those men happy partakers, that obey him, *Chapt. 27.* and the *vers. 2.* of this *Chapt.* Because he granted them a right, to enter into the City by the Gates, by which alone the passage lieth open, seeing the wall is so high, that it cuts off all hope of getting over it, *Chapt. 21. 17.*

Verf. 15. But without shall be dogs. That is, men of a dogged impudency and maliciousnes; that love to be ever barking and spending their rancour against the best things. It shall be a great part of our happinesse to be exempted from all conversing among those dogged wretches. Touching the rest of this cursed crew, that shall be shut out, see, *Chapt. 21. 8.*

Verf. 16. I Jesus have sent my Angel. Here we have a confirmation out of the open testimony of *Iesus himselfe*, which is not uttered forth in this place with his own voice, but with Iohns, and is repeated out of *Chapt. 1. 1.* Christ doth never make any speech through this booke, in his own Person, without some signification of his glorious Maiesty, whereby he testified his glorious presence.

That bright morning Starre. The morning Starre is most lightesome, and sheweth that the day followeth immediately after, so Christ shineth out most brightly unto the faithfull in this life, being also unto them that behold and enjoy him, a pledge of a greater and more glorious brightnesse, which they shall be made partakers of by him, and with him, and that forthwith. But besides, also he shineth unto them at first, through some first fruits of his truth, which he revealeth unto them, being to bestow upon them a plentifull measure thereof straightwayes. This commendation of Christ is repeated out of *Chapt. 2. 28.* wherem you may see these words explained more fully.

Verf. 17. And the Spirit and the Bride say, &c. These words containe a confirmation, taken from the wish and desire of those that be sanctified, who long after nothing in this world more eagerly, then to see these things consummated, whereof this Booke putteth them in hopes: For as the *Soules under the Altar cryed with a loud voice, desiring their deliverance*, *Chapt. 6. 10.* So the faithfull leap for joy, in that God hath given them hope of their future Marriage, and that maketh them desire so exceeding greatly, to have that day hastened; *Chapt. 19. 7.* For the Spirit here signified each of the faithfull, in whom the Spirit dwelleth, the Bride signifies the whole Church, and

and multitude of the faithfull. The longing desires of all the faithfull, both severally, and jointly doe strive together by prayer with the Lord, to accomplish this one thing onely. And that earnest desire, and request, which is kindled by Gods Spirit cannot be frustrat.

And let him that heareth say, come.] As if he should say; that this is not onely the request of the present Church, but of that also which shall be propagated every day, unto the last end; every one of the elect, as soone as he shall come to the knowledge of these things, shall be inflamed with the selfe same desire, which his Forefathers in their time expressed.

And let him that is a thirst come.] These words shew, that this Prophecy doth not onely serve to inflame our minds, but to replenish them with joy to their full contentment: which is the peculiar property of the word of God. And that nothing might bee wanting to establish the certainty of this Booke, you may understand by the words that follow in the end of the verse, that this Prophecy puts men in hope of Salvation, by making them expect it not, as a just wages of works, but through the meere grace, and mercy of God; He doth proclaim life and salvation freely, and not as a due debt to the merits of our works, in like manner, as doth all the rest of Holy Scripture. A worthy and excellent touch-stone, whereby to try and find out the heavenly Truth.

Verf. 18. 19. *Doubtlesse I protest, &c.*] Hitherto we have had a repetition of the former testimonies, and Arguments, which were laid down scatteringly in the whole booke going before. Now *Iohn* brings in some new matter, but yet that which is of the same divine authority with the former, namely, that this prophecy is most certaine and holy, which a man must not dare to violate in the least manner, Either by adding or detracting, unlesse he will desperately rush upon extreme Punishments. Which threatning, seeing it is annexed onely to that word, which commeth from heaven, this Booke of the Revelation must needs be put into the same ranke, *Deut.* 4. 2. and 12. 32.

Verf. 20. *He which testifieth these things, saith,*] That is, Christ himselfe, who is called that witnesse, both in respect of the Gospell, which he brought into the world, as also, of this Prophecy, which relieth upon his Authority alone. And last of all; the whole matter is sealed both by this testimony that is repeated, and by *Iohns* fervent request.

Verf. 21. *The grace of our Lord.*] This is the usuall forme of shutting up the holy Epistles of the Apostles, of which nature his whole Prophecy is, which was sent unto the seven Churches by the commandement of Christ himselfe; *Chapt.* 1. 11.

C O M E L O R D J E S U S .

P P 3

Glory



Glory , and thanks be given to

G O D evermore,

Amen.

I Give thee thanks, (O almighty, and everlasting God) that though I be a blind, unskilfull, and wretched man, that hath no judgement, no wit at all, yet thou hast of thy meere mercy for Christs sake , conducted me through this unpassable wildernesse , hast made me able to view many close corners narrowly on every side, and hast made me travaile safely through the dennes of the Dragon , and wild Beasts. Even so (O Father) such is thy good will. Thou chusest the unnoble and obscure ones of the world , and hast established strength out of the mouthes of Babes and sucklings , that so no flesh might boast. How incomprehensible is thy wisdom ? how admirable is thy truth ? how just and holy be all thy waies ? who would not feare thee ? I would willingly tell forth thy praises, but my tongue wanteth words, my words want understanding ; Which way soever my minde can turne it selfe , it is swallowed up of thy infinitenesse ; If it ascended into heaven, thou art higher then it; if it think upon thy workes, thou art greater then they ; If it meditate on thy holinesse, thou art purer then the Sunne it selfe. O huge depth, and unmeasurable gulfe without bottom , how doest thou compasse us on every side , and yet thou art no where comprehended thy selfe ? What mortall eye is there that cannot be overwhelmed with the infinite brightnesse thereof. Therefore my dimme sight, doth turne it selfe from this light, that cannot be approached to, that it may behold thee , through the Cloud of the Creatures; above all, it doth much delight , to contemplate thy most amiable countenance in thy blessed Sonne. Yet as thou art most visible in this glasse ; so thou art most admirable , as farre exceeding all our understanding, as thou doest submit thy selfe lowest and neereest unto our sense. Thou art great, O Lord, above all that can be either spoken or thought; make us to reverence thy infinitenesse , which the world cannot containe, to feare thy presence , which our eyes cannot behold , to adore thy Majesty, in respect whereof the universall world , with all the creatures here below , are lesse then nothing , to magnifie thy bountifullnesse , which thou shewest plentifully upon us that are most unworthy men. Accomplish at length thy great mystery , and let the world acknowledge , that thy long tariance hath proceeded from thy mercy onely, and not from any forgetfulnesse, or carelesnesse of thy promise. Destroy that Beast of Rome , and Dragon of Constantinople : Build up thy new Jerusalem , in which Christ shall raigne , wherein also the Saints shall have dominion together

together with him ; that so they may enjoy a blessed Kingdom for a time upon earth , and a most happy and eternall one with thee in the heavens. Heare us graciously, O Father, from whom no thought of our heart can be hidden ; draw neere with thy presence , who art absent no where, and doe thou grant our holy desires, which thou hast made way for with thy decree, and set a flaming with this revealed Revelation : Then shall we make ready our harpes , and sing praises unto thee, magnifying thee , one God in three Persons , Father , Sonne , and Holy Ghost, to whom be all honour, laud, and glory throughout all ages, and for evermore,
Amen.



A M O S T
C O M F O R T A B L E
E X P O S I T I O N
O F

T H E L A S T A N D M O S T
difficult part of the Prophecie of D A N I E L,
from the 26. Verſe of the 11. Chapter, to the end of the
12. Chapter.

Wherein the reſtoring of the Jewes, and their
calling to the faith of Chriſt, after the utter overthrow of
their three laſt enemies, is ſet forth in lively
colours.

By the labour, and ſtudy, of that bright and worthy man of God,
T H O M A S B R I G H T M A N, Engliſhman, and once fellow of
Queenes Colledge in Cambridge.

Rom. 11. 25. 26.

*I would not brethren, that ye ſhould be ignorant of this ſecret, that partly, obſtinacy is come to Iſrael, untill
the fullneſſe of the Gentiles be come in: and ſo all Iſrael ſhall be ſaved, as it is written, The Deliverer ſhall
come out of Sion, and ſhall turne away the ungodlineſſe from Iacob.*



Printed, Anno 1644.



To the friendly READER.



Although the revealing of the Revelation, and the Song of Songs, doe yeeld cleere and notable arguments, sufficiently to make known the happy, and longed-for vocation of the Jewes, yet the due regard of such a divine mystery, doth require that we bring forth, and lay to every little sparke, taken from the Altar of God, which may yeeld more cleere and evident prooffe of that truth, which mortall men doe not yet sufficiently conceive, and see into. Behold therefore, how this truth is confirmed, not of one or two, but of three such witnesses, as are beyond all exception.

Daniel Dan. 13.
1. 2.
With. 10.
17.
is added to John and Salomon, who among the visions of God almighty, doe plainly testify, that this deliverance of his nation, to be performed in the last times, was also revealed; what speciall account the good and great God, made of all these, doe those singular commendations testifie, which the Scriptures have honoured them withall. John he is the disciple whom Iesus loved, Salomon was the King beloved of his God, whom his name was called *Iehediah*; 2. Sam. 12. 25. Daniel also is a man of desires, because in his time, he was most accepted and beloved of God. It must not therefore seeme strange, if God made known his secrets unto them after a speciall manner, for the secret of the Lord is present to them that feare him. United forces do allwaies best prevaile, and the more helps they associate and joine together, the stronger they are, A threefold coard is not easily broken. Ioh. 13.
23.
Neh. 13.
26.
Dan. 10.
11. 19.
Psal. 25.
14.
Eccl. 4. 12.

Although therefore thou doe sometime doubtingly read over the Revelation of John, and the Song of Salomon, for the newnesse and strangenesse of the matter, yet, when by Daniels comming in, such an admirable consent of Scripture, giveth such cleere light to confirme the matter in hand, feare not to embrace the truth, with thankfullnesse unto God: for here all these, not by mutuall conspiration, but by divine inspiration, doe proclaime one and the same thing.

How much also Daniels testimony is to be accounted of in this matter, thou shalt farre better perceive by his owne words, well understood, then by mine, as the ensuing exposition plainly sheweth.

That truly is of great weight, that Daniels prophecy is deputed, and appointed for the Jewes, to whom notwithstanding, he bringeth no comfort, if that resurrection spoken of Chap. 12. 2. be understood of the last and generall resurrection, properly so called, which without all doubt, both in matter and time, doth fall in together with their deliverance, in verse 1. Behold

then, after the Jewes three last enemies be utterly overthrowne; that is to say, The Roman^e Empire, which is called the King, chap. 11. 36. and is described by his properties, vers. 37. 38. 39. and the Saracens, whom he noteth, and nameth, The King of the South, vers. 40. and lastly, the Turkish Empire stiled with the title of the King of the North, vers. 40. &c. Behold, I say, a plaine and cleere pourtraiture of the Jewes vocation, not onely undertaken and begun, vers. 44. 45 but consummate and perfect, chap. 12. 1. 2. 3 where it shall be made manifest (I think) without obscurity. That the resurrection there, is the full restoring of the Jewish nation, out of the dust of destruction, and their calling to the faith in Christ, whereby those that are dead in sinne, are truly raised up againe, according to that of the Apostle, If the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead, Rom. 11. 15.

And that the minds of good men, may the lesse be disquieted, in the expectation of so great a felicity and happinesse. Lo, the very times of this deliverance opened to thee, as well of it begun, when tidings out of the East shall trouble the Turke, vers. 7. and 11. as when fulfilled, when the Turkish name and Empire both, shall be utterly abolished. The greatnesse of the Kingdomes under the whole heaven, shall be given to the people of the Saints of the most high, vers. 12. True it is indeed, that almost all these things are otherwise caried, and applied by interpreters, very well deserving of the Church: but Truth is ever well accepted, and entertained of the ingenuous, to which none can prescribe a rule, or overrule, not space of times, of patronage (or authority) of persons, as Tertullian speaks well. Yea, if a scandall be taken (or arise) because of the truth, it is more profitable, to permitt the scandall, then that the truth should be left. He doth sparingly refute other mens opinions, but mildly, after his manner allowaies, where they prejudice and hinder the truth.

The controversy is chiefly concerning Antiochus, whom he endeavourerh to proove by a multitude of weighty reasons. That he must of necessity, be excluded out of every particle of this prophecy, which he hath here undertaken to handle. Assuredly, he bringeth admirable light, to the right understanding of the whole prophecy of Daniel. Weighing then all things in an equall ballance, lay apart all prejudice against the truth discovered, and pray earnestly with me. That the Deliverer may come out of Sion, who may utterly overthrow his enemies, the Beast, with Gog and Magog, and that he may thorowly turne away ungodlinesse from Jacob. Farewell.

Lib. 1 de
Virgin.
Yelan. c. 1.
August.
de lib. ar-
-tetr. 3.



The TRANSLATOUR to his Christian friends in

KENT, SUFFOLKE, and elsewhere, wisheth all
health and happinesse, here, and hereafter.



Have beene often requested to translate Mr. *Brightman*, upon *Daniel*, and the *Canticles*, into English, as he is already upon the *Revelation*. I have, at length, yeelded to doe one, being both short, and pithie; leaving the other, to such as have more store of gifts, and leisure, for reasons best knowne to my selfe, which I must crave also, to keep unto my selfe: although, I confesse, I would be glad, that all our English Churches, should enjoy the benefit of the godly, and learned labours, of such a worthy Englishman (nay,

what if I should say, an English Prophet, as some learned beyond the seas have stiled him) for as our blessed Saviour saith, (and it was his owne lot, and portion)

A Prophet is not without honour, but in his owne country, and among his owne kindred, Marc.

6. 4.

I have seen both, indeed, *Iesuits* and *Lutherans* abroad, and also, *Protestants* at home, both in pulpits, and in private, barking, and carping, against this excellent, and worthy man; but I spare, and pittie them, not any of them able to doe, or speake, as he hath done, and spoken, and many of them, not worthy to cary his booke after him. It is farre more casy to carp at a worthy writer, then to compile a booke like his, let them either mend his, which will be a hard taske for them, speak better, or hold their peace.

He was indeed one of a thousand, great, and gracious many waies, both in life, and learning, *dum ea docuit, quae fecit, & ea fecit, quae docuit, & verba vertebat in opera*. He taught, in that he did practise, and did practise, that he taught; and so turned words into works. He was a great *Artist*, and a great *Linguist*. He had good skill in all arts, and tongues, needfull for a compleat Divine, even in song also, (vocall musick being the best) till his more weighty studies calld him from the maidens, to Divinity, their mistresse, wherein he excelled, and shined above many of his fellowes, all that then lived with him in *Queens Colledge* in *Cambridge*, whereof he was a fellow, doe very well know. He shined every way, and was a *Brightman* indeed, answerable to his name, *Periphanes* 'o aner, *vir splendidus*, a *Brightman*, in his life, shining to all that conversed with him, and in his deep learning, and knowledge, shining to all that

heard his learned *Catechizing, common places, and Lectures in the Colledge*, or his sermons in the countie in *Bedfordshire*.

Aquila non capit muscas. Eagle-like he soareth aloft, catching no flies, but great and high matters; he doth not with the lambe wade in the shallowes, obvious, and plain places, but with the *Elephant*, he swimmeth, and helps other to swimme safely, over the deepest, and darkest places of the whole Canonickall Scriptures, as *Iohns revelations, Salomons song, and Daniels obscurest vision*, in Chap. 11. 12.

Some may think he did, *altum sapere*, and beare to high, above his reach, and capacitie, and therefore hee, the *Austrian Lutheran*, applieth the speach of *Festus to Paul*, Act. 24. to him untruely, but those that did well know him, and the great measure of meeknesse, and humilitie that God had graced him withall, would not think, that he did, *'uperphronein par' o Dei phronein, 'alla phronein' eis to sophronein*, as the Apostle saith very elegantly, in that eloquent exhortation, Rom. 12. 3. *Imum humilitatis, summum divinitatis*. The depth of humilitie, is the height of Divinitie: the lower in our selves, the higher with God, as himselfe speaketh, *Esai, 57. 15*. though he be high, and lofty, and dwelleth in the high and holy place, yet he will dwell also with the contrite and humblest spirit, and unto such will he be a guid, and teach them his waies, and counsels, *Psal. 25. 9. 14*.

And therefore, I doe not doubt, but God revealed much unto him, and let him see a great deale more into these mysticall, and darke passages, then many other of his decre servants, that so he might reveale, and open them to others: for as he freely received, so he freely gave.

But whither will my love carry me? I refraine: his owne works shall praise him abundantly; which, because being in Latin, the greatest part of our countrymen doe not understand. I have made his short exposition of *Daniel* to speak English unto them, that none may be deprived of the benefit of his godly labours.

It is pittie, such a bright shining candle, should be put under the bed or bushel, but to be set so, as all may see, and enjoy the light thereof, *Mat. 5. 15*. He hath so cleered that point of the Jewes vocation, which the Apostle calleth, *abathos*, *Rom. 11. 33*. in these latter times, after the overthrow of their last, and greatest enemy, the Turks, as I have not scene in any writer the like. He goeth beyond the straine, and against the streame of the most Interpreters, who goe about, for the most part, to refraine all in *Daniel* to the first comming of Christ, and doe referre all to *Antiochus*, or to the *Romanes*: which cannot be, for neither of them come to their endes in *Iudea*, or the glorious holy mountaine, as the *Turk* shall doe. *Dan. 11. 45*.

Daniel having in the former part of this chap. 11. laied down their other enemies, the *Persians*, vers. 2. the *Grecians*, chiefly *Alexander*, vers. 3. and his foure Captaines succeeding, verse 4. which came especially to two principall heads: the *Lagidans* in Egypt, whom he calleth the Kings of the South, as standing South from *Judea* ver. 5. and

and the *Selaucidans* in *Syria*, whom he calleth the Kings of the North, vers. 6. &c. to the 36.

Then, and there, he commeth to the three last enemies of the *Jewes*, the *Romanes*, which had clipped the wings of *Antiochus*, in the 30 verse, till at the end, their owne eagles wings were also clipped by the *Saracens*, and *Turkes*, in verse 40. the one, like a tossing beast, doth push sore at him; the other, comming against him, like a whirle-winde that cannot be resisted, overfloweth, beares, and beates downe all before it, entreth into *Judea*, the glorious Land, which had bene then a long time, the cockpit of the world, in the midst of their enemies, *Babilonians*, *Persians*, *Grecians*, *Lagidans*, *Selaucidans*, *Romans*, *Saracens*, and now at this day, the *Turkes*, the last, though not the least, of their adversaries, which shall be troubled with the tidings of the Easterne and Northerne *Jewes* conversion, which shall make him to march out furiously against them, like another *Jehu*, 2 king 9. 20. though not with like successe, but he shall come to his end there, in the holy land, and glorious mountaine, and none shall help him, for who can help, and hold him up, whom God will hinder, and cast downe?

Then follow the joyfull returne, and resurrection of the *Jewes*: who lay as dead, for almost, seventeen hundred yeares in chap. 12. which if it be not meant of them, there is litle comfort for them in the whole prophecy, which was the Prophets maine intention, and principall drift and scope, *Oculus ad scopum*, our eye must be alwaies at the mark, and scope, if we mean to hit the white, and right meaning, and so the Apostle *Paul* doth call their calling, and receiving unto grace, life from the dead, *Rom.* 1. 15. whereunto most sweetly agreeth the Prophet *Ezechiel*, from the 37. chapter to the end of his Prophecy, in the last 12. chapters; first, setting downe their conversion, in the first 14. verses of the 37. chapter, where the dead, and dry bones scattered, come together againe and live.

Secondly the uniting, and joining together againe, the ten tribes, with the two, from the 15. vers. to the end.

Thirdly, the destruction of *Gog*, and all their enemies, in the 38. 39. chap. to the end.

Fourthly, and lastly, we have a heavenly new Prophecy, concerning the glorious, and Christian Church of the *Jewes*, whereof Christ himself was the builder, in the last nine chapters, beginning with a very solemne charge, for a reverend attention, and a sweet carriage, and demeanour, of all parts, inward, and outward, as of heart, eyes, and eares, chap. 40. 4. And also, concluding with the new, and lasting name thereof, not *Jerusalem*, as of olde, now antiquated, but *Jehovah Shammah*, the Lord is, and will be there for ever, as being the truth of the former type, represented by the temple, *Psalm* 132. 14. *This is my rest for ever; here will I dwell, for I have desired it.*

Thus have I briefly, in a word, Epitomised, and abridged, this learned exposition

tion for thee: He shall now speak unto thee in thine owne mothers tongue, and native language. He wil bring that to thine eares, which happily thou didst never heare of before: Make much of such faithfull Expositours, and pray to God, to increase the number of such learned Interpreters, as may help thee to see, and understand such mysticall visions, and revelations of God, and that he would in his due time bring downe those two mayne enemies of his Gospell, and his people; the *Romane Antichrist* in his old *Rome*, and the Easterne *Gog* and *Magog* in his new *Rome*, or *Constantinople*, who would soon fall of his owne *Mahumetane* ponderous weight, if he were not supported by *Romish idolatrie*: And let not us Protestants, by our scandalous lives, and conversations, be any hinderance to the calling, and comming on of our farre distant brethren, the *Jewes*, but help forward, what we may their effectual vocation, by frequent and fervent prayer for them, and daily crucifying of sin, which crucified the Lord of glory, both theirs and ours; and so together, with joint consent, set forth the purity of Gods worship: and celebrate his praises unto the full and finall end, and consummation of all things.



A N



AN EXPOSITION OF THE 11th. Chapter of DANIEL, from Verse 36. to the end of the 12. CHAPTER.

The Text of the 11. Chapter of DANIEL, from Verse 36. to the end.

- 36 **A**nd the King shall doe according to his will, and he shall exalt himselfe, and magnifie himselfe above every god, and shall speake marvelous things against the God of gods, and shall prosper till the indignation be accomplished: for that, that is determined shall be done.
- 37 Neither shall he regard the god of his fathers, nor the desire of women, nor regard any God: for he shall magnifie himselfe above all.
- 38 But in his estate shall he honour the God of Forces: and a God whom his Fathers knew not, shall hee honour with gold, and silver, and with precious stones, and pleasant things.
- 39 Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge, and increase with glory: and he shall cause them to rule over many, and shall divide the Land for gaine.
- 40 And at the time of the end shall the King of the South
- push at him, and the King of the North shall come against him like a whirlewinde, with Charets and with Horsemes, and with many ships, and hee shall enter into the Countries, and shall overflow, and passe over.
- 41 Hee shall enter also into the glorious land, and many countries, shall be overthrowne: but these shall escape out of his hand, even Edome and Moab, and the chiefe of the children of Ammon.
- 42 He shall stretch forth his hand also upon the countries, and the land of Egypt shall not escape.
- 43 But he shall have power over the treasures of gold and silver, and over all the precious things of Egypt: and the Libyans, and the Ethiopians shall be at his steps.
- 44 But tiding out of the East, and out of the North shall trouble him: therefore he shall goe forth with great fury, to destroy, and utterly to make away many.
- 45 And he shall plant the tabernacles of his palace between the Seas, in the glorious holy mountaine, yet he shall come to his end, and none shall helpe him.

Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord my Rocke, and my Redeemer.

The Analysis, or Resolution.

Daniel recordeth things done in the first six Chapters, afterward in the rest of the booke, Visions and Revelations shew-
ed to him: wherein is disclosed, what the people of the Iewes are to expect, from that time, to the very last end. Of
the Revelations, he first propoundeth the universall type of things to come, in Chap. 7. in those following, he useth a larger
declaration of the first, both as it did agree with the next times, in regard either of the enemies, Chap. 8. or of the Messiah,
in Chap. 9. As also, it did agree to all times, by a continued order and succession, from his own time, to the full deliverance
of his Nation. Of this last, and plentiful Prophecy, the preparation is set downe in the tenth Chapter, then afterward,
the thing it selfe in the two following Chapters, 11. and 12. From the beginning of the 11. Chapter, unto this place, the
matters of the Persians and Grecians are so manifestly, particularly, and expressly foreshewed, that in very deed, it may seeme
rather a History then a Prophecie. That which remaineth, doth partly shew the other oppressors of the people of the Iewes, in
this Chapter, partly, that wished end of all their troubles, in the following.

There are three oppressors set downe. The first, a certain King described, without any addition of his dominion, how
farre it stretched, but summarily, both of an unlimited power toward strangers, most proud and prosperous, till the appoin-
ted time, vers. 36. and also towards his owne, a contemner of his Countries, and fathers Religion, without naturall affec-
tions, and exalting himselfe above all, vers. 37. After, particularly, as he should be famous for some speciall acts, partly,
in the matter concerning Religion, vers. 38, and beginning of the next; and partly, in politick affaires, in the latter part
of vers. 39. The second is the King of the South, vers. 40. The third is the King of the North, who is happy in his prepa-
ration, vers. 40. in his proceeding, vers. 41. and largenesse of his dominion, vers. 42. 43. but is unhappy in the feare of
dolefull tidings, in his wicked purpose, and resolution of miude, vers. 44. and last of all, in his going forth, and end, vers. 45.

The Scholia, or Exposition.

verf. 36. And the King shall doe what him list, or according to his will. 1

VEe have oftentimes made mention of *Daniel* in the *Revelation*, and the *Canticles*, whose testimony, what force it hath to those things for which we alledged it, cannot be sufficiently understood, except we repeat it from the beginning, and take upon us the full handling of a very obscure place of Scripture, and much controverted amongst learned men: which truly, I doe the more willingly undertake, because being holpen by the light of former expositions, we hope we shall be able to bring something by Gods assistance to cleere the truth, and bring it to light. Neither doe I doubt, but it will be very acceptable to the godlie, and learned, to see *Daniel* content with the rest, and the lovelie face of the truth to be brought upon the stage in open view, with whose beautie the most heavenlie minded are especially ravished; yea, and which even the ungar sort of men, though unskillfull beholders and judges of beautie, are also astonished thereat. Every vision hath difficultie in it, but he must have leisure at will, that undertaketh the whole work; but these last visions being well understood, on which doth rest the exposition of the former, those also that goe before may be easily conceived.

We begin the exposition from the 36. verse, because there are not manie things in the former verses, need to staie, or hinder the Reader: but those which follow are much doubted of, whether they belong to *Antiochus Epiphanes*, or to some other King. Welland rightly, in my judgement, doth *Calvin* avouch, That it can by no means be referred to *Antiochus*. Those things that follow, doe not any wise agree: for how should he doe what he list, by exalting himselfe above all that is God, whom the ships of *Chittim* limited, and prescribed, *verf. 30.* Neither did the Kings of Egypt, being young, attempt any thing against *Antiochus*: Neither was there any King of the North, by whom he sustained any wrong to speak of. Or if we shall make *Antiochus* himselfe the King of the North, as some interpreters doe: Neither doth the King of the South provoke him, as it followeth, *verf. 40.* Neither did he returne into Egypt, after he was commaunded to depart by the Romanes, as *verf. 30.* before.

The historie recordereth that he went twice into Egypt, as 2. *Maccab. 5. 1.* About the same time, *Antiochus* undertook his second voyage into Egypt, wherein he doth admirably agree with *Daniel*; but of a third expedition nor any, or the least mention in any Authour, that I could find. The Authours of the books of the *Macabees* would have made some mention thereof, if there had bene any. Neither would *Iosephus* have let it passe, who after the returne of *Antiochus* out of Egypt, by reason of the Romanes threatening, denounced, doth mention nothing at all, that was againe attempted against that Countreie, before his death among the Persians. *Lyve* also, who sheweth him to be restrained by *Popilius* the Legate, *lib. 45.* of his Epitomes abridgement, declareth him in the next book to be dead, without doing any other memorable exploit. *Iustine* also, after he had declared the tartnesse and rigour of *Popilius*, telleth us that *Antiochus* died as soone as he was returned into his Kingdome: was it possible such a notable expedition could be taken in hand, wherein so manie nations were overthrowen, and great alterations came to passe, as it followeth, *verf. 40. 41.* In recording whereof, all these Authours would not be faithfull & diligent, which yet notwithstanding should escape the trust and diligence of all these Authours.

But thou wilt saie, Though the Historie be silent, yet divine Oracle, without all exception, makes the matter plaine and manifest, for so *Daniel* speaketh before, *verf. 29.* At the time appointed, he shall againe invade the South, but it shall

not be as the first expedition, or as the last, but by the leave of learned men, no such thing is here intended, if we doe rightly expound, or translate the word, which runneth thus, But the set time shall returne, and he shall come into the South, and it shall not be as the former, so also the later, for there is nothing more frequent, then for the later doubled *Caph*, to answer the former, and to be the reddition, or answer thereunto: in which sense, the particle, *Ita*, so, doth answer the word. *Sicut*, or, *ut*, as: And it shall be as the priest, so the people, *Sec. Isa. 24. 2.* And it shall be as the righteous, so the wicked. *Gen. 18. 25.* You shall heare, as the final, so the great. *Deut. 1. 17.* and very manie of the like sort; wherefore the translation of *Tremelius* is to be corrected, but it shall not be, as the first expedition, or as the later: for the Copulative particle rendered dis-junctively, and the note of the similitude being taken propositionally, and not responsively, or reddively, as it ought, doth plainly shew of three voyages, against the truth (if I be not deceived) of all histories, and against the minde, and meaning, of the Prophet himselfe. For is it any way likely, that *Antiochus*, for feare of the people of Rome, had caried away his whole armie out of Egypt, the Romanes after that should either leave off the care of that Kingdome, or that he should dare againe to enterprise warre against the good liking of the Senate? Moreover, That little help spoken of, *verf. 34.* proceeded farre beyond the tyrannie of *Antiochus*, whom *Judas Macabens*, and his other brethren did overlive. To what end therefore should the Prophet, when he had farre passed those broyles, come sayling back againe, that way he had formerly overpassed, with a certaine inextricable confounding of things? Finally, shall we think, or imagine, that the Jewes calamities did so continue in *Antiochus* alone, as that it should be altogether needlesse to speak a word of their consequent troubles afterward? Neither doe these words any better agree to his sonnes, who never did attaine unto the greatnesse of their Father. The Kingdome of Syria did more and more decay, untill at length, not long after it was utterly wasted. This King therefore is not *Antiochus*, but some other farre surmounting him, one of those foure chiefe ones, spoken of before, *chap. 7. 17.* and therefore the prefixed article hath his Emphasis, or expresse force of signification, distinguishing him from *Antiochus*, of whom he spake in the word next and immediately going before, who was but small and meane in comparison of these foure chiefe, and this King is the last of these foure: for the *Lion*, the Kingdome of the *Assyrians*, was abolished and gone before this vision was shewed to *Daniel*, as before, *chap. 10. 1.* Of the *Beare* and *Leopard*, the *Persians*, and the *Grecians*, there hath bene enough spoken in the former part of this chap. The terrible beast then onely remaineth, that variable wilde beast, and of many fashions, which is this King. For it is necessarie, that the exposition (of which kind this last prophesie is) should bring no new matter, as farre as it concerneth the generall heads, nor any whit depart fro the general type. By which it is also manifest, that the fourth beast *ch. 7.* is not the Kingdome of the *Selucidians* & *Lagidas*, as some learned men have thought, seeing this King, that very beast, neither is *Antiochus*, nor any part of the *Grecian* Monarchy, which had no successer after *Antiochus*, greater then he. But of this matter more hereafter. So as by those necessary arguments thus laid down, we are led by the hand to the *Romanes*, who took the lamp from the *Grecians*, & whom the Jewes afterward found & felt, the most cruel revengers of their wickednes. For it is the intent of the spirit, in a brief *Synopsis*, or abridgment, to our view, to deliver what

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the estate of the Jews should be, not onely to the first coming of Christ, which yet notwithstanding *Antiochus* never attained to, but also to all ages succeeding, till at length they shall be gathered into one fould, and be made together with us, Citizens of the same Kingdome.

Other Prophecies have made this manifest unto us, and the singular agreement of this Prophecy will marvellously confirme the same. The Angel doth note, or signifie, the *Romane* Monarchie by the name of one King, as if it were of some singular person, after his manner; and then he addeth certaine properties, by which, as in a glasse, we may behold his lively face. First of all therefore, where shall we find a greater power to doe what he list, then in this Empire? especially, from such time as *Antiochus* the great, by their meanes, was deprived of all command beyond the mountaine *Taurus*, and was commanded to containe himself within the narrow bounds of *Syria*. For a little before, having vanquished *Hanibal*, and triumphed over *Perseus* the *Macedonian*, and having slaine the *Cymbrians*, or *Danes*, and all feare laid aside farre and wide round about, what should restrain such an extreme licentiousnesse of all things, and such an unbridled appetite both of coveting any thing, and of obtaining any thing he coveted, according to his will. The bridle of feare was cast upon all other Kings: onely the *Romans*, whose power exceeded, did bite the bridle, and would not be curbed by those, whom they had overcome in battell. *Ptolomie* felt of their tyrannicall power, whose Island *Cyprus*, although he were a king, and their fellow, and confederate, was proscribed and ranfact, not for any offence and injurie, but onely for their desire to enjoy so great a wealth, where-with the Island was reported to abound. And whereas no fit nor feigned colour could be pretended, then *Cato* that great patron of Justice, as hee was called, was made a publick robber of the wealth, so ungodly covered, that so, as I thinke, the grosse dishonesty of the fact might in some sort be hid and concealed by the authority of the man. The Egyptian could not brook the wrong, but at the report of the matter, poysoned himself, *Florus lib. 3. Chapt. 9.*

The warre against Crete, if we will take knowledge of the truth, we also made, faith the same *Florus*, onely through a desire to vanquish that noble Island. But this licentiousnesse was nothing to the outrageousnesse of the Emperours. It would be over tedious to enter in the particulars, neither is it needfull in a matter so well knowne to all. Assuredly that which *Daniel* once spake of *Nebuchadnezzar*, agreeth very fitly to this King, and for the Majesty that God gave him, all nations, people, and languages trembled, and feared before him; he put to death whom he would, hee smote whom he would, whom he would he set up, whom he would he put downe, *Dan. 5. 19.* These are the large bounds of an unlimited desire, proper to supreme authority. Let us not seek for them either in *Antiochus*, or in any other servile prince, but onely in the highest Empire. This is therefore his first marke. His unlimited power out of all controule. His pride followeth, he shall exalt himselfe, and magnifie himselfe above all that is called God. Interpreters doe use to carry these words to the impiety of this King, which indeed is noted in the next words. And he shall speak marvellous things, and words, against the God of Gods. Those former words therefore doe belong to men: for pride is here set out by a twofold subject, about the which it is exercised, partly, men whom it contemneth, and despiseth, as their underlings; partly, God himself, of whom it doth both thinke and speake unreverently. We know that men placed in higher degrees of dignity, are in many places in the Scripture called Gods, especially, such as have any government and command of things: this King should make no account of all these, in comparison of himself, as it is evident in the people of

Rome. For how should not he lift up himself above all whom almost, through the whole worlde, he held as his vassals and copy-holders: who could obtaine a Kingdome but by the helpe of his authority? or who could keepe one but with his good will? The *Ptolemies* Kings do flie to him, as to the bellow of Kingdomes, that *Antiochus* at his command might be made to lay downe his victorious weapons, and depart out of Egypt which he had subdued, and so to let goe his sweet morsell out of his mouth againe: And without delay, commeth *Popilius* flying into Egypt, and shewed by his doings how little a Legate of Rome did esteeme of any king, he scornfully refuseth the hand, and embracements, he bids leave-off his complements, and friendly salvations, and making a circle, strictly enjoines him a speedy answer before he went out of that space. Neither durst the great King mutter a word against it, but remembering he had to doe with his Lord and Master, quietly suffred he the prey to be taken from him, and giving warning for the readinesse of all his carriage, he departed out of Egypt. This *Epimanes* did more wisely then *Perseus* the *Macedonian*, who waging battaile with the *Romans*, learned at the length to his great damage, by following the triumphing chariot of *Aemilius*, what a dangerous matter it was to contend, or fight with a superiour, or one more then his match. Foolishly also did *Gentius* King of *Illyricum*, who would not submit to this tyrannicall Prince, before he was sent prisoner to Rome, together with his wife, and children, and kinsfolks, by *Ammius* the Pretor. O *Romane* thou wast indeed above every God, all Kings did submit their necks, and yeeld under thy yoke. *Prusias* therefore the King of *Bythina*, though not according to princely dignity, yet very commodiously, to make shew of the *Romane* eminency, commanded his sonne *Nicomedes*, as an orphan, or ward to the Senate, and acknowledged himself a free man of the people of Rome.

But we are to observe notwithstanding, that this King should exalt, and magnifie himselfe, by wrestling principallie by force and armes, and not by voluntarie subjection to him. *Prusias*, indeed, willingly seemed to professe himselfe their servant, but his profession was but a base flatterie, which feare extorted, but he did not ingenuously, nor willingly desire it. What should I make mention of *Eumenes* King of *Pergamus*, of *Antiochus* King of *Cappadocia*, of *Mithridates* King of *Pontus*, of *Diatarsus* King of *Salatia*, who all of them, and all others in all places, submitted themselves to this King, either of their owne accord, or of compulsion. We see therefore that this agreeth to the *Romane* alone, to whose will and pleasure all other did reforme. *Antiochus* neither durst, nor was able to arrogate any such matter. But if wee interpret these Gods to bee the celestiall and divine powers, then is there lesse likelihood in it, that hee should preferre himselfe before the heavenlie, which knew so well he had a master on earth. But these Gods were spoken of are not heavenlie but earthlie ones: That even as Antichrist, who afterward to succeed in this very seat, should exalt himselfe above all that is called God, or is worshipped, 2. *Thes. 2. 4.* by assuming to himselfe a dominion over all kings of the earth: so this king here, should goe before him in the same steppes, to make to his heire the more easie path, and passage to the top of his execrable pride, to be abhorred of all men: such is his arrogant haughtinesse over men, but hee will not be contented within these bounds: hee will use reproachfull words against the God of Gods, faith the text. But so did the *Assyrian* king also of olde, Harhanie of the Gods of the nations delivered his Land out of the hands of the King of *Ashur*. 2. *King. 18. 33.* And it is said of *Antiochus* also, that hee slue many men, and spake very proudly. 1. *Maca. 1. 25.* This therefore seemeth to be a common note of great soveraigntie, which usually breaks out into great blasphemie against God

God himselfe: yet there is reason in this place, wherefore it should be proper and peculiar to the Romans, for the Assyrian hath no part at all in this vision, neither can it be referred to *Antiochus*, whose horrible mischiefs are formerly recorded, that he should pollute the holy place, or sanctuary, and should take away the daily sacrifice, and set up the abominable desolation, verse 31. He had now already passed, and proceeded beyond those words, why should he now be reproved for inconsiderate and uncivil language, after such heinous mischiefs? we do not use to accuse a man whom we have proved to have thrust his neighbour through with a sword, and after to lay to his charge that he prickt him with a pin, or a needle also. This therefore is not *Antiochus* his blasphemy, but the Romans, who though they came behind him in wicked deedes, against the God of Gods, yet they refrained not themselves from wicked words. Although it be not necessary that these words should be of the mouth, when as the foole hath said in his heart, there is no God: and it is certaine although they used no words, and brake not out into termes, yet the Romans after they grew into acquaintance with the nation of the Jewes, did in their private thoughts attribute more to their *Jupiter* of the capitol, then to the great creatour of the world. But yet words are not wanting, which are as witness of notorious blasphemy. *Cicero*, with the applause and approbation of his nation, doth not vouchsafe the true and sincere religion of God, any other name, then a barbarous superstition; neither so contented his ungracious tongue goeth forward, in determining those sacred things of divine institution, to be both unworthy of the noblesse, and splendor of the Roman Empire, the gravity and greatnesse of their name, the institutions of their ancestors, and also to be odious, and hateful to the immortall Gods, because the nation whose they were, was vanquished, removed, persecuted: for so hee playeth, and maketh a flourish, and ostentation of his eloquence against the God of heaven, in his oration for *Flaccus*.

That was but a light matter, that *Augustus* commended his nephew *Caius*, for contemning the Religion of the Jewes. *Tiberius* did persecute them with so great hatred, that he compelled all their worshippers, or Lovers, to burne all their holy garments with all their furniture; who also appointed, & distributed the Jewes youth, by a kind of oath, into the provinces of a corrupt aire, and he banished the rest of that nation and their followers, under a penalty of perpetuall slavery and servitude, if they were not obedient, as *Suetonius* in his *Tiberius* witnesseth, chap. 36. yet notwithstanding, he would afterward have had Christ registred among the Gods, if the authority of the Senate had not hindered it, whose ancient decree it was, that no God should be consecrated by the Emperour, unless it were approved by the Senate. O the notorious blasphemie of this King, with whom the divinitie is weighed, and esteemed, according to mans arbitrement, and judgement, except God doe please men, he shall not be God: man must now be propitious and favourable to God, as *Tertullian* speaketh in his Apologie.

Very great prosperity goeth with their intollerable pride, which hath been in no Kingdome greater then here. With what prosperous enterprises from the first foundations hath every thing been begonne, continued, and perfected? One warre hath alwaies drawne on another, and new occasions did incontinently followe each other, so commodious, fit, and seasonable, as that the Roman armies might seeme not so much to have fought principallty, as to be called thereunto.

Upon just cause did *Servius Tullius*, one of the first Kings, seeme to have familiar company with Fortune; which prosperity was no whit lessened in succeeding ages and generations; those especially, after the subduing of Syria: whence came, that Rome had so many eminent, renowned, and

stately temples of Fortune, but none of Wisdome, Temperance, Patience, Fortitude, and Magnanimity: doubtles, the Roman People did more increase by Fortune, then by Providence. Surely, that title, or motto, of their words, which *Caesar* in his pompous pageant, bare before him in his triumph of Pontus, *veni, vidi, vici*, I came, I saw, I overcame, might have bene common to the whole Empire.

Plutarch his little book of the fortune of the Romanes, may afford an ample, and large discourse, of this their felicity, to him that desireth more. But least any weakie minde should be too much discouraged with these their prosperous affaires, there is added a comfort of an appointed, and set time. Till he hath accomplished his wrath, saith he, what wrath? not his owne, which cannot be satisfied, but Gods, who was angry for the sinnes of the people, who ordaineth the tyrants for judgement, and establisheth the spoilers for correction, *Hab. 1. 12*. The reason which followeth is doubtfull, for it may be rendered: because severity is to be exercised: and so it belongeth unto the Jewes, as if it were determined with God, to correct and punish the refractarie, by giving to this King, the people of Rome a great sovereignty, as the Apostle interpreteth a like place in *Esaie*, for that which the Prophet saith, The consumption decreed, shall flow with righteousness, for the Lord God of hosts shall make the consumption, and decision, in the midst of the Land, *Chapt. 10. 22*. *Paul* rendreth it, For he will make his account, and gather it into a short summe with righteousness: for the Lord will make a short word, and count in the earth, *Rom. 8. 29*. By which testimony, he proveth that the Jewes are to be rejected, and but a few of that nation to be saved, which severity he afterward calleth, *apostomen*, *Rom. 11. 22*. By a word answering to the hebrew *necharatlah*, decision. The Grecians turne this place of *Isay*. It is brought to an end and perfection with half, in the very same with *Paul*, His short work, for the thing determined doth come to his end with a kind of hastening.

The other interpretation concerneth the Romanes themselves, because the determination is made; that is to say, the bounds are set and fixed, beyond which, the madnesse of the wicked King shall not passe, whom the bridle of divine providence shall moderate, even in the least and smallest matters; for that doth decision, or determination, signifie, which doth not consider the matter in summe & generall, but severally, by every member, distributed into his parts: a matter of singular comfort against distrust, as though God did not by his providence, reach over particular matters: both meanings are very good, but which is the more apt, and fit in this place, let the reader judge.

37 Neither shall he regard the God of his fathers. J Now he informeth us, what manner of one this King should be towards his own; whereunto he propoundeth a threefold propriety. The contempt of his fathers Gods; No regard to the desire of women, and the magnifying of himselfe above all: what is therefore that contempt of the Gods? Interpreters doe referre it to the dis-regard of all Religion, which yet notwithstanding the Romanes, we knowe, have too superstitiously observed, as is evident to be seene by many examples, and in *Valerius Maximus* lib. 1. 1. Neither shall we find their posterity, any whit to relinquish the institutions of their Ancestours, in this matter. Their Children after the Grecian Monarchie, went on in the same Course of superstition, wherein their ancient fathers had gone before them: These things therefore doe rather belong to Civill policy, which this new King should innovate and bring in, altogether differing from that which his ancestors had observed. For the civill Magistrat is called God, as wee shewed before; and therefore his not regarding the Gods of his fathers, is nothing, else, but his light esteeme of the Magistrates, which his fathers used in times past: and not long after, the Romanes had subdued *Judea*, the government of this people

people became a Monarchie, which was before an Aristocracie, or at least mixt of the people, and the nobles. Their first government of old, in former ages, was by Kings, but they were at length expelled, and the name grew so odious, as that *Tarquinius* the Consul, could no longer be tolerated, because he affected the name of a King. And from thence forward, the same hatred, was derived to all their posterity, as many examples doe make manifest, and that decree of the Senate, wherein there was order taken that no Kings should enter into the Citie.

But it was fatal, and ominous, at that time, to be so busie about excluding of Kings, when by and by after, a King was to rise up amongst themselves. In the time of *Cicero*, the soothsayer, or interpreter of the Sybills, earnestly contended in the Senate, that he whom they accounted as a King should be also called a King, if they would live in safety.

But this was taken in very ill part, in so much, that the Orator adviſeth them, to deale first with their great ones, that they would bring forth any thing out of the Sybils Prophecies, rather then a King, whom neither Gods, nor men, would suffer any longer at Rome. But thy prognostication fayled thee, O thou wittie Orator. Thou sawest with thine eyes a little after, a King at Rome, which thou didst prophesie should never come to passe. This contempt therefore of their fathers Gods, is a new ordination of Emperours, violating the law of their fathers, and bringing those Magistrates into subjection, who were wont in their old Fathers time to have the chiefe command. This change of government was a remarkable note for all men, easily to distinguish between this King and others. And so doth *Daniel* admirably consent, with *Iohns* Revelation, what time as *Iohn* did write these things, he telleth us five Kings were fallen, & the sixth did then flourish. Rev. 17. 10. *Daniel* in these words doth, as it were foretell the funerall of the fifth King, and the birth, or nativitie of the sixth, which should aspire to the top and highest command, by the contempt of the ancient Gods, the old Magistrates, to whom their fathers yielded all obedience. As concerning the desire of women, there is no lesse difficultie about the right meaning. The interpreters take it passively for that desire which men beare towards women, whereby it commeth to passe, that some referre it to lust, others, to humanitie and courtisie; but the like construction is active elsewhere, as the desire of all nations, that is to say, which all nations doe desire, Hag. 2. 8. So the desire of women, is that which women doe desire, which were very unequall, and unfit to referre unto lust. What is it then that women doe most of all desire and affect? To have their children most honourable. *Bathsheba* seemeth hereupon to request an oath of *David*, that her Sonne, if she had one by him, should succeed him in the Kingdome, which happily she wrested from him before shee did yeeld unto his lust. Assuredly, The desire of women brought the mother of *Zebedeus* children to shew her outrageous ambition, in asking the chiefe seats in Christs kingdome, for her two sonnes. Wherefore this king should have no regard to this desire, because he would be nothing careful for his naturall succession, otherwise then in all other kingdomes. For if we cast our eyes upon any other government; what doe the fathers more earnestly, being kings, affect, then to leave their children, a quiet, stable and stedfast kingdome? But this care nothing troubleth this king *Ollavius*, therefore succeedeth, *I. Caesar Tiberius*, his sonne in law, *Ollavius*, *Caligula Tyberius*, and so afterward: yea, for the most part, in degrees much further of, the successeur no way allyed unto him that went before; especially, when as the highest Empire was at the pleasure, or at the bestowing, of fierce and Cruell souldiers, not of the Senat, gathered together of lawfull assemblies.

Sometimes, indeed, in succeeding ages, one or two sonnes, now and then, have enjoyed their fathers Kingdome by in-

heritance, but that was rather by the chole and affection of souldiers, then by the advice of their fathers, who perceiving, how greatly, force and violence had prevailed, did not mind the care of succession, which they saw to be in other mens power. Such therefore should the government be, as should more respect the honouring of all estates with great authoritie, then the desire of women, to enrich, or ennoble their Sonnes with any singular preeminence, above the rest; and it were indeed a marvellous matter, if the wisdom of God had not forewarned us of it long before, that the Emperours having the chiefe command of all matters, there should be so few found in so great a number, to have their lawfull issue to succeed them.

This is therefore the second, cleare, famous, and domestically note, whereby this Empire should be known. The third is, his magnifying himselfe above all; where there cometh againe a new contempt of the Gods, nor Regard any God, saith he. To what purpose is this? was not this impiety sufficiently reproved before in the former verse? Hee will magnifie himselfe above all Gods, and now also in the beginning of this, and he shall not regard the God of his fathers. This repetition is not in vayne, but a new degree of the like pride. The contempt of the Gods in the former verse, was of all forreigne Magistrates, amongst all nations whatsoever. The contempt of the Gods in the beginning of this verse, was of their owne domestically, but ancient, and instituted of old. The contempt of the Gods in this place, is of the present Consuls, Pretours, and Tribunes, and the rest now in being, whose names as yet remained, but all the power, and authoritie, was invested in this chiefe Magistrate alone. *Tacitus* in the first entrance of his history, shewing how *Augustus* by little and little, drew the right of all offices to himselfe alone: First, he set upon the Consulship, like an enemy, by force, as *Suetonius* declareth in *Augustus*, Cap. 27. the rest were offered him at his pleasure: he was perpetual Tribune, or protectour of the Commons, and had perpetual government also, of lawes and manners.

Therefore the other Magistrates were but titular onely, and avaine shew, and semblance of authoritie, appointed onely to ease the Prince of trouble in their Kingdomes, and not to exercise any absolute authoritie. No marvell therefore, if hee exalt himselfe above all these, whom he used as his vassals, and base flatterers. All Kings in their territories have chiefe command, neither doe they respect any other inferiour God, or Magistrate, whom themselves created of their owne subjects, but on the contrary side, are honoured of all men. But this, especially, should be remarkable in this Empire, because the beginning of innovations are most of all observed; we find therefore, this third note most conspicuous, and manifest in this King, which is not at all observed in others, by reason of long custome.

38. But in his place shall he honour the God of forces.] Hitherto have been more common notes, now he setteth upon more speciall ones, and more proper to certaine places; and first of all, how he should behave himselfe towards the true God. For the better understanding whereof, the words are first to be discussed, which are diversly rendred by Interpreters.

The learned *Tremelius* and *Iunius* doe translate them absolutely: And as concerning the God of great strength, he shall honour him in this place, I say, He shall honour the God which his fathers knew not, &c. but this construction doth require a nominative case, *the God of Forces*, &c. as Ps. 114. 4. & 18. 31. *Apoca.* 2. 26. & 3. 12. 21. as we have there observed upon the place. In such like constructions, the preposition is wanting, indeed, but the want thereof is so frequent in this kind, that I think it is no where fully exprest. Moreover, this translation doth give the whole honour to the God whom his fathers knew not, whereas yet, the Angel expressly leaveth some honour to the God of

forces: for those words, (*He shall honour the God*) in the former part of the verse, must have the like signification, with the same words in the second part thereof. Furthermore, except the words (*He shall honour*) were to be joynted with those in the beginning of the verse, the *God of forces*, the accent *athnach* in *Iecabed*, shall *honour*, should be altogether in vaine, and the copulation of the next word, *yea*, and also the whole word (*God*) next repeated.

The second word (*Mawzim*, of forces) had no lesse difficultie. The signification is agreed upon, but the purpose of it is divers wayes applied. Some doe retain the hebrew word it self, and think it added, to signifie an Idol, and that in very deed, not unprobably: for he that a little before was called a contemner of the Gods, how shall hee, presently in the next words, be accounted a worshipper of the true God? But if I be not deceived, the history will remove this block, and refute the interpretation. *Tremelius* doth expound it of the true God, whose judgement I approve of, for so is the word taken before, in vers. 31. and by and by againe, in vers. 39. especially, being joynted with *mibslam*, which word is also spoken of the holy place, in vers. 24. Thirdly, *gnalcamo*, upon his place, or in his place, to wit, of this King, as learned *Calvin* doth expound it: as if this King would acknowledge no other God, but such as should be fastened to his place, should come after the word *yeabed*, he shall honour: which being otherwise, it cannot, as I think, be referred to any thing else, but to that which went before, namely, to the true God, in whose place, this honour was to be done.

The double sense therefore of the words, evinceth that the true God of great strength is to be honoured, in his own place, by this King; which to be done, the history also beareth witness. For *Pompey* having surprized *Jerusalem*, and entered the temple, when as within it, the table, and candlestick, and the cups were all of gold, and great abundance of sweet incense, and beside, about two thousand talents of sacred monies in the treasure, yet, made conscience of touching any thing at all, but herein also, was like himselfe, and did nothing unworthy of his other vertues. *Ioseph. in lib. 14. of Antiquities*, and Chap. 8. He did not, indeed; forsake his old Idolatries, neither did he acknowledge the true God by repentance, but yet, he caried himselfe more temperately, and moderately, then the wicked *Antiochus* had formerly done. In respect of whose outrageousnesse, was not this admirable abstinence, great pietie, and reverence towards God? But over, and besides, the next day following, he commanded the keepers of the temple to purge it, to have the sacrifices appointed by the law restored againe, and gave the Priesthood to whom it was due.

There is added to this humanitie, which is honourable to the true God, the decrees of *Cesar*, and of the ensuing Emperours, for libertie granted to the Iewes, to live after their owne lawes, as *Iosephus* hath it in his 14. book of *Antiquities* in his sixteenth and seventeenth chapters.

The true God is greatly honoured, when libertie is granted to his people, to worship him according to his owne appointment. And although the Romane Presidents did make their residence at Ierusalem, yet notwithstanding, they diminished nothing of that grant. Lusty, therefore, may this King be said to honour the God of forces, in this place: whose deputies, for the present, did preserve the libertie of the holy people to live after their owne lawes. This is then a speciall note, whereby this King is distinguished from all others. Manie have brought Ierusalem, into their subjection at sundrie times, but none of them all have governed the City by Persidens, and in the mean time, granted the Iewes to enjoy their owne religion, and worship.

But although this honour be of some certaine place, it is yet but generally propounded, the distinct, and severall

kinds thereof, are declared in that which followeth: And the God, saith he, whom his fathers knew not, shall be honoured with gold, &c. what God is this? A forged one indeed, as some have thought, who referre these things to *Antiochus Epiphanes*, who set up *Iupiter Olympius* in the temple. But we have shewed already, that these things can no waies agree to *Antiochus*. And how could *Iupiter Olympius* be unknown to his ancestors, whom these fathers, especially, worshipped? The Gentiles knew well enough the whole rout of Gods, but the only true *Iehovah*, when both they, and their fathers, were ignorant of this God? whom alone it concerned them to know; after the Romanes had to doe with the Iewes, they got something of him by hearing. Whence it is, that we read of some holy Centurions in the Gospell, who in the time of their governments in Iudea, have learned and attained the saving knowledge of God.

This is therefore the same true God, which was formerly called the God of forces, who could scarce be better perceived, then by that grosse, and palpable, ignorance, wherein the nations of old did formerly wallow.

How then did this King conserne to the honour of this God, gold, silver, and precious stones? Doubtles, by a noble and costly repaying of the temple; for in the reigne of *Augustus* the temple of Ierusalem was repaired, and restored, towards the which building, what a huge masse of Gold, silver, and precious stones, and other very costly things was layd out? A thousand carriages were employed in carying of stones, ten thousand of the most skilfull artificers, and moreover, a thousand priests who should see to the framing of the inmost porches, from whence all the prophane, and uncleane, were debarred, neither was the building finished in lesse time then eight yeeres. Hence therefore may a man more easily guesse, then give in a just account of such an infinite charges: especially, if he call to mind the goodly golden vineyards, and the other ornaments, of such an admirable work, both manuels, and materials so costly: *Iosephus Antiquities*, Book. 15. Chap. 14. Now then, did God performe that, which of old, he had foretold by his Prophet *Haggai* 2. 8. The silver mine, and the gold mine, saith the Lord of hostes. Some of the Iewes that returned after the captivitie, which had seene the former house, are said to weep with a loud voice, when the foundation was layd. *Ezra* 3. 12. But *Haggai* biddeth them be of good courage, for the glorie of the second house, shall be greater then the first, and the desire of all nations shall come unto it; yea, whatsoever the second house in the building begun was wanting of in splendor and magnificent structure, God promiseth to supplie, whose is all the gold, and silver, which accordingly he plentifully poureth out for the furnishing, and ornaments of the house. And now at this time they did religiously, and earnestly endeavour to beautifie the Temple, to prepare it for our Lords coming, who was shortly to come unto his owne house.

For soone after the temple was finished, our Lord Iesus Christ was borne, who was greater then *Salomons* Temple, for whom the house was worthily prepared, being so sumptuously beautified, and adorned, as in token of that most glorious Temple, which himselfe was soone after to finish and make perfect, which was also shewed in some sort, to be chiefly amongst the Gentiles, seeing they were now the chief authors of the typicall ones restoring, for this seemeth to be no sleight preface of the spirituall building, into the which they were shortly after to be brought and chosen, by that high and absolute workman.

Vers. 39. Thus shall he doe in the most strong holdes with a strange God.] He doth further proceed to make this King better known by other of his doings, for these words are an answer to a secrete objection, whereby, those things formerly of the temples building, may seeme litle to agree with,

with, and to the Romanes: for we know that *Herod* bestowed all that cost of his owne. The Angel therefore meeteth with it, as if he should say, I would not have you to think me to avouch, that the Romanes did, or would undertake any thing with their own hands, cost, or meanes, but whatsoever he did in the holds of the strong God, he did it all, at the charge, and travell of a strange God, that is to say, of a certaine inferior magistrature, which held his place, rather by force and tyranny, than by any lawfull authority, whence he shall worthily be judged a stranger, or strange God. And who can be ignorant that *Herod* was such a one, an *Edomite* by birth, and a stranger, who hath no right at all, of lawfull authority over the Jewes? Wherefore, the Romanes should doe all by his meanes, which they conferred on the holds of the strong God: that is to say, which they bestowed upon the restoring of the Temple: for these are the holds of the God of forces; whence he privily sendeth succour to his owne people, and yeeldeth help unto them in adversity, as the frequent, and fervent prayers of the Saints doe manifest; whereby they labour all they can that God would heare, and helpe, out of his Temple. *Psal.* 118. 7. to which purpose also, is that of the Prophet *Amos* 1. 2. The Lord roareth out of Sion, and uttereth his voice from Jerusalem. And it is manifest whatsoever was done in the building of the Temple, it was done by the authority of the Romane Emperour, but yet by the cost and travell of *Herod*, a strange God; that doth *Herod* himselfe acknowledge, in an oration to the people, concerning that matter.

Amongst other opportunities and meanes of finishing so great a work, which was a terror to many mens mindes, he reckoneth the friendship of the Romans; by the benefit whereof, he specially trusteth, he shall be able and sitting to bring all the perfection which he had purposed, and propounded, to himselfe. Now, saith he, seeing by Gods providence, I obtaine a Kingdome, and have laisure, ready money, and great revenues comming in, and that which is most of all, the friendship of the Romans, the Lords of the world, I will doe my endeavour, &c. *Ioseph. Antig.* lib. 15. 14. See how he attributeth the greatest part of his meanes to the friendship of the Romanes, whereof he made more account, then of his leaseure, or ready money at will, which yet he more evidently declarereth, when as after the work finished, he did dedicat a golden Eagle of great waight, upon the great dore of the Temple, the armes of that King, by whose favour and authority, that strange God had shewed himselfe so bountifull, upon the holdes of the Almighty God. And hitherto of his works towards God. Now in speciall, what manner of one he should be towards men, Whom, saith he, he shall acknowledge, he shall increase with glory; for all authority was in the hands of the Romane, from the first touch at that province. He by his Legat *Scavrus* did preferre *Archelaus*, the younger brother, both to the priesthood, and the Kingdome. He also by Pompey restored *Hircanus* againe, he made *Antipater* the *Edomite*, the governour of all Judea, and appointed his sonnes *Phasaelus* and *Herod* to raigne, who, but he confirmed *Herod's* will and testament, and declared not *Archelaus* his sonne for King, granting him a moyety of *Herod's* iurisdiction, made him a ruler of the people.

That which of late belonged to one, now by the appointment of this King, who might doe whatsoever him listed, was divided among foure, *Philip* and *Antipas*, and *Salome* doe enjoy equal portions with *Archelaus*. *Ioseph. Antig.* lib. 17. cap. 11. So he divided the land for money, and the history makes it manifest, that this King made more account of talents, then of reason, and honesty, justice, and equity; whosoever brought the greatest weight of gold, did speed best in his suit. But that buying, and selling, is of all other, the most memorable, when after the overthrow

of Jerusalem *Tesphasian* and *Titus*, Emperours, had famously triumphed, *Cesar* writes from Rome to *Liberius Maximus*, appointed governour, to make sale of all the land of the Jewes: *Ioseph. of the Jewes warre. lib. 7. c. 26.* Hitherto, without doubt, had the Angel respect, giving us this, for an infallible mark of this King, that no place may be left any more to doubt of his person.

Verf. 40. And at the time of the end, shall the King of the South push at him. Hitherto have we spoken of the first of the three oppressours, as wee did distinguish them in the Analysis, or Resolution. The second, and third, doe follow; the prophecy is but short in the second, very large in the third, because it did more concerne the Saints to be very well fortified against his tyranny, as we shall see in the exposition. Our learned *Broughton* doth separate those words from the former, with a prefixed title, for the argument, in a differing character, to this purpose. The third expedition of *Antiochus* into Egypt against *Ptolemy Philometor*. But we shewed in the 46. verse before, that there was no such third expedition, which is grounded upon a wrong interpretation of the 29. verse, of this chapter, neither is it confirmed by the content of any history: also these words are flat against it: for the King of the South shall provoke this King, and fall upon him with his spightfull hornes; but the King of Egypt attempted nothing at all against *Antiochus*, from the time of his departure out of his country, at the commandment of the Romane Legate. The *Ptolomies* thought themselves happy men, to be delivered from such a grievous enemy, by the royall authority of the Romanes, so farre they were from provoking him to battaile. Besides, this conflict should be at the end of the King: but *Antiochus* toward his end had all his war against the *Egyptians* or *Persians* in the East, not against *Ptolemy* in the South. In the hundred forty and third yeere of the Kingdom of the Greeks, hee left Egypt, being thereto compelled by the authority of the Senate, at which time, in his returne, he grievously tormented the Jewes, but two yeeres after, he raged most cruelly, sending *Apollonius* to root out utterly the Jewish religion, if it were possible. At the beginning of the hundred forty and seventh yeere, when he thought to break into Judea, it sodainly came into his mind, to commit this taske to *Lysias*, and himselfe to go first into Persia, from whence he never returned alive againe into Syria.

Shall we thrust up together so many victories, and those of so many nations, which the Angel attributeth to the King of the North, into such narrow streights of three yeeres, and a few monthes more, at the most, and in the meane time, not think them worthy of one words celebration, or praise, by the Historiographers? *Antiochus*, surely after the Romanes had restrained him from making warre where he listed, and that he must of necessity lay down his weapons, seemeth to give himselfe over to that monstrous ryot, which *Athenus* describeth in the words of *Polybim*. He had money enough for that wondrous pompe, after he had robd the temple of Jerusalem, of a thousand eight hundred talents, in his returne out of Egypt, wherewithall, in the pride and haughtinesse of his heart he imagined, he could make the land navigable, and the sea passable on foot. 2 *Macab.* 5. 21. And what else now should such a man doe, borne to no thriftinesse, but to wallow himselfe in the myre and puddle of his own filthy pleasures, who had an injunction for cessation of armes? And so *Polib. in Athen. Dipnosoph. lib. 5.* All these things, saith he, were brought to passe, partly, by those things which he had scraped together out of Egypt, after he had deceived the young King *Philometor* with a feigned league, and partly, by the help of his friends, but he had pilld also very many temples. But to make short, All the noble

noble acts which are hereafter rehearsed of the King of the North, doe call us back to some other, beside *Antiochus*: We are not to think, that the Jewes calamities had an end, in this one mans tyranny, or that they needed no other caution, against the ensuing evils. The Angel sweareth in the revelation, that that should be finished, which God had promised by his Prophets in times past, when the seventh Angell foundeth, *Rev. chap. 10. 7.* and this found is the last period of time, which shall put an end to all prophecies. But among the Prophets, there is not any one, to whom God, hath imparted at any time more plentifull revelations, either of longer continuance, or of more exact knowledge, of all particular matters, then unto *Daniel*: neither is it likely, that there should be no remainder of comfort in the Prophecies for the people of God, whom we know, he hath determined at the length, to joyne to his Church, when he hath gathered the remnants together. These things doe I speak to this end, because I see other learned men to restraine those things which follow, within the bounds of Christs Incarnation, howsoever, they confesse ingenuously, and confirme by arguments, that they can no wayes agree to *Antiochus*. But, I throw, it shall evidently appeare to any man, embracing the truth, without contention, that it is the purpose of the Spirit in this place, to comprise in a short abridgement, the whole estate of the people of the Jewes, in a continuall orderly succession even to the second coming of Christ. Let us come therefore to the words. The time of the end whereof, mention is made in the first place, sheweth many middle matters to be overpassed, and that a passage is made to the last things; yet not to the last, and utter ruine of this King, the Romane Emperour, but to his sliding glory, and end of his unbrided power, whereby of late he did whatsoever he pleased. Neither did any remarkable accident fall out besides those things already spoken of, after the desaving of the City, and scattering of the nation by *Adrian*, which handled the remainders of this people in like manuer, as *Vespasian* had their fathers, not many yeares before. Justly, therefore doth he passe with so swift a course from those times, to the weakened and decayed Empire. A little before the end therefore, of the flourishing Romane Empire, (the King of the South) that is, the *Saracens* shall encounter him, with which their Captaine *Mahomet* did first make an invasion into the Romane Dominion, out of Arabia, and the Southerly places neere adjoining.

The beginning of this hostile and violent assault was about the yeere six hundred and thirty, which in short time, sel out so happily unto them, that within lesse then thirty yeeres, they got from the Romane Empire, *Ierusalem*, all *Syria*, *Africa*, and the greater *Asia*. The Spirit doth fitly liken this nation to a beast, that striketh with his hornes *ysaiab*, saith he, *He shall push at him, he shall so wantonly and proudly insult, neither with ill successe nor with lesse force, then the wilde beasts use to doe, whose strength is all in their hornes. Great was the insolency of the Agarens, who hearing that Constantine the Emperour, had prepared a navy against them, staid not till he should pursue, and invade them, but presently came flying upon him into Phoenice in Lycia, and overcame him in a great battaile by sea: Zonar. Constant. Afterward for seven yeares together they vexed his soune Constantinus Pogonatus, and in their great pride bent all their forces against the Royall City, which they most eagerly assaulted; as many yeares almost, as the Grecians did Troy of old, as scorning the lesser townes, and judging the misrifle alone worthy, to the which, they might intend their journey with earnest desire. But thou wilt say then, If the Spirit would fall down into these times, why doth he passe over the *Goths*, *Vandals*, *Scythians*, and the other Northernne, rude, and barbarous people, by whose invasion this Romane King was weakened, and wearied, before these *Saracens* fell upon him.*

Because it was his purpose to touch those oppressours onely, which should be troublesome to the people of the Jewes, which suffered no great losse by this wasting of Europe, most of them, remaining in *Africa*, and *Asia*. In which places being free from the Romane yoke, they served a new slavery by submitting themselves to the basest *Agarens*. So the holy land in times past, the Jewes country, fell under their dominion at length. The Spirit therefore maketh mention, especially, of these, by whom the Jewes were to suffer most hardship. Neither doth he in this place detect the Jewes, by such words as he did before, when he had to doe with *Antiochus*: for the legall worship being abrogate, by the death of Christ, for which the Jewes, to this day, so eagerly strive, it cannot be, that they should suffer any thing for godlinesse sake, for which cause, the Spirit should speake of Religion oppressed, as it fell out under *Antiochus*; wherefore, he vouchsafeth the Jewes no mention at all, onely he reheateth these enemies, whom they should find hurtfull and grievous. Such is therefore the King of the South. The King of the North is described at large, by his preparation, after the manner of a whirlwind, and by his warlike instruments of all sorts, then by his happy progresse in this verse.

But who is this King of the North? Not *Antiochus*, as we have before declared sufficiently, though the same title of the King of the North be given to the Kings of *Syria*. The other notes will not suffer it, as the ensuing exposition will manifest. Neither is it the Romane, defending himselfe against the *Agarens*: for that (*At the time of the end*) did belong to the declining of the Romane Empire, but the King of the North doth grow into great authority from this beginning, as the words following doe shew; which reason also enforceeth, that this bickering must of necessity be referred to some other time, then that which went before the coming of our Lord Christ: for the Romane Kings did as yet flourish, and grow more and more, neither at that time had attained to his height and maturity. But this warre fell out about the end of the flourishing of the Empire. It is not then to be doubted but that the King of the North is the Empire of the Turks. We know that the inward parts of the North did cast out this base rabble into the world, through the straits of the Caspian sea, which at length loosing his reines for liberty, mightily assailed our continent on every side, and doth in these dayes, violently assault us, as it were a whirlwinde. But who it is against whom the Angell saith, He shall come against: the King of the South, or the Romane, it may be doubted of: As a whirlwind, saith he, shall he fall upon him.

He vanquished, indeed, the Empire of the Saracens in Asia, but the weight and force of his tyranny did ly, especially, against the Romane, whom the Angel maketh the common: But to both Kings, both of the North and South, to peerce him through with their darts and weapons, as the history sheweth evidently. Having therefore found out the adversaries, let us see, in the severall parts, how the description will agree. He shall invade, saith he, like a whirlwinde and tempest suddenly, speedily, and mightily, shaking, and wasting all things, whose force can scarcely be any way avoided but by flight, which indeed agreeth to none more fitly, and truly, then to the turkish tyranny, from the yeare one thousand three hundred, when he began utterly to overthrow Cities, Kingdomes, Armies, laying along, and spoiling all that came in his way.

The outrageousnesse of the Turks did as much exceed that of the Saracens, as a violent tempest rushing from above, exceedeth the fiercenesse of a beast, pushing with his horne. The violence of this beast may be avoided by flight, or resistance, and our men have expressed at length the insolency of the Saracens, though with their great trouble and losse: but it is not in mans power to oppose the

the terrible force and force of the whirlwinds, from which it is hard in any corners, or coverts, to make an escape. Whence it came to passe, that our warres have not so much put off the fury of the Turkes, as provoked it: neither is any better to be expected, untill his tyranny be come to his appointed time. His warlike instruments are chariots, horsemen, and ships: the hooked iron chariots were in frequent use with the Ancients, as it is manifest both by sacred, and prophane history: The Romanes first saw them in the warre of *Antiochus*, and after that against *Mithridates*: They strooke great terrour at the first, but afterward they were derided, and scorned, as *Fegetius* sheweth, book 3.

Wherefore the Romans never used these chariots, and while they bore the sway, and vanquished, others also cast them off as unprofitable on every side: Here therefore he doth rather allude, to the ancient Custome, then strictly determine, that the King of the North would use such a kind of armes: unlesse peradventure these chariots be wagons, and other carriages, appointed for the armies remoovalls, whereof the Turkes use abundance, though they have great plenty of Camels. They may also be referred to those great gunnes, which are drawn upon wheels, which doe resemble a kind of chariots, spitting fire. The Turkes abound in horsemen, they bring more of them into the warres, then almost all the Christian princes joyned together.

They have also very great navies well furnished at their pleasures: for they were not contented with the bounds of *Asia*, but providing shipping, they sailed into Europe with a desire to subdue and conquer our world also.

He wanteth then no kind of preparation, wherewithall the Angel said, he should be furnished. The successe is summarily signified in the last words: And he shall enter into the Countreys, and shall overflow, and passe over, that is, They shall goe up on the breadth of the earth, as *Iohn* speaketh, *Rev.* 10. 9.

The first words thereof doe shew the largenesse of his tyranny, for it shall not be contained within the bounds of one Countrey, but he shall spread himselfe into many regions: The next words shew his easie victories, which shall be as soone and as easily gotten, as a low ground is soone covered with an overflowing of waters. The third, sheweth the safety of his victories, whereby he may freely goe hither and thither in his conquered Kingdomes, and in regard of his strong holds, which he shall possesse, he may go, and come, passe, and repasse, without any feare of hostile invasion, or home rebellion, unlesse the word *ynabar*, passe over, doth signifie some declining, or lessening of his power, as if the Angel would afford some hope, that his tyranny should not be perpetuall. But this comfort is added to, *vers.* 44. wherupon it seemeth the lesse probable, to be here intended, so as the former sense is the likeliest; wherefore when such happy successe is signified in these words, and how the event hath been answerable, we perceive and feelee by wofull experience, rather then need to be expressed by any mans speech: since the time that the floodgates taken up, this whirling raging gulfie was sent into the world, overflowing, and violently bearing all away with his multitudes.

Vers. 41. And he shall enter into the glorious land, and many countreys shall he overthrow. The largenesse of his dominions is set out at large, and withall, certaine bounds are set, at least on some part, which by no means he shall overpasse. The first countrey made mention of, is the land of the *Roe*, or of delight, and ornament, that is *Judea* it self, as *Ezechiel* sheweth, calling it the land of the *Roe*, or of glory, which God sware to give to the Israelites after their delivery out of *Egypt*, and which he gave them to possesse after forty years wandering in the wilderness. *Ezech.* 40. 6. 15.

But it may happily be doubted, what should be the reason of this appellation, whether it be so called from his inhabitants put to flight, and driven into banishment; as the *Roe*-

bucks leaving their wounded haunts, doe runne hither and thither, when the hounds and hunters do pursue them in the mountaines. (*Eret. b. isjebi. Terra caprea.*) So *Esfay* speaks of *Babylon*, describing her exiled Citizens carried away for it shall be, saith he, as the chased *Roe*, and as the Sheep that no man taketh up. *chap.* 13. 14. And *Judea*, whether we respect the first Canaanites, whom the land spued out for their horrible wickednesse, or the new dwellers, the Israelites, first carried away by the Assyrians, and after driven out of their countrey by the Romanes, and scattered thorow the whole earth, may worthily be called a chased *Roe*. But *Ezechiel*, in the place aforesaid, seemeth to bring another notation of this name: for he describing Canaan from the abounding of milk and hony, as if it had borrowed his name of this fruitfullnesse, saith. It is the *Roe* or glory of all lands, as if all lands did hunt, and seek eagerly, after this land, as after the *Roe*, because of the felicity thereof, as if this were the glory and delicious delight of all lands, for so is *Ishebi* often used. I think the Spirit did use this word of set purpose, thereby to comprehend both, their expulsion, and happinesse, lest her citizens should despair, and be quite out of heart, but in the midst of her sorrowfull exile they should think themselves to be Gods *Ishebi*, darlings, and delight. To this same purpose is that word *Armageddon* used in the *Apocalypse*, as we have shewed in that place. Seeing then, that this is the land whereof the Angel in this place sayth, the King of the North shall come into it; and he speaketh of his coming as of a new thing; for to what purpose should he declare it, as a wondrous and strange thing, which was usuall and accustomed? This King therefore of the North is not *Antiochus*, for whom it was no newes to come into *Judea*.

He had twice before grievously afflicted it, *vers.* 23. 30. His third coming might have been terrible, but not now, if he had come, which we have proved formerly to be farre from the truth. By the same reason, is the *Romane* excluded, whom we have seene before bearing rule in the land, and making sale thereof, *vers.* 39. or dividing it for gaine, but it most fitly and truly agreeth to the Turke, who at his first onset was wholly taken up in subduing of *Europe* and *Asia*, on that side which is joynd to the borders of the *Perzian* Empire and came not in *Judea*, the glorious land, before *Zelmus*, about the yeare one thousand five hundred and fourteen going into *Egypt*, took his journey this way, and so by the way, won *Jerusalem* by assault.

At the same time fell many countries, *Comogena* of *Syria*, *Antiochia*, *Damascus*, also *Tripolis*, *Berillus*, *Sidon*, and also *Palestina*, with all the region by the sea coast even unto *Egypt*, which all now first came under the Turkish tyranny. Yet it so came to passe by divine providence that it meddled not with *Edom*, *Moab*, or *Ammon*, for that is the chiefe of the children of *Ammon*; as if he should say, he was so farre from subduing these countries that he had no power over their uttermost coastes. We know these regions do border upon *Judea*, *Edom* to the South, *Moab* and *Ammon* to the East, and by one common name are at this day called *Arabia*, the third part whereof the Turk, vexed, not being content to open himselfe a way into *Egypt*, through *Syria*, *Judea*, *Palestina*. From the time of that expedition, *Persia*, and *Europe* especially, did hold him tacked, so as his warres proceeded that way no further.

Here therefore resteth the Turk on that part of the world, by which fixed bounds and journey, as it were, drawne and laid out, the Spirit leadeth us as it were, foot by foot to find out this Cruell beast. But these lands were not free from *Antiochus*, who had the tuition of them, as it is manifest by *Hircanus* the sonne of *Iosephus*, who attempting many things against the Arabians, and fearing least being brought under the power of *Antiochus* he should pay for his evil deeds, layd violent hands upon himselfe, *Antiochus* enjoyed all his possessions. *Ioseph. Antiq. lib.* 12. 3.

Afterward, the Romanes with their Capitaine *Seaurus* pierced in, even to the rock of Arabia, much more did they bring under their subjection those countries bordering upon Judea. *Ioseph. Antiq. lib. 14. 9.* And againe, *Augustus Cesar* sent *Aulus Gallus* into Arabia to attempt those nations and countries. *Strabo lib. 16.* In Arabia, but under *Trayanus* Arabia was made a province, as *Sextus Russ. Histor. Antiquit. lib. 5. de Con-sulibus*. It could not be therefore said, that these nations should escape out of the hands, either of *Antiochus*, or of the Romanes, but onely of the Turk himselfe, who as a Channel hath these waits to refraine his raging billowes with these Shoares.

Verf. 42. And he shall stretch forth his hand upon the countries, and the land of Egypt shall not escape.] The Angel yet goeth forward to declare the greatnesse of this tyranny, in certaine particular provinces, amongst which, he specially, and by name, expresth Egypt first of all, and some other regions of the Continent, as well because the Jewes did there especially live in exile, to whom this comfort was chiefly intended, as also, because the conquest of these countries should, as it seemeth, be the last.

To stretch the hand then is to offer violence, to make warre, and to vanquish, and to bring into subjection against their wills, this rage and tempest was to spread it selfe into divers countries, and the Christian world hath at this day wofull experience of the truth of this divine oracle.

Egypt was one, among the rest, which should be vanquished, and subdued to this Empire; which that same *Zelmus*, of whom we spake in the former verse, brought under his subjection, in the yeare 1515. He had indeed intended, and prepared, his voyage against the *Persian*; But when *Campion Gaurius* the Sultan of Egypt, had taken *Aladinus* his nephew, on the brothers side, and had sent a proud answer to *Zelmus*, who desired peace, while he was occupied in his *Persian* warres, the Turk on the sodaine turned all his forces against him. So having slaine him, and scattered his army, in the province of *Comagena*, he gave not over, till he had peared into *Gaurius* his Kingdome of Egypt, through *Syria*, and *Judea*, and although it did valiantly defend it selfe, he did utterly overthrow it, and tread it under foot. *Antiochus*, indeed, attempted warre against Egypt; but he was constrained to depart without doing of any thing, for all his attempts were restrained by one comminatory warring of the Romanes, so as he was fayne to relinquish that which he had gotten, as *Iosephus Antiq. lib. 12. 6.*

How shall we then apply these things to *Antiochus*, who was farre short of the successe of this King of the North. The Romanes did enjoy this Kingdome, yet not by stretching his hand upon Egypt, as the Turk who overcame it by force and armes, but by right of league, and confederacy, as all *Historians* report. Now to find out the true events, we must not onely regard what was done, but after what manner and sort also, wherein the prophecy is as certaine, as in foreshewing the things themselves, which are to be done.

Verf. 43. And he shall have power over the treasures of gold and silver, and over all the precious things of Egypt.] These words doe more fully shew, how Egypt should not escape, that is to say, it should be subject to his will, in such sort, as he may freely prey upon it, make havock, and spoile of it, which we find this *Zelmus* did, when he had taken *Tommbus Mamatus*, who had made himselfe King after *Gaurius* his death, he tried him with a tedious, and sharpe examination about his treasures, before he would put him to death.

What hidden treasures will not he find out; and carry away, which constraineth the King himselfe by torments to bewray all? how cruelly did he rage against the common people, who had no regard of Majesty, and honour? of very good right did the Spirit make mention of the hidden treasure, for the smel-

ling, and finding out whereof, such a deale of cruelty was used.

And when there was no more gold, least any thing should be wanting which might further his desires, he carried away more then five hundred families out of all Egypt, specially, out of the City *Memphis*, of the most wealthy and noble ranke, besides a great multitude of women and children of the *Mamatuskes*, whom he commanded to be slaine every one. A kind of men, indeed, worthy to dye an evill death. No such thing was ever done by *Antiochus*. And although the Romanes had power over the treasures of Egypt, which they with greedinesse, and cruelty, extorted in all places, by all the means they could, yet this power was not of the fading, but of the flourishing estate of the Empire, whose time is now handled, as we have seene, in the beginning of the 40. verf. Whatsoever things therefore are here mentioned, as some waies agreeing to the Romanes, wee shall find much differing in time, so as the diligent and attentive reader cannot be deceived.

As concerning the *Lybians* and *Ethiapians*, who saith he, shall be at his steps: thereby is signified, that these nations also shall serve the King of the North, whose steps, and goings they shall observe, and should joyne themselves as companions in his expeditions. *Lybia* is a common name, of the whole continent of the third part of the world, which is now called *Africa*; and it is a speciall name of a certaine part of the country, which againe is distinguished into two other *Lybies*, so as in the whole it is threefold. It hath not his name of *Lybia* the wife of *Epaphus*, or any such like, as the *Grecians* would have it, but of *Lehabim*, by contraction *Lubim*, as the native words are usually corrupted among foraine nations, for the country is so called for the flame, and scorching heate of the Sunne, wherewith it is alwaies scorched and burnt. And those *Lehabim* tooke their originall of *Misram*, *Gen. 10. 33.* Some referre *Lubim* to the root *Lebab*, and the forme of the nowne doth admit this notation, as the more fit, neither is the signification disagreeing; seeing that the *Lybians* goe before all other nations in craft, and subtil policy.

But *Daniel* seemeth to use the word corrupted, rather by the custome of nations then contracted after an usuall, and accustomed manner.

The *Ethiapians* here, or *Cusim*, whose father was that sonne of *Cham*, *Gen. 10. 6.* And although the *Cusites* did inhabite farre and wide, in *Asia* and *Africa*, yet they seem, by a common, and generall name, to be specially pointed at, which inhabit from the South of Egypt to the sea-ward. The Angel therefore saith, that these nations shall follow the Turkish ensignes, or at least, the Turke with his steps shall come unto them, that is to say, with his *Emissaries*, *Bassawes*, *Begoes*, and *Agoes*, and other messengers, which he useth as steps to overrunne farre distant places, and to bring them under his subjection. And we know also, that a great part of *Africa*, beside Egypt: is now possessed of the Turk at this day. *Arcademus Barbarossa* the Turkish Ambassadour did deprive *Maleasses* the King of *Tunis* of his Kingdome, whom the Emperour *Charles* the first, restored againe, in the yeare 1535. who six yeares after, had occasion againe to faile to *Argiers* in *Africa*, to keep the Turk busied in farre distant places, to bridle, and restrain the insolency of his late victory in Europe, with some losses in *Africa*, if it might bee. But *Cesar* now arrived not with the like happy successe as he did before, for the third day there arose such a tempest, and violent fall of raine, that he lost many of his ships, gunnes, and all other provision, yea he wanted many thousand of his souldiers, whereby he was constrained to depart without doing any thing, and to leave that whole province to the *Turkes*.

Yet

Yet not these alone are in his sheeps, but *Ezechiel* setting downe the armie of *Gog*, whom in the *Revelation* we have manifestly proved to be the *Turke*, doth conioyne together, the *Ethiopiens*, and them of *Plus*, the furthest westerne *Lybians* of the countrie *Tingetana*, Ch. 38.5. Now if these things be applied to *Antiochus* we shall see a wonderfull difference. He had no command over *Egypt* alone, much lesse over the *Lybians* and *Ethiopiens*, whom he never came neere unto, either by himself, or by his messengers, in any warlike expedition.

The *Romane* were of old the *Lords* of all this countrie, but in their prime flourish of their Kingdome, not at the time of the end, whither the Angel hath already brought us, as we said before.

Verf. 44. But tydings out of the East, and out of the North shall trouble him.] Hitherto of the prosperous affaires of the King of the North, now follow the adverse, and first by tydings. All the former passages have shewn us things past already: for since *Antiochus*, the *Romane*s, *Saracens*, and *Turkes*, have played their partes, who with grievous calamities have wasted, and at his time doe waste, the *Lewes*, partly, while they retained the religion given them from God, and partly, whilst to this day they doe wickedly observe their ceremonies abrogated long agoe. But those things which follow from hence unto the end, doe shew us also of things to come, as it will easily appeare by the particular exposition. We have oftentimes incountred that opinion, which attributeth all these things to *Antiochus*, to that intent truly, that it might appeare in everie particular, how much it wandreth from the truth, wee are yet to proceed in the same, that we suffer not our selves to be deceived by it, when we shall see the difference, and disagreement thereof on everie side. I doe not therefore find what tydings from the East should trouble him, except happily that rich temple of *Diana* in *Elanor* did trouble the man: yet that message was more to provoke his lust in coveting, then to strike any feare into him. And what need was there to goe thither with such a cruel minde, utterly to destroy all, where gold, and not blood, was fought after. Neither was there any forcible attempt to any private mans goods, but onely to sacred wealth, wherewith the *Lewes* oftentimes, being more zealously affected to their sacred and holie things, then those of *Elanors* were, redeemed both their lives and libertie. And grant him to be *Antiochus Epiphanes*, was hee so mad, or beside himselfe, that being affrighted with Easterne and Northern tydings, himselfe should goe into the East and send *Lyfias* into the South, and set no guard at all toward the North.

Our learned *Broughton* saw, that these tydings were no way likely to trouble the man, and therefore he taketh in the *Parthian* warre, which *Florus* reporteth to be between *Pharates* and *Antiochus*, the King of *Syria*, in the *Abridgment* of *Livius* 59. but the learned man was deceived in the name, and referreth that to *Epiphanes*, which was proper to *Sedetes* many yeares after. *Liv.* li. 46. sheweth, *Epiphanes* to be dead, but that which he mentioneth of *Antiochus*. l. 59. belongeth to *Sedetes*, as it is manifest out of *Iustin* also, who sheweth *Antiochus* to have departed, who had to doe with *Popilius* the *Romane* legate in *Egypt*, at the end of the 34. booke: but the *Parthian* warre was of another *Antiochus* much younger, the brother of *Demetrius* that was living, and taken by the *Parthians*, of which warre hee entreareth in his 38. booke. That is therefore a vaine *Parthian* warre, at no hand to be referred to those tydings. *Calvin* doth expound these things of *Crassus*, who being overcome at *Carras*, in a great battaile, not farre from *Babilon*, the *Romane* whom he maketh this King of the North, was terrified with the report of this slaughter.

It could not indeed otherwise be, but very grievous to the *Romane*, to heare of the death of so great a Captaine, and of so great and well furnished an armie, but where are

the tydings from the North? *Osar* in the mean time did subdue the *French* men, neither were there any other Northern tumults. Where was this Cruel expedition to destroy, and utterly to make away maniet? The *Romane*s did not much strive in the revenge of that overthrow, onely *Antonius* added more unto it, by the overthrow also of his owne forces. For whereas the *Parthians* brought the Eagle of *Augustus*, which they had taken away at the death of *Crassus*, they did it voluntarily, and not by constraint, as *Florus* sheweth in his 4th booke and 13. Cha. Furthermore, where did the *Romane* plant his Tabernacle? at the glorious holie mountaine, that is to say, in *Iudea*, the holy land, thereby to repulse the feare of these tydings; or how came hee to his end in the same land, who flourished so long after, and when he began to fall, he had his overthrow any where save thereabouts? There are many such like arguments which will not suffer it to be referred to any *Romane*. Wherefore these words belong to the *Turke*, whom wee have hitherto seene to be meant of the King of the North, and the tydings out of the East and the North, which shal so trouble him, shal be the report of the *Lewes* converted to the Christian faith: Wee know this nation is dispersed almost through the whole world, but yet they most abound in the countries East and North, in respect of *Iudea*; For they be bordering upon their native Countrie, and the Remaines of their brethren, which were of old carryed awaie by the *Assyrians*, and inhabited these very places, might thither invite, and allure others, as often as they were to remove out of their own countrie.

Out of both these regions the *Lewes* at length shall shew themselves, who shal give attentive care unto Christ. This did the *Revel.* 16. 12. teach us before, where after the overthrow of *Rome*, *Euphrates* shall be dried up, that the Way of the Kings of the East may be prepared.

There have we shewed, that this is to be understood of the vocation of the *Lewes*, and that it belongeth to the very same time with these tydings out of the East, the most deadly, and last warre prepared in both places, doe make manifest. There the dragon mustering all his forces doth goe to a place called *Armageddon*, to cut off, and destroy utterly, but he doth bring destruction upon himselfe, for that next viall doth powre out the last destruction upon all Gods enemies. Here the King of the North shall goe forth with great furie in the glorious holy mountaine, to destroy, and utterly cut off many, but he shal come to his end, and none shal help him. Then immediately shal the resurrection follow, as we see in the beginning of the next chapter. But the *Apocalyp*s maketh only mention of the East, because the first greatest & chiefest companie shall come from thence, yet in the new *Jerusalem*, next to the first gates on the East, which are open to these first Easterne *Lewes*, are those on the North, because the brethren of those parts shall make up the next companie of those that came on, flocking into the new citie, *Rev.* ch. 21. 13. In which respect *Ezechiel* doth first describe the North gates of the holy citie restored; shewing by this mixt and confused order (his Prophecy giving the first to the North, and the *Apocalyp*s to the East) that it skilled not much whether of the twaine we set first, the desire of both, out of both countries, will be close joyned and almost unseparable. *Ezek.* cha. 48. 1. 16. & 30. This consent therefore of *Daniel*, doth very much confirme our exposition of the *Revelation*, and the *Canticles*, but the matter will as yet appeare more evidently, when we shall have gone over the rest of *Daniel*. These are the tydings out of the East, and the North, which at length shall be noyed farre, and neere, after *Rome* shall be defaced: the alive, and surviving, no good news can be expected; Christ doth deferre that joyfull and happy time to her fall and ruine, least that loathsome harlot, should be partaker of such a pleasant report. And how can it otherwise be, but this newes must be very troublesome to the *Turke*, who knoweth well, what a deale of

mischief may thereupon fall upon him? he hath enough to doe to defend himselfe against us Christians of the west alone; what a terror will it be to see himselfe, in the midst of his enemies to be beset before and behinde, at one time, and not onely to hazard the losse of his Empire, but of the name of the Turkes also? for then shall that saying of the Prophet be fulfilled, *I have bent Iuda as a bow for me, I have filled Ephraims hand, and have raised up thy sonnes O Sion, against thy finnes O Greece, and made thee as the sword of a mighty man,* Zach. 9. 13.

Now then will he gnash the teeth, fret, and chafe, storme, and grow mad, hee will appoint choise officers, and muster, and take up a huge army, hee will set forth to warre with a full purpose to wast and destroy all things, for as much as now he will see the time at hand, either to quit himselfe speedily, or to perish for ever. And the *Romane* Antichrist will afford him an opportunity to turne himselfe wholly to that warre, who will withhold us in these west parts, with as troublesome a warre, as the *Revelation* teacheth, chap. 19. 19. For he shall revive and remaine, a while after his forlorne and lost Rome, as we have observed upon the *Apocal.* 16. 13. &c.

Verf. 45. And he shall plant the tabernacle of the wrath of his judgement between the seas in the mountaine of holy delight. [We have heard of the tydings, and of his wicked purpose, orowfull prefiges of his destruction at hand. Now the destruction it selfe is set downe, a sweet comfort to all the godly, and of all their tedious troubles, but all this will be finished in warre: both the place, and issue hereof are set downe in this verse. As concerning the place, before he describes it by his proper markes; he sheweth in a word what manner of provision he should make in this place, he sayeth, *He shall plant the tabernacles of the wrath of his judgement*, for so I render, and translate *A hole Aphadno*; the Greeks doe retain the Hebrew word entire *Aphadno*; and hee shall plant his tabernacle *Aphadno*; but *Symmachus* rendreth it *supposition*, stable, And he shall spread the tabernacles of his stable, that is to say, a stable wherein his horse shall stand. The *Vulgar Latine* version doth imitate the Greeks, And he shall plant his tabernacle *Aphadno*. The rest which I have seene doe thus with one consent, and he shall plant the tabernacle of his palace.

The strangeness of the word, which is no where else used in the Scriptures, and the conveniency of the matter made me thorowly to observe the notation thereof, which seemeth to be compounded of three words, *Aph* and *Dim*, and the affix of the third person *Daleth* the wrath of his judgement; as if he would say, He shall plant the tabernacles of wrath, whereby he shall procure upon himselfe judgement, and everlasting destruction, a most significant word, used of purpose, as it seemeth, most divinely to comprehend in a brief summe, admirable consolation He shall indeed attempt destruction unto others, but the mischief shall fall upon his owne head: he shall find, and see, that in himself, which he intended for others.

Reverend Broughton saith, it is a *Babylonian* word of frequent use in the *Babylonian Talmud*: but it may be the Jewes did often insert the word, found in Daniel, in their writings in that signification, which themselves most fancied, though it were not in common use with the vulgar *Babylonians*. The

first composition of these Hebrew wordes doth make this opinion more then probable. Now for the place of the warre, he saith, *Between the seas*; but whereabouts is that? or rather where is it not? seeing the whole land is an land? he therefore restraines this largeness in the next words: In the mountaine of holy delight, in the mountaine *Iebi*, of the *Roc*, or delight, that is to say, in the land of *Iudea*, as we have seen before, in verf. 41. Hence let us take knowledge which seas these be, the river *Euphrates*, and the *Syriack* arme of the *Mediterranean* sea, as in the 72. *Psalm* verf. 8.

And he shall have dominion from sea to sea, from the river unto the ends of the earth: for first, the Jewes shall be here gathered together who now live as exiles, and out of their owne country. All the Prophets speak of this returne, which they shall advance, and take in hand, not for religions sake, as if God could not elsewhere be worshipped, or as if it were of necessity to bring in the legall worship againe, but not to strive any longer as strangers, and inmates, with forraigne nations, and that the admirable goodness of God might openly appeare unto all men, now againe, pitying his people whom he had estranged from himselfe, with so long a divorce: Hitherto all will the Turke come in hast to oppress this newly returned people. He will compass the campe of the saints, saith *Apocal.* 20. 9. and the beloved City, But *Ezechiel* most plainly, saying, *After many daies thou shalt be visited in the later years, thou shalt come into the land which is brought back from the sword, and is gathered out of many people, against the mountaines of Israel, which have been alwaies wast, when he shall be brought forth out of the nations, they shall all dwell safely; and there is much more,* *Ezeck.* Chap. 38. 11.

The tydings therefore out of the East shall call the enemy into the holy land: not to *Chinai*, whither *Antiochus* went, not to *Babylon* whither the *Romans* went, to be revenged upon the *Parthians*, so as if there were no other mark of the King of the North besides the very place of the warre, his person could not be concealed from an attentive reader.

The issue of the warre will be most lamentable, for he shall come to his end, and none shall helpe him: because it shall be brought to passe not so much by mans power, and forces, as by Gods owne mighty arme, gloriously shewing it selfe from heaven, as it is *Apocal.* 20. 9. But fire shall come downe from God out of heaven to devour them. And I will plead against him, saith *Ezech.* 38. 22. with pestilence, and with bloud, and it will raine upon them, and upon his bands, and upon many people, that are with him, an overflowing raine, and great hailstones, fire, and brimstone. What helpe and aide can come against these darts and arrowes? O Turke, thou shalt therefore perish, not only the Prince himselfe, but also the principality it selfe; thy name shall be utterly rased out, and thou shalt be tormented everlastingly, both for thy horrible impiety against God, and also for thy barbarous wickednesse and cruelty against men.

Thou art left as another *Pharao*, soone to be overthrowne with violent stormes of the fiery lake, that both the great name of our God may be made more famous, as also, to afford to all the Saints the argument of a new song of thanksgiving. Such is therefore the King of the North, who when he shall perish in the holy land, he can neither be *Antiochus* nor the *Romane*, who came to their ends in other places.

The Text of the whole twelfth Chapter.

AND at that time shall Michael stand up: the great Prince which standeth for the children of thy people, and there shall be a time of trouble, such as never was since there was a nation, even to that same time: and at that time thy people

shall be delivered, every one that shall be found written in the booke.

2 And many of them that sleepe in the dust of the earth, shall awake, some to everlasting life, and some to shame and everlasting contempt.

3 And

3 And they that be wise, shall shine as the brightnesse of the firmament, and they that turne many to righteousness, as the starrs for ever and ever.

4 But thou, O Daniel, shut up the words, and seale the booke, even to the time of the end: many shall runne to and fro, and knowledge shall be increased.

5 Then I Daniel looked, and beheld, there stood other two, the one on this side of the banke of the river, and the other on that side of the banke of the river.

6 And one said to the man clothed in linnen, which was upon the waters of the river: How long shall it be to the end of these wonders?

7 And I heard the man clothed in linnen which was upon the waters of the river, when he held up his right hand, and his left hand unto heaven, and sware by him that liveth for ever, that it shall be for a time, times, and an halfe: and when

he shall have accomplished to scatter the power of the holy people, all these things shall be finished.

8 And I heard, but I understood not, then said I, O my Lord, what shall be the end of these things?

9 And he said, Go thy waies Daniel: for the words are closed up and sealed, till the time of the end.

10 Many shall be purified, and made white, and tried: but the wicked shall doe wickedly: and none of the wicked shall understand: but the wise shall understand.

11 And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate, set up, there shall be a thousand two hundred and ninety daies.

12 Blessed is he that waiteth and commeth to the thousand three hundred and five and thirty daies.

13 But goe thou thy way till the end be: for thou shalt rest, and stand in the lot at the end of the daies.

The Analysis, or Resolution.

Hiberto of oppressours, now their deliverance is handled, which in the generall, and in this kind, is both out of great affliction *vers. 1.* and afterwards to an unchangeable condision, and estate, *vers. 2. 3.* but in his quality, it is both sealed, *vers. 4.* and hath a double opposition of time, the first proper to the Angel, whose preparation sheweth the number of Angels, and the place, *vers. 5.* But the conference doth consist of a question, *vers. 6.* and an answer, consisting partly, in gesture, and partly, in words, *vers. 7.* The second opposition of the time is such, as a man at length should understand also, the occasion whereof was also the ignorance, and the question of Daniel, *vers. 8.* The answer of the Angel is partly negative, and refusing, *vers. 9.* partly, consolatorie, as well universally, which belongs to all Saints, (whom he sheweth this darkness and obscurity shall nothing hurt, *vers. 10.*) and withall, yeeldeth help and assistance to understand the double time expressly determined, first, *vers. 11.* the second, *vers. 12.* as also particularly, which belongeth to, and concerneth Daniel himselfe, *vers. 13.*

The Scholia, or Exposition.

1. **A**nd at that time shall Michael stand up, the great Prince. This last Catastrophe, and turning, doth prosecute three things in order: who shall deliver, from whence, and whom.

Some would have Michael here the defender, to be Christ, and it is very certaine, that he is the great Prince; yea, by farre the greatest of all, the Prince of his Elect people, who hath delivered his Church alwaies, and will deliver it hereafter; yet the name of Michael here, seemeth to be some certaine Angel, whose ministry the great Prince will use in this battaile. In the later end of the tenth chapter before, he is spoken of as a certaine helper, with whose aide that glorious Angell assisted, seemeth notwithstanding to complaine of his being alone. There is none that holdeth with me, sayth he, in these things but Michael your Prince.

But more plainly there, in *vers. 13.* And lo Michael one of the chiefe, or first Princes; for Christ is not one of the chiefe Princes, as if he were of a certaine order of Angels, and had a Companion of power, but all the Angels, as servitors doe Minister unto him. But thou wilt say, *Acad Hagbarim*, is not one of the Princes, but first of the Princes, verily *Acad*, is of order sometimes, when it is joyned with nouns of time, as in one of the moneths, that is to say, in the first day of the moneth. *Levit. 23. 24.* And so with this our Prophet, in one yeare of *Darius*, that is, in the first *Dan. 9. 1.* From whence in one of the Sabbaths, for the first day of the weeke. But the same word joined with others is, for the most part, of number, not of order, as behold the man is become like one of us: *Gen. 3. 22.* He doth not mean, as the first of us: of which sort are many other places. That may be added also, that the Archangel Michael in *Jude. 9.* doth put off the Devill to the Lords judgment, as if his life had not power and authority to restrain him, which yet notwithstanding Christ doth exercise *Mat. 1. 23.* as in many places elsewhere in the Gospell.

Neither is it likely, that the Apostle, if he had meant Christ, would not have called him by his proper name, especially, when he doth bring his argument from the greater, whose force is much lessened, if that which is greatest of all, be not called by his owne, but by a farre inferiour title. Yet doe I not so dispute of this, as if I meant willingly to contend with any man about that matter, but onely to find out truth, whereof very great care is to be taken, as much as may be, even in the smallest matters. Neither is it of necessity that things must be done by the ministry of an Angel from heaven, in such sort, as no part thereof should be acted by man, but Christ may raise, and stirre up some excellent man, in whose person he may present a visible Michael, as in that battaile of Michael and the Devill, in *Apocal. 12.* we have seene: But what kind of ministry soever it shall be; in what manner this Prince shall come prepared, and furnished to the battaile, it is at large declared in *Apocal. 19. 11.* Secondly, whence he shall deliver, is from such a troublesome time, as was not the like from the beginning of the nation unto that very time. The Turk is alwaies intolerable even in peate, rest, and vacation, how outrageous will he be, when he shall be afraid of his owne overthrow? He hath striven elsewhere about some Countries, or at the uttermost, about the Empire, but now he must fight for his life, where he must either overcome, or else, not onely undergoe the yoke of subjection, but be utterly destroyed, and die with extreme torments. He hath oftentimes in vaine carried almost infinite forces into the field: how will he be furnished now, when he shall perceive, all now shall be hazarded at once for ever?

Our of these streights of time, any one may easily conjecture what horrible tumults, the Cruel beast shall make; but also, on the new and Christian peoples part, there will be no lesse grievous a trial, when they shall see this horrible, and fearful tempest, immediately to follow the faith.

which they so lately had professed? For they may Imagine God to be angry, because they have forsaken their Fathers religion, and have embraced chistianity, which their ancestors did so hate, therefore the Spirit doth foretell the grievous troubles of those times, least any man by the sharpnesse thereof should fall from the truth. God doth usually turne the rage and furie of the adversaries, unto his owne praise and glorie; If other escapes be stopped up, he openeth a passage thorow the sea, bringeth out of the lions den, and preserveth safe in the fierie furnace, neither doth hee still the raging waves, untill wee see our selves almost lost: Wherefore as of old in Egypt, so salvation will now sodainly shine forth, but then especially, when all things seeme desperat, and past recoverie.

But how is this affliction most grievous? of all former onely, which some one greater should after succeed? not so, but of all without exception, for it shall outstrip all the former, and it selfe shall be last, which an everlasting deliverie shal presently follow, for hereunto is joynd the resurrection, after which no calamitie is to be expected of the Saints. How therefore should it either agree to, either *Antiochus* or *Romane*, who whatsoever mischief they did, it was but a fleabiting to this miserie of a thousand six hundred yeeres, wherein, as yet, the Jewes doe lye buried.

But this fit or sharpe assault is not come as yet, seeing the deliverance is not yet happened, which shall fall out in the middest thereof. Who shall be delivered, they are first noted by their nature, then by grace: by nature, Thy people, by grace, Every one that shall be found written in the book. That sheweth the nation of the Jewes, which were *Daniels* people, comming of Jacob, the same common root and stock. So in the beginning of the verse also, standing for the children of thy people: whereby he teacheth, that this deliverance is not presently, but to be expected in their posteritie, namely, their Children, but how many ages after, shall appeare afterwards.

This Prophecy therefore is proper to the Jewes, but thence it will not follow also, as proper to the time of *Antiochus*, seeing the Jewes may be afflicted as Gods people, howsoever they suffer not for *Mosaicall* ceremonies, as it will fall out when they come to the faith. I would that worthy *Broughton* had considered this, he would not have so drawn all with a wry necke unto *Antiochus*.

But there shall be also a choice, and difference in this people: Their deliverance shall not be so confused to bring all to eternall life, but those onely, which together with this outward safenee, from these great dangers, shall be by saving faith adopted for sonnes, whose names, God in his everlasting decree, hath written in the book of life; for, it is not in him that willet, or runneth, but in God that sheweth mercie: neither is it in our power to receive faith, or believe, but is onely theirs who have the earnest penny of election. It is very likely therefore that some of the Jewes wil hold so obstinately their legall rites, and institutions, that neither with the famous deliverance of their nation, nor with that exceeding glorie wherewith the truth shal then flourish, will they suffer themselves to be separated from their superstition.

Verf. 2. And manie of them that sleep in the dust of the earth shall awake. Such hath been the troublous estate whence they shall be delivered; The condition into the which they shall shift and passe, is waking out of the dust of the earth, which is afterward layd downe by a distribution of saints and reprobates, in this vers; and againe, of saints alone, in the next vers. As concerning the waking, all our expositours that I could see, doe refer it to the last resurrection of the bodies. Some Jewes contrariwise doe apply it to the restoring of the Church, which they say shall be in this world. We must freely and diligently search on which side the truth is, all prejudice laid aside. It maketh against ours, that all these things, namely, the end of the former Chapter, and first verse of this, are so linked together, in a continuall course, and order

among themselves, for that is meant by the band of time, in the beginning of the chapter. At that time shall *Michael* the Prince stand up, as if he should say. At what time the king of the North shall pitch his tents in the land of *sebi*, *Judea* selfe, then shall that great trouble oppresse them, then shall happen this admirable deliverance, then shall this resurrection be accomplished: therefore, howsoever in other places, passage may be made from the birth of Christ, to his second appearing, yet in this place it cannot, where such a band doth come in betweene.

And unless we doe allow of this connexion, what a huge heap would there be in the Prophecie, what a gulfe to let scape and skip a thousand six hundred yeeres & more, I know not how many, especially, which hath gone so leisurely, and orderly, to this very place, and was cheifly ordained for the Jewes, to whom he affordeth no comfort at all, if he passe, and flie presently from Christ, first exhibited unto the latter end of all things. This one thing may seeme sufficient to refuse the exposition, not onely of this verse, but also of all which, ours doe bring upon the ten last verses of the former chapter, which they wil not have reach beyond the first comming of Christ, when as yet the Angel hath gone step by step through all ages from thence, as wee have made it plaine, I hope.

Seeing therefore, all these things are necessarily coupled, and joynd together among themselves, if that voyage of the King of the North into the land of *sebi*, be either the expedition of *Antiochus*, or the *Romane*, into that countrie, then this resurrection which immediately followeth, is either not proper, or if it be proper, then that exposition of *Antiochus* and the *Romane* is not true, and naturall. But you will say, Let us hazard the losse of that exposition, rather then suffer this of the resurrection to be taken so from us. Let it be a continuall orderly Prophecie, let it be shut up at length, with the last resurrection; but the Angel will not have it so, who speaketh so exactly, as if he did it of purpose, to meet with this strange exposition.

Many of them, saith he, that sleep in the dust shall awake: the resurrection (so properly called) is common to all, as many as from the first Adam, doe sleep in the dust, but when this is onely offome, it is manifest to be some other, then that which is properly so called. But some will say, Some are put for all. Once happily, or twice, in *Rom. 5. 15. 9.* But we must not start from the naturall signification, but where there is necessitie of the figurative, here nothing inforceth to leave the proper: but contrariwise, there is a necessitie to retaine it: for seeing this resurrection is the same, with the deliverance in the former verse, made indeed our of the book of life, after the manner of the resurrection, and being of one onely people of the Jewes, as was observed before, they are said well, Many to be awakened, when the men of one nation and not of all mankind do arise: therefore our *Broughton* doth not well translate it, for the many of them that sleep in the earth, of the dust shall awaken, for the many is as much as the multitude, or the universall of them that sleep; altogether from the minde and purpose of the Prophecie.

So dangerous a thing it is, to put in any thing of our own, in doubtfull places, which are rather to be left pure and intire, then to be prejudiced by any additions. It maketh somewhat also, that the reward of the best here, is much inferiour to that which all shall have there at the last, in the resurrection, all the righteous shall shine as the sunne in the Kingdom of their father, *Matth. 13. 43.* but in this, they whose reward is greatest, shal not exceed the brightnesse of the starres.

But they, saith hee, that turne many to righteousness shall be as the starres for ever and ever. Its a manifest difference betweene that, and the heavenly Crowne. Besides, which justifie, saith hee, intimating a place for doctrine in this resurrection, whereby godly minds, being indued with the knowledge of

Christ,

Christ, doe enjoy true righteousness and holiness, when as in that last resurrection, Prophecy shall cease, and all this pollicy, wherewith the Church is now governed upon earth, 1. Cor. 13.3. and last of all, the Angel both knoweth, and teacheth others the day of this resurrection, as we will shew in the last verses of this chapter: for the end of these wonders, whereof they inquire afterward, verse 6. and 8. doth include this resurrection, the last terme of the former Prophecy, and a thing worthy of admiration: but the day of the last resurrection is hid from the Angels themselves, yea, from Christ himselfe, as the Sonne of man, much more from Daniel, or any other of the Prophets, *Marc. 13.32.* These things therefore make against the proper expounding of the words. *Calvin* objecteth one thing against the figurative, which is the restoring of the Church, neither will that stand, saith he; which is said, some shall rise to life, others to shame and contempt; if this did only agree to the Church of God, surely none should arise to shame and contempt. But it may be answered. That the Church is a field mingled, at least, with tares among good corne, a net not altogether without bad fish, a house not without some vessels to dishonour: wherefore it is needfull to preferre some particular restoring of the Church, before that generall exposition of the generall resurrection. Neither is the certainty of the bodies resurrection, any whit at all weakened thereby. This doctrine is confirmed by other Scriptures above all exceptions: and this very place, whose proper sense and meaning wee have cleared, doth make somewhat also, for confirming thereof. The Spirit of God would not so often, and diligently, use this allegorical resemblance, if it did not thereby declare the thing should most assuredly come to passe in his time. Otherwise, it were an easy matter to avoid, all the promises confirmed by this type, as no whit more certaine, then the resurrection, whereof there is little or no hope at all.

But the holy Prophets doe leave no startings back, whilst they bring the matter grounded upon manifest promises, and rested upon as assured faith to confirme the same. Faith therefore looseth nothing, although it doth ingenuously acknowledge what is due to every place. What is this resurrection then? the full restoring of the Jewish nation, and their vocation to the faith in Christ, for so is our Conversion to God often called, in the Scriptures; the time shall come, saith Christ, and now is, when the dead shall heare the voice of the Sonne of God, and they that heare it shall live. *Joh. 5.25.* Awake thou that sleepest, saith the Apostle, *Eph. 5.14* and arise from the dead, and Christ shall give thee light. But the Jewes specially shall rise by believing, and rising out of their troubles, of whose restoring the world hath little hope. The mighty hand of God will raise up these dead carcases, else it were incredible that this dust should live againe: wherefore the Apostle speaketh of the Jewes, what shall the receiving be, but life from the dead, *Rom. 11.15.* as purposely bringing light unto this, and such like places. This Resurrection then, is the same whereof the Apostle speaks, *chap. 20.12.13.* for this followeth the utter overthrow of *Gog* and *Magog*, that is presently added to the destruction of the Turkes, as we have expounded: and both *Gog* and the Turke doe make the same enemy, as we have shewed in the Revelation at large. This is that resurrection, whereof *Ezech.* *chap. 37.* with this onely difference, that *Ezechiel* describeth the first conversion of the Jewes, by life restored to dead bones, and *Daniel* expresseth their first conversion, by the tydings out of the East; and therefore the battell of *Gog* and *Magog* doth follow the resurrection with him. But in this, and also in the *Apocalipse*, it doth goe before. This is that revocation of the *Shulamites*, whereof in *Cantick. 6.12.13.* *Returne, O Shulamite, returne, that we may look upon thee:* Or rather, that with that followeth (for the renovation doth rather belong unto the tydings of the East, in our *Daniel*) *O that one would give thee as a brother unto me, sucking the breasts of my mother, finding thee without I*

would kiss thee, yet I should not be despised. So as an admirable content of Scripture doth shine forth every where, to confirme a matter altogether unknowne to the world, & we have expected nothing lesse then that, almost these many generations. Such is the resurrection then, the distribution of them that rise doth follow, of some, to eternall life, and of others, to shame, and everlasting contempt. For as conversion to Christ, is specially called resurrection, yet notwithstanding, the generall deliverance from enemies, which was common to the whole nation, doth in some sort resemble it, when they shall lift up their heads, and stand upon their feet, who lately were troden under foot of all, and were almost brought to dust, with the weight of their long and tedious afflictions.

Out of whom, those whose hearts the Spirit shall endue with love and faith, shall surely awake, and come out of the graves, having now obtained the dignity of the children of God: Who shall enjoy eternall life, not onely because they shall have the fruition thereof in heaven, but also because there shall be a perpetual felicity in earth, not to be stained with former troubles of the former ages any more, but it shall continue pure, and spotlesse, untill their departure into heaven, for now will God wipe all teares from their eyes, and there shall be no more death, nor sorrow, nor crying, nor paine, for the former things are passed away, *Apocal. 21.4.*

But the rest, who being partakers of the deliverance, shall yet persist in the wicked blindness of their hearts, they shall rise indeed, but to eternall destruction; seeing after this time, there is now promise of mercie to them, and of calling them to the faith, whereby alone we apprehend and lay hold of salvation: for all the Jewes will not give consent to the same truth, but some of them will preserve, and persist in their old hardness of heart, howsoever God shall give a cleere testimony to his sonne by subduing all their adversaries. There is no place therefore left in the new *Ierusalem*, for the fearfull, and unbelievers, and the abominable, and murderers, and whoremongers, and forcerers, and idolaters, and all lyers, which is specially spoken of the obdurate and hardened Jewes, although the men of the same ranke, in all other nations also, shall be in the like estate and condition, *Rev. 21.8.*

Verf. 3. And they that are wise shall shine as the brightness of the firmament.] The other distribution of them that rise, is of saints onely, wherof some be people, some be the teachers: both are illustrated by a similitude, they of the firmament, these of the starres. For I doe agree with learned *Calvin*, who taketh *Hamaschilon* intransitively, as also a little after in the tenth verse, where without doubt, knowledge is not tied unto teachers, which thence appeareth, because *Hamaschilon*, the wise, are there opposed. *Leribagnim*, to the wicked, for onely the Saints, & all of them are truly wise, but the wicked, although they excell in policy, craft, and subtilty in all trades and customs of living, yet notwithstanding are empty and void of sound and true wisdom, and are in very deed said to be fooles, as *Salomon* doth often call them.

But now, all the people and whole company of the faithfull shall be pure and cleane, shining with beauty of intire holiness, like unto the firmament it selfe, whiche no clouds aspieth, nor any earthly pollution ascendeth, to cast any aspersion, or blot thereupon. The firmament is often covered all over with thicke clouds, and taken out of our sight, but here it is spoken of, not as it often seemeth to us, but as it is in its owne nature.

But they that justifie others by teaching, admonishing, exhorting, reprooving, and comforting, which are parts and duties of the Teachers, and they which enjoy publike office in the Church, shall be the solidest and clearest part of their spheare, and compasse, and shall become shining starres, wherewith this firmament shall be beautified and adorned, themselves in the meantime enjoying the chiefest glory. So in the first Christian Church the ministers were starres, which

which one like the sonne of man walking betweene the candlesticks, did beare in his right hand, *Apoc. 1. 10.*

These teachers of the Iewes shall enjoy like glorie, which are precious stones, in the *Apoc. 21. 19.* whereof is built the wall of the new Ierusalem.

It is to be observed here, that the Doctours and Teachers are described by that present durie not formerly past: for *mathekum*, doth signifie them that doe iustitie, and not that have iustified, or turned to righteousness, by which argument, we have shewed before, that the last resurrection is not here intended in this place, where there will be no use of present teachers, but the former past labours onely shall be rewarded. Furthermore we may observe, that here is a lesse reward, both of people, and teachers, then that which God hath laid up for all his owne, against the last daie, who shall be like as the sunne.

If therefore the Angel doe here now speak of the greatest glorie of the saints, why should he signifie it by the resemblance of the firmament? besides, what singular thing have the teachers, if they attaine to no more then that which is common to the teachers here in this life? These are all starres, as the place even now spoken of did teach us: but now they are also called angels, whose likeness and similitude, seemeth to be the highest top of our felicitie and happiness: Indeed, they are called angels, but by reason of their ministerie onely, and not of their present glorie. The Spirit therefore would shew us by the rewards themselves, that this is some other resurrection, then that which shall be, of all men at the last.

Verf. 4. And thou Daniel shut up the words, and seal the book. Hitherto is the first part of the chapter, now he commeth to the rest, where first, is a sealing, consisting of a precept, and the putting in of a tacite and close objection.

The precept is of shutting the words, and sealing the book, even to the time of the end. But how should this be; Should *Daniel* keep it to himselfe alone? wherefore then did he commit it to writing? The Angel would have him write it in the same words, and after the same manner which he had received it, to add nothing of his owne, by way of exposition to cleere the matter. *Daniel* know well, how obscure and darke these things would be to the readers, and he himselfe understood the whole matter very well, as he witnessed in the beginning of the vision, and he understood the thing, and had understanding of the vision, *Chap. 10. 1.* therefore the learned, and eloquent man, could have cleared the obscurities with such words, as if he might freely have done it, as none of the simplest sort need to have bene any where graverd thereat. But the Angel doth not give this libertie, but commandeth to wrap it up in the same obscuritie wherewith he saw it covered, at the first deliverie thereof from himselfe. This doe I take to be the true, and proper meaning of this shutting and sealing: for *Daniel* had heard these things of the Angel, neither had he any other way to shut them up, but by writing obscurely, and not in open and playne termes. But wherefore doth he bid shut up the words and seal the booke? Are the booke and these words the same and all one? It often commeth to passe that some short, and litle writing is called a booke, as the booke of the generation of Iesus Christ *Mat. 1. 1.* and such like. But happily, here in this place, the words are this very prophecy, from the beginning of the tenth Chap. and the booke all his visions in generall, which he is commanded to hide, in a profound stile, hard to be known, and to put them together in a booke, after God hath last spoken to him in this kind of visions, but the former visions were already written before, so as it is better to referre, words, and booke, to the same thing; yet so, as the things should be kept close, and not be hid for ever, but onely to the time of the end: of what end? Of a perfect end, or soone after to be perfected: nigh at hand, as it seemeth, and a litle before the end, when things lately buried in obscure darkness

shall be brought forth into open light. *Daniel* might have objected, that so the elect should be deprived of the fruit of a most holy, and divine revelation. The angel meets with it, as if he should say, Let not that trouble thee, for many shall come to and fro, and knowledge shall be increased, that is to say, although these things be hard and difficult, yet some will take great paines in searching out the truth, and by wise discourse gather one thing of another, will level very neere, yea, and hit the mark it selfe, and will much increase knowledge; which thing indeed, we have scene come to passe, both in the Iewes, and in our owne men, who by diligent search have found out many remnants of this gold, scattering here and there, and thereby have brought much profit, both to themselves and to the Church.

But for what cause would God have these things shut up for a time?

First, that the wicked, by seeing should not see, and by hearing should not heare, wherefore Christ spake in parables to the unbelieving Iewes, and *Iohn* was commanded to seale up those things which the thunders uttered. *Apoc. 10. 4.*

Secondly, That security should not grow upon the Saints, by the expectation of a long time, to whom the opinion of an end, alwaies approaching, should be profitable, whereby they may have their Lampes alwaies in a readinesse.

Thirdly, that there might be a testimony of Gods truth in those ancient times, when the wicked, at length, shall know that those things were foretold many ages before, which themselves doe find most true, after it is too late.

4. Lastly, because this obscurity shall not take away all understanding of the Saints, but shall whet only their diligence in searching, to whom the Angel promisseth a further profiting, and proceeding, seeing by their godly labour and diligence, God doth make over to the godly all his mysteries and secrets in God.

Verf. 5. And I Daniel looked, and behold two standing. So is the sealing, now followeth the first designing of the time; the preparation whereof, doth propound unto us, two other Angels, and the place where they stood. The number seemeth to be added, for the confirmation of the whole matter. In mens Courts, God hath appointed every matter should be established by the mouth of two or three witnesses, *Dent. 19. 15.* After the same manner, the more are sent, that the matter might be more confirmed, and humane infirmity regarded and provided for. Now might the Prophet try his right by Law with the Angel, if he had deceived, or the thing foretold him should not come to passe. The place where they stood was, at the bank of the river, one at one side of the bank, and the other, on the other side and the river was *Hiddikel*, as we learne by the 10. Chap. *verf. 4.* the third river of *Paradise*, *Gen. 2. 14.*

It is not certainly known, whether the Prophet were bodily present by this river, or the sight thereof were afforded him after a Propheticall manner. If it be this, there is some great matter in it, why this alone, should be offered to his very view above all the rest, but if he were bodily present, which I rather thinke, *Danels* company flying away for feare, *Chap. 10. 7.* neither can it be without cause, that he maketh mention, rather of the river, then of the region, and country: And we shall see assuredly, that of the fower visions, which were shewed to *Daniel*, three of them were at the waters. And not without good cause, when as visions doe foretell the affaires of nations, and people, to be done in ages to come, and waters do both lively resemble the troublesome tempests of worldly businesse, with the variable, and inconstant condition of people, and also, the same are frequently used in scripture, as in *Ezech. 26. 19.* When I shall make thee a desolate cutie, by bringing up the deepe upon thee, and great waters shall cover thee. But waters doe differ, according to the diversity of the things, thereby signified.

In the first vision, the foure Windes of heaven arose upon the great sea, and foure great beasts came up from the sea, Chap. 7. 2. 3. because as the Sea is the collection, and gathering together of waters, so there was intreated of the masters of all people, which should all be disturbed with these foure Kingdoms. The second vision was at *Vlay*, no sea, but only a river unknown, not famous, not let out with any note at all of any excellency, so in that vision the Empire of the whole world was not intreated off, but some particular nations, the *Medes*, *Persians*, and *Grecians*, in which the prophecy stoppeth his narration, as it were in some creek of a great sea, and a river, drawn and derived out of the deep, Chap. 8. 2. The last vision was at *Hiddikel*, a particular River also, but such a one as flowed out of Paradise, even as the matters therein handled, doe specially respect a particular people, but holy and elect, whose spring and originall doth come out of Paradise, the infinite grace of a mercifull God, which runneth thence along thorow the flock of the holy Patriarchs in all ages, as it were, through a channell.

The former visions were also shewed for the Churches sake only, but they declared flourishing nations. First, the foure great Monarchies, afterward the *Medes*, *Persians*, and *Grecians*: This alone sheweth the full deliverance of the holy people, & therefore they were given at the sea, and unknown waters, like to people of no account with God: but this was given at the holy River, that he might more lively fer before our eyes, the condition of that ancient and holy people, by the election of grace. Such a River therefore is it. Now, the Angels do not stand both on one side, but are severally placed, and keep both the bankes, because God defends this people on every side by his Angels, to whom he hath given in charge, not only to be carefull of some of their matters, and carelesse of the rest, but to perfect all things which doe concerne the safety of his elect. This is a great comfort in time of so long a divorce, when they understand that their God careth for them, and that there remaineth a seed of election amongst them, though the blind world seeth it not, as being farre hidden from mens eyes.

Verf. 6. And he said unto the man clothed in linnen.] The conference of the Angels followeth, and first, a question before, which we have both the persons propounding it, and to whom. The propounder of it was one of the Angels, which stood at the bankes. Both doe not enquire by words, although the desire of knowledge of it was common to them both. It was sufficient for the one to receive the answer, neither was it materiall which of them demanded it; Therefore whilst one speaketh, the other expecteth in silence, modestly observing order, the author whereof, the holy spirits have alwayes before their eyes.

The Angel whom he enquireth of, was clothed in Linnen, to wit, garments, for *Badim* are Priestly garments; made of fine Linnen, peculiar onely to the Priest, whence happily they have their name, for *Bad*, is a sole and singular thing that doth agree but to one, and therefore the Priests are noted by these garments, as *Doeg* is said to have laine fourescore and five persons wearing a Linnen Ephod, 1 Sam. 22. 18. David went before the Ark in such an Ephod, 1 Chro. 15. 27. but it was extraordinary, and he that was a perpetual type of Christ our King, might for a time joyne, or use a Priestly habit, moved thereto, no doubt, by divine inspiration. But as these garments did belong onely to the Priests, so were they proper onely to the holy place, for when he was to goe from the altar, although in his sacred function they were to be put off, and others put on, Lev. 6. 11. yet the Levites seeme to have used them, in carrying the Ark from the house of *Obed Edom* to the city of David, 1 Chro. 15. 27. yet it may be these garments were not the *Badim* of the Priests, nor that Ephod of David, but some speciall ornament, for joy and solemnity of the time, which David wore in common with the Levites,

whose duty it was to carry the Ark, as if he had longed, and leaped for joy, to be counted in the number of the sacred and holy ministers.

The other word *Buss*, there used doth seeme to signifie this difference, so as *Bad* in the end of the verse, may by a common name shew the like garment, both of the Kings, and of the Levites, neither the one, nor the other, using that which belonged onely to the Priests, and the holy place.

For to adde one thing more, because we have entred upon this matter of garments; these were so proper, and peculiar to the holy place, that they were to be used if the Priests were there conversant, though upon other occasion, then for religion, whereunto tendeth that of *Iosephus*, That when *Herod* reedified the temple, and could not himselfe, for religion sake, enter into the inward parts, he procured the framing thereof by the Priests, a thousand of them at his cost were clothed with priestly robes, and were not unskillfull, some in masonry, some in carpentry, lib. Antiq. 15. 14.

These garments doe therefore seeme to prove him to be Christ, who is the onely Priest, worthy to be consulted with, in all doubtfull matters, whose lips preserve knowledge, and at whose mouth the law is to be inquired. He is alwayes in the temple, in the midst of his owne, and therefore is alwayes clothed with holy garments: which yet will more appeare, if we consider him standing upon the waters of the river.

The other two Angels, each of them kept his banke, looking to their tasks enjoyed, but the care of all, lay upon this, and therefore as the Spirit moved upon the first waters, sustaining them in that confusion, by his mighty power, Gen. 1. 2. so Christ watched over the affaires of his Church, which would quickly come to utter ruine, if they were not supported by his power.

But it is to be observed, if this be Christ, *Michael* is not, for he doth plainly distinguish between himselfe and *Michael*, in the end of the tenth chapter, and there is none that holdeth with me, saith hee, in these things but *Michael* your prince.

Such are therefore the persons conferring: the Question it selfe, How long shall it be to the end of these wonders? that is to say, when shall the end of these wonders be? The Angels doe desire to behold and pry into the secret mystery of redemption, unto which earnest study they might privily give themselves, and enquire these things apart, if their example were nothing pertinent, to kindle and enflame our industry.

Who therefore, can without great blame, be negligent in inquiring after these things, whereof he seeth the angels so greedy, though excelling in multiplicity of knowledge of things. Neither is this their ignorance feigned: for to what end should the answerer so earnestly sweare, in a matter of no doubt; for their sakes, especially, did he speak so earnestly by asseveration, knowing that *Daniel* could not understand his answer. And we know, that the Angels, though they be of an excellent understanding of all things created, yet are ignorant of many things, till they be further informed. For they are not onely ignorant of the last day, but also, of that manifold wisdom of God, in the mystery of the Gospell, which is now made knowne, by the Church, unto principalities, and powers, in heavenly places, Ephes. 3. 10. They desire to have these things shewed unto them, whereby they might the more magnifie the great, and high creatour, for his infinite wisdom.

Verf. 7. And I heard the man clothed in linnen.] The answer is confirmed by an oath, the forme whereof is exprest, by gesture and words. The gesture is the lifting up of both hands to heaven; That is to say, towards heaven. It was an ancient custome in swearing, to lift the right to heaven, as if they would call him to bee present for a witness, whose glory and majesty doth shine, especially in the heavens: but he here clothed in linnen, by lifting up both his hands, doth seriously shew some excellent matter, and doth

doth more pearce, and affect the mind, with a sense of the highest Majesty.

As often as the name of God is to be used, the minde is to be raised up, to as great a reverence as may possibly bee, and how much more of us, miserable men, very dust and earth, when as the mighty, and holy Angels doe so prepare, and dispose themselves, at the very mention of him. O you most filthy beasts, which doe in mockery pollute his holy name in your common talke. The solemne words are by him that liveth for ever. In all invocation, when the minde is not capable of the divine exceeding greatnesse, an attention is specially to be fastened on that part, as I may say, which is most powerfull to kindle, and stirre up our present faith. Whereas now therefore the times are spoken of, he most fitly bringeth in God living for ever, who can best of all beire witness of the appointed periods of all things, whose alone, is eternitie it selfe.

But now, let us come to the matter it selfe; which sets down the time two wayes, both by a certaine distribution, and by a full dispersion of the holy people. The distribution is more generall, and indefinite, which may as well agree to any age, for what age is there, wherein we may not find a time, times, and a halfe? But the other member, and when he shall have accomplished to scatter the power of the holy people. All these things shall be accomplished, doth revoke that generality, unto certaine bounds, neither doth it permit a wandering into all ages; but makes it proper to one certaine: as if he should say, All these things shall have an end, not at every time, times, and halfe a time, but at one certaine time, when he shall make an end of scattering the holy people: which plaine and perspicuous sentence, makes me think that those things can no waies agree to *Antiochus*.

For although we grant the time of his afflicting the Church, to fall fitly into this distribution, whereof notwithstanding, we shall see by and by: Had this people also an end of their calamities with *Antiochus*? Did that blessed resurrection, and happy, happen to the Jewes at his death? What scattering from the first beginning of the nation, is comparable to this, whereof they have had now, such miserable experience, these many ages, since their crucifying of Christ? It was not more grievous to be afflicted in their own country, then to be scattered through the whole world: to want their country, goods, estates and liberties, and to hold their lives at other mens pleasures, wherefoever they live: besides, the distribution fitte-
teth not.

The most learned *Trenelius* doth so render it. After an appointed time, appointed times, and part of time. The wordes are thus properly: At, or for, an appointed time, appointed times and a halfe. For I thinke *chesh*, is no where used but for a halfe, or equal part of another. But before, where the same matter is handled, it is *Yshelag quiddan*, and the division of time, chap. 7.25. I confesse it, but because the word *shelag* was doubtfull, this Prophecy being more plaine, as the latter alwayes useth to be, doth by name expresse: what part he meant, and speaketh of before, sure halfe. Can we then after this fashion devide the time wherein *Antiochus* afflicted the Jewes? Our writers doe referre these things unto that time, wherein the daily sacrifice was taken away by *Antiochus*, and the abominable sacrifices of the wicked Gentiles were substitute, and put in lieu thereof. But his time is farre from the account: For this abomination lasted but three yeares and ten dayes, at the most: The 15. day of the moneth *Chislen*, in the 145. yeare, this impiety began, 1 *Mac.* 1. 57. and in the yeare 148. the 25 day of the same moneth, the abomination was put away, and the temple cleansed, 1 *Mac.* 4. 52. therefore if one yeare be a time, 2 yeares, times, ten daies are distant from the halfe, 172. daies.

But *Iosephus* doth expressly confirme the assiduity, and continuance of the daily worship, to have been inhibited for

three yeares, and six moneths, *In bello Iudaico lib.* 1. 11. But the *Macabean* contrary, That day the heathen had defiled it, in the same day was it made new againe, 1 *Mac.* 4. 54. where are then the six moneths of *Iosephus*, if it were restored, the same day that it was defiled? Thereunto agreeeth the second booke of *Mac.* 10. 5. That day the temple was polluted by strangers, on the very same day, it was cleansed againe. Yea *Iosephus* himselfe, a more faithfull witness elsewhere, contradicted himselfe.

And they offered whole burnt offerings, saith he, upon the new altar, and that fell out upon the same day, wherein their holy things had been prophaned, three yeares before, *Antiq. lib.* 12. 11. See how exquisitely he speaketh, shewing it also to be the same day on the yeare, not of the weeke.

Therefore the true time of this abomination, was precisely three yeares onely, we made mention lately of ten daies more, but by them was signified the beginning of that wicked enterprise revealed; What then came into *Iosephus* minde, to make an addition of six moneths more? Surely, as it seemeth, from the mis-understanding of this Prophecy, which he thought to be referred to *Antiochus*, he would have fitted the time against all truth of history.

But you will say, though these things doe not fitly agree to that three yeares, yet they agree well enough to the terme of two thousand three hundred daies, which time of raging was appointed before to *Antiochus*, by the Angel, ch. 8. 14. for if we allow for a times 67 daies, for times 1314, for halfe a time, 328. the summe will be made up wanting but one day. Truly, this conjecture commeth neerer to the truth, then the former; and sheweth, what a neere conjunction there is betweene these two enemies, who have the like time of the raging allowed unto, yet it wandreth much from the meaning of this Prophecy: for this distribution is the very same, with that of ch. 7. 25. and belongeth unto it. But that little horne of the 7. ch. which is the same with this time, is not the same with the little horn of the 8. ch. which is certainly *Antiochus Epiphanes*, and therefore, we shall not doe well to confound the times, and to give that to one, which is proper to another. Not to speak of the vision of the 7. chapter, which was at the sea, but that of the eight, at the river of *Elat*, and those in the seventh, were written in the common tongue of the heathenish Kingdome, that the common Prophecy might come abroad unto all.

These in the 8. chap. in the proper, and mother tongue of the holy people; by both which the Prophet would insinuate, that first prophecy to be more generall, this more particular, and those which follow thence, to the end of the book.

To let these things passe, I say: It is most certaine, that the little horne of the eighth chapter, is of the third great Monarchy, whereof chap. 7. 17. for it is of the Goate, which is called a Leopard, chap. 7. 6. with his foure wings and foure Heads, therefore hee maketh one Kingdome with the Goat and Leopard. For the hornes must not be pulled off from the heads, and another manner of Kingdome appointed, of those, and of these, wherefore all these doe belong unto the third Empire and Monarchy, which is of the *Macedonians*. But the little horne of the 7. chap. is of the fourth great Monarchy, except we will labour to make them but three onely, which the Angel saith are foure, chap. 7. 17. contrary to the ancient histories, which doe acknowledge no such diversity in the hornes, from the beast it selfe, whose the hornes are, nor observe any such thing in *Antiochus*: wherefore a new Kingdome should begin from him. He reckoneth the yeares of his Kingdome from *Alexander*, 1 *Mac.* 1. 11. and so constantly throw that whole narration. Surely, if a new government was to begin from thence, the Spirit had directed his pen to bring the account from his first beginning, after the manner of other Kingdomes. Furthermore, the little horne of the eighth chapter, doth come out of one of the foure hornes of the Goate; but the little horne of the 7. chapter came up among the other ten hornes.

Besides

Besides, this horne-reign eth till the hornes be cast downe, and the ancient of daies did sit, chap. 7. 9. that is to say, till all the Kingdome of the world be overthrowne, and all principality come to Christ, as it will soone come to passe, after this blasphemous horne be cutt off.

But presently after, *Antiochus* had not the Kingdome, at least, that most ample one of full glory, whom all nations should serve, as it is there, in verse 14. It were tedious to gather all those things which shew a difference. These few may be sufficient, to the understanding and lovers of the truth.

Seeing therefore these things cannot agree unto *Antiochus*, we must seek out some other Kingdome, which we shall find to be no other then the *Turkish*, whither the prophecy hath brought us already, as we have shewed. This is that litle horne among the ten, coming out of the fourth great Kingdome, to wit, the *Romane*, most famous in the *Apocalypse* with the ten hornes, chap. 12. 3. &c. with whole iron teeth, and nailes of brasse, all the rest were devoured and broken in peeces. The time of this litle horne was limited before, chap. 7. 21. and is heere repeated againe, as the *but* and *bound* of that matter, which the Angels demanded. For the man clothed in linnen answereth, They shall be the end of these wonders, when the blasphemous Kingdome of the Turkes shall come to an end, then God should make an end of scattering the holy people, and of powring out his wrath any further upon them.

But what should be the time of this tyranny, is more plainly understood by the revelation, where is given him an houre, and a day, and a moneth, and a yeare, chap. 9. 15. which summe cometh to 395. yeares, every day being taken for a yeare, as we have there shewed. By which entire number granted, we may now understand the reason of the division, for a time is one hundred yeares, times 200. yeares, halfe a time 50. which whole space, if we number from the beginning of the *Turkish* power, anno 1300. it will end at length at the yeare. 1650. but 45. remaine still. You will say, The reason is, because the *Apocalypse* setteth downe the last time of the *Turkish* name. but the Angel heere doth set downe the beginning of his ruine and alteration, which destruction, we shall presently see to be set downe in his expresse numbers, at vers. 11 and 12. following: as we have formerly heard.

First, the tydings out of the East shall trouble him, then some yeares after, his utter ruine shall follow, in the land of *Ty*, by Chap. 11. 44 45. But the distribution used in this place reacheth to the tydings, and no further.

Therefore, so is the end of the wonders, when all these things shall be fulfilled, that is to say, when the resurrection shall be, the glory of the Saints shall shine, the glory of the teachers shall be chiefest, and all other things brought to perfection whereby Christs Kingdome shall have the preeminence over all; Which things, if any man judge to be meant of the internall Kingdome already obtained, he destroyeth the Prophecy, which is specially conversant in foretelling things which shall be accomplished, being proper to certaine places, and times and not alike common to all alike: whereof what observation, or prediction, or admiration, can there be, as is of these things which in the former verse are called wonders?

It is to be observed, that the same distribution here in this place used, in *Apoc.* 12. 14. are not of the same continuance, for that of the *Apocalypse* is of 42. moneths, this of *Daniel* is onely of 13. and certaine dayes.

Vers. 8. And I heard, but understood not. Hitherto the conference of the Angels, and the instruction belonging unto them. Now he commeth to *Daniel*. The occasion is his ignorance, and a question the holy man heard, but he understood not. A young beginner is not capable of that, which the Schollers of the upper forme doe easily and quickly conceive.

A notable proofe of difference, betwixt the heavenly and

earthly Schoole. An obscure declaration sufficeth them, which our dulnesse no more perceiveth, then the blind man doth the sunne beames, although it be of the most acute, and wittiest: for who is more acute then *Daniel*? But how, is *Daniel* now ignorant of that which he understood before? Had he forgotten it? It was the same division, of the same Kingdome, in chap. 7. and a certaine Angell, being asked of the whole matter, made known unto him the interpretation of the words, chap. 7. 16. There the continuance of the tyranny, onely was signified, by that distribution, which was sufficient to understand that vision.

But now, another thing is demanded, when the end should be. Now continuance of a certaine part of any thing, unlesse we know where the count is to begin, doth leave the minde in doubt, floting, or wavering, with a confused notion onely.

This is therefore that, which he desired to know, with the expectation whereof, he might comfort the rediounesse of his present griefe. But happily, he is not without all blasse, in that he so curiously enquireth into the times.

Indeede, Christ gave his Disciples a check, for asking such things: *It is not for you, saith he, to know the times and seasons, which the Father hath put in his owne power, Acts 1. 7.* and how was it, that *Daniel* thought not thus? Surely, if it concerned me to know these things, the Angell would have spoken plainly, and have fitted his speech to my capacity, but it seemeth, he would have me rest, in the certaine expectation of things to come to passe one day; whereupon, he did use such a solemne oath, and would have me to search no further, when they shall be accomplished.

Surely, the Angell, by not granting his request, doth seeme secretly to reprove it: yet not so, but some should at length understand those things, else, he would not: have added such expresse bounds of the matter; and that saying of Christ, is not simply, and absolutely, to be understood, but in part, and in some sense. For *Paul* doth define certaine times, and all things are most accurately delivered to *Iohn* in the *Revelation*. Therefore, he would not have his Apostles too carefull of the times, which did so little concerne their callings, but above all things, to be diligent in preaching of the Gospell, wherein consisteth the very life of salvation.

Vers. 9. And he said. Go thy way *Daniel*, for thy words are closed up. The Angell answereth, and first by refusing to impart that which he demanded. *Go thy way*, saith he, and be contented with those many secrets, which have been already revealed unto thee: there is a certaine measure, of knowledge for every one, beyond which we may not passe. Every man ought to containe himself within his bounds, whatsoever notable and remarkable thing is to fall out, untill the *Messiah* be manifested in the flesh. Thou hast undoubted knowledge, abundantly, clearly, and exactly: that which from that time shall after come to passe, although thou see the continuall course thereof unto the latter end, marked out, yet, the very moments of time, thou must not know, for these words are closed, and sealed up, till the time of the end. Thou must, not onely, seale unto others, the things delivered before, in obscure termes, as thou conceivest of mee, but also, the reason of the times, for things to be done after the coming of Christ, is shutt up from thy selfe: he understanding of them is not to be found out, before the appointed time is come, and the end draw neere, wherein all things shall be perfected; and fulfilled.

This is the summe of the Angels answer, and we see, how men in vaine, in all ages, have troubled themselves in the calculation, and account of these things. These dark questions have framed the Labyrinth, with intricate windings.

How unapt are we of our selves, to foresee things to come, when we faile so foully here and there, though the light of most certain truth be held out unto us, we are not therefore to

stick in mens great names. This knowledge, and search, is not from humane capacity, but from divine revelation, if not extraordinary, yet the minde must be enlightened from above, and specially, at that time when as the consummation, and end shall be at hand, and before the doores.

Verf. 10. *Many shall be purified, and made white and tried.* [A generall consolation. *Daniel* might have feared, least, that the Saints being destitute of so cleere a light, might dash upon so many grievous offences, and at length, fall into many gulfs of destruction. The Angel meets with it, and biddeth him not to be anxious, and pensive, in that respect. They should sustaine no losse at all, by the obscuritie of those things: for both the holinesse of profession shall be manifest and certaine, and the wife, shall get understanding.

Both these members are expressly laid down, and illustrated also, by a putting to of the contraries. The ungodliness of the wicked, which shall doe wickedly, is opposed to the constancie of profession, and ignorance of the ungodly, to the understanding of the wife. As for constancie, it is more profitable to the godly, to live alwayes in expectation of their Lords coming, approaching, then to understand the delay thereof for a long season, considering the great infirmities of us all; yea, the wife virgines also sleepe whilst the Bridegome tarryeth. And when the servant begins to thinke with himself, that his Lord will delay his coming, he will fall a smiting his fellow servants, and maidens, and will eate, and drinke, and be drunken. Therefore this obscuritie, doth bring this commodity with it, to drive away security, and to make the mind alwayes vigilant, and attentive, for it yeeldeth a certaine present hope, which will not suffer them to be filthy, or vile, but doth spurre them on, to go courageously forward, without intermission.

Hence it cometh to passe, that no dangers doe terrify the Saints, but they get, and gaine, singular profit by them, according to the manner and greatness of every trial, for they are distinguished into a threefold degree, for they are either certaine light ones, or more greivous, or very great.

The first sort, shall make the Saints pure, and cleane, as we doe purifie things, which have not gotten much filth, either by a sleight wipping, or rubbing, or finging of them: Or if a garment have drunk in deeper any filth, or sport, that it cannot be cleane, without greater pains, the trial shall be nothing else, but a certaine whiting, indeed, a more troublesome, and sharp trial, according to the quality of the filth, more deeply soakt in, which yet notwithstanding, shall not exceed the bounds of purifying.

But if it be needfull to break vessels, which are uncleane, and very filthy, and to cast them into the fire, they shall be cast into the furnace, for no other end, but to be melted, and to be made afresh, new, and holy vessels. Surely, a very great comfort to the godly, whether they be purified, or wiped lightly over, with lighter afflictions, or be whited with some sharper tryals, as under the fullers feet, or last of all, with the greatest, they be melted in the furnace of the hottest fire.

But it must be observed, although certaine words be here repeated, which were used formerly, chap. 11. 33. yet it will not therefore follow, to be the same persecution. These are common effects of every affliction, there are also the Passions, by name, expressed, but this no lesse concerneth the common people.

But the wicked (shall doe wickedly.) This is the opposite member of the first part; as obscuritie, shall drive away security from the good, so it shall increase it in the wicked: For when they shall see no fear before their eyes, they will think there is no danger at all: therefore they will loose the reins to their lusts, give themselves to pleasure, and take their ease, after a mocking fashion, demanding, where is the promise of his coming? For since the Fathers fell asleepe, all things continue as they were, from the beginning of the creation, 2. Peter 3. 4. But let no man be moved with their ex-

ample, seeing the Spirit hath foretold the same so long before.

The second member is, of understanding, whereof all the wicked shall be void, for they observe no events, and those which they see with their eyes, they attribute to nothing lesse, then to divine providence; the God of this world doth so blind their eyes, and deprive them of all light of understanding, that they see not their owne destruction, before they have plunged themselves therein, without all hope of escape.

But the elect doe otherwise, which amidst the great darkness of worldly things, doe alwayes see some twilight, by guidance whereof, they may walke in safety: for they doe alwayes draw from the divine oracles, that which may serve for their comfort, and instruction, howsoever, to the world, they be inextricable, or such as cannot be dissolved.

This therefore doth the Angel affirme, that some sparks doe alwayes shine in the wife, in the midst of this darkness, as much as may suffice for their severall times, and ages: to such wise men, I say, which doe wholly depend upon the will of God, which doe not suffer the works of God, to passe away by them without profit, which call to remembrance the things past, compare, and lay together, things present, use great diligence in searching of the Scriptures. To these wife, which have, shall more be given, knowledge shall be increased, faith shall be confirmed, neither shall obscuritie hinder them any thing, from obtaining that, which is needfull, or profitable. It is to be observed, that the word *Majshulim*, when it is opposed to the wicked, is not taken for the teachers alone, but for any of the common sort of beleivers.

Verf. 11. *And from the time that the dayly sacrifice shall be taken away.* [Hitherto was comfort from the freedom of danger, now there is help of understanding afforded, though not unto *Daniel* himself, who had answer before to be gone, and that the thing was closed up, and sealed, yet so as notwithstanding he should declare, and leave it to posterity; whereby, before the end of dayes, they being better informed by the event of things, might have sure witness of the admirable truth and wisdom of God.

Let us dive into this deep and bottomlesse pit, supported by divine assistance, if happily, he will grant us, to bring forth to light, that which had hitherto lain hid in the bottom of deep darkness.

There is the more hope of a happy endeavour, and attempt herein, by reason of the end now approaching whereunto the understanding of these things is promised.

Verily, I doe unwillingly encounter with other mens learned judgments, and I would refrain the very naming of them, but that, as I am persuaded, necessity doth otherwise enforce.

But I hope, that good, and reasonable men, and lovers of the truth, will not take it amisse, to have those things removed out of the way, which doe hinder the right understanding of things, when as themselves also have taken all praise-worthy labours, to find out the truth, and have freely taken away all whatsoever they knew did hinder the same.

There is a twofold time here laid downe, certaine, and limited, but neither of them doe at all belong to *Antiochus*: For in that, the first whereof, in this verse of 12. 90. dayes, is referred to that time, wherein *Antiochus* Eupator, the Sonne of *Epiphanes* did by his Letters Patents, or Charter, permitt and confirme to the Lewes, the worship restored by *Judas Maccabeus*, from the time of the desolation made by his Father *Antiochus*; The calculation, or account doth not agree: For the true time of the desolation, as we have shewed before, in verf. 7. was just three whole years to a nay, or ten dayes more at the uttermost.

To the decree, made by *Antiochus* the Sonne, the fiftenth day of the moneth *Xanthicus*, 2. Mac. 11. 33. (which moneth answereth to *Nisan* of the Hebrews, as *Iosephus* in his

in his *Antiquit. lib. 3. cap. 10.*) there are added other 108. dayes more: for so many fall out betwene the 25. of *Chusien*, and the fiftieth of *Xanricus*. The summe of all these, is only a 1213. dayes, which want of the number, sett downe by the Angell, 77. dayes.

But if any will beleefe *Iosephus* his fable, whereof we have spoken in the seventh verse, who doth adde of his owne six moneths, to the time of the desolation: which whole space of three yeares and six moneths doth afford 1272. dayes, yet, notwithstanding eightene dayes are wanting to this summe. But if we joyne 108. dayes to these three yeares and six moneths, the space to the decree of *Antiochus* the Sonne, thē there will be 90. daies over, & too many: so will this space and time no way agree with it self; nor to repeat other matters, whereby we have before evinced sufficiently, that the Angell hath nothing to doe with *Antiochus* from the 36. verse of the former Chapter.

Calvin, of happy memory, did well see, that this could not be understood of the prophaning of the Temple, which was done by *Antiochus*, therefore doth apply it unto the *Romans*, but will have the number of the dayes to be taken allegorically, as if the Angell had said, to this effect, although the time of affliction may seeme very long, even to 1290. dayes, yet we must not dispaire, nor bee out of heart, of such a great number, but alwaies to call to mind, although affliction remaine a time, and times, yet there will follow afterward, but halfe a time. But for that the Angell would have used some usually, and ordinary number, it falleth our oftentimes, that 7. or 10. or a hundred, or a thousand, or some such round, and common number, is put for an indefinit: but no man will use unaccustomed particulars in common speech, except, he intended some iust and certaine summe.

Besides that, what mystery hath such sentence in it? What needeth that to be sealed or shut from *Daniel*, or any other, which is the common doctrine of all times? It is well knowne to all the Saints, that the very longest affliction shall come to an end at length: neither could *Daniel* be ignorant thereof, if the former distribution had meant any such thing; wherefore we must not rest in any common doctrine, but we must find out some thing proper and peculiar to times, and places, without which it is no Prophecy.

There are many other interpretations, but not of any moment, and authority, as to hinder the truth at all, and therefore I will let them passe.

Now then to discover, and declare the matter, according to the measure of grace given unto us, in these words, the Angell teacheth two things; First, the very decree and sett time, from whence we are to begin to number, and account; afterwards the continuance thereof. That is set out by a double note, or marke; One is of taking away of daily sacrifice, the other is of setting up of the abominable desolation.

There is mention made in *Daniel* divers times, of raking away of the daily sacrifice chap. 8. 11. and 9. 27. and 11. 31. Now it is out of all controversy, that all these places doe belong unto two times only, and to two men, by whom it should be taken away; *Antiochus* and *Christ*, whether of these doth the Angell speake of? we have shewed before, both by the number of the dayes, and by other arguments also, that it cannot be referred to *Antiochus*.

Christ therefore is to be understood, who by his death hath abolished the ceremoniall law of sacrificing: which is also made plaine, by the manner of speaking, where *Antiochus* is spoken of, there is alwaies added some signification of wickednesse, of putting downe the truth, of suppressing, and contempt of holinesse, or of some such like; for because he by violating the daily sacrifice, did abolish and take away the law: but when Christ is spoken of, it is only said absolutely, He shall make the sacrifice to cease, or take it away, as in this place, because he did abolish it, not by violating and breaking

it, but by fulfilling it. Must we then begin to number from his death? not so, but the other part of the set time is to be added. And to set up the abominable desolation.

It is hard, and hidden indeed, what time these words doe meane: yet we must labour to fish and find it out, by comparing it with other places.

It would be tedious to repeat all other mens judgments. I will content my selfe, with the bringing forth mine owne, which I leave and commend to the godlie, and learned, as also, all things elsse of mine, to be weighed, and examined. *Sheweth*, doth signifie, Abomination, and execration, or cursing, but it is attributed to divers things, according to the differing respect, and state of the time: which *Homonymie*, that is, when divers things are signified by one and the same word, hath peradventure deceived some.

Before Christ, it was a very abominable, and accursed thing, to take away the legall ceremonies, which God himselfe did institute, and deliver to the fathers, to be religiously observed, whence *Antiochus* is said, to set up the desolating abomination, Chap. 11. 31. After Christ, who brought an end to the legall worship, by fulfilling the truth of all shadows in himselfe.

It was no lesse odious, and hatefull, to obtrude and thrust upon God an old worship, antiquated, and abolished. Whereunto *Esaie* seemeth to have reference, speaking in the name of the Lord, *He that killeth a bullock, as if he had slaine a man, he that sacrificeth a sheep, as if he cut off a dogs neck, he that offereth an oblation, as if he offered swines blood, he that burneth incense, as if hee blest an idol; yea, they have chosen their own waies, and their soule delighteth in their abominations*, Chap. 66. 3. 4. God indeed, doth worthily detest heathenish superstition, but for men brought up in understanding of divine things, to hate, and persecute the truth, and to dissemble, and faigne holines and pietie, with an adulterate and counterfeit worship, as the Jewish nation doth since they rejected Christ, is a most lothsome abomination before God. May not that also be the meaning of that before, in chap. 9. 27. Where after the sacrifice abrogated by Christ, there followeth desolation upon the wing of abominations? Let us see briefly, if you please, as also to bring some light, and evidence, happily, to a place very difficult and intricate: The words are thus; And he shall confirme the covenant with many for one week, and in the midst of the week, he shall cause the sacrifice and oblation to cease, and upon the wing of abominations that maketh desolate, and untill the consummation, and that determined, he shall poure upon the desolat, Chap. 9. 27.

Having shewed in the beginning of the former verse the Jewes horrible wickednesse, in putting the *Messiah* to death, he declareth afterward, what punishments, those that are guiltie of so great wickednesse, should undergoe.

These, saith he, are two; The first is, the destruction of the citie, and sanctuarie, which he describeth in the rest of the verse, and he doth free them from a doubt in the beginning of the next vers. For it might be demanded, what should become of Gods worship, the sacred and holy places being demolished and cast downe. The Angel doth prevent it, and sheweth, both that Christ himselfe whilst he lived, should make a new covenant; and confirme it unto many, and also, by his death, should at length put an end unto all legall ceremonies, that there should be no need after that, either of the citie *Ierusalem*, or of the temple to worship God.

The second punishment is, of the People, which he distinguisheth by a double condition: First, of the Nation, in some sort, as yet standing, and entire; then secondly, broken altogether, and troden under foote. The two words, *Mesphomum* and *Shomem*, desolating, and desolated, or making, and made desolate, doe signifie this difference to us for that is active of some force, yet to their owne destruction, but this is passive, and of no strength, borne only to suffer violence of strangers.

But thou wilt say, 'There is no word, or mention of any' punishment appointed for either. True indeed, for the Angel thought it better to leave it to be thought of, then to expresse it. For when he had recorded before, the death of the Messiah, What punishment could have bene spoken of, worthy of such a sin, and villanie? Wherefore as unable to set out the greatnesse thereof, he rather signifieth the grievousnesse and heinousnes of it, by an eclipſus, or defect of speech then by an open and plaine terme.

But as concerning the affaires of the nation yet standing for a time, as entire the fearfull revenging hand of God, set upon the wing of abominations, that maketh desolate. Which, then, and what manner of wing is this? *wing* is a militarie word signifying some troupe, or band of souldiers, such as was the wing of the *I wish* rebels, when they took up armes against the *Romanes*; for the Angel doth point at this very time, when he saith, not simply, that God will revenge, and punish the abomination of the *Jewes*, then being common to all that time, since they had rejected Christ, and obstinately retained their abolished ceremonies: but on the *wing* he saith, when rebellion shall be added to abomination, and the people shall bee mustered and ranked into *wings*, *bands*, and *troups*: as *Isephus de bello Iudaeo lib. 5.* reporteth it was done, when the zealous (for so the conspirators called themselves,) whose captaines were *Eleazar* and *John*, having gathered together a companie of desperate men, did betake themselves into the Temple, which they made the tower, and refuge, both of the Civil intestine, as also of the forraigne warre.

These troupes of thieves and robbers, although all the people conspiring together, were of the same ranke, was certainly this wing of abominations, wholly compact of most desperate, cruel, and wicked men, of whom the very Edomites were ashamed, who being called for their aide after they saw the barbarousnesse of their felowes, and companions, did forsake them presently, and conveyed themselves home againe.

This was the wing, making desolate, with its audacious impudencie, and wickednesse, and brought ruine, upon their owne heads, and upon their whole countrey, and lawes. Many things make for this exposition.

First, because destruction came upon this wing after Christ was cut off, for that is, *gnalcanath*, as it did fall out, and happened to the *Jewes* properly, not to the *Romanes*. Then againe, those things which Christ addeth for explication sake, *Math. 24. 15.* This wing should stand in the holy place, even as these robbers in the temple, which they possessed immediately after they had begun their conspiracie, and held it to their last universall slaughter.

For although the whole land of *Judea* was the holy place, in respect of other countries, yet Christ spake to his disciples, who by that kind of speech, did understand the Temple, as they were accustomed commonly. Which yet is more plaine, and evident, by *Mark. 13. 14.* Who saith, this abomination should bee set, where it ought not, which cannot agree to the *Romanes*. For Christ had now already approved of their rule over the *Jewes*, and had commanded them to give to *Cesar* those things that were *Cesaris*. Then was it lawfull for them to enforce, those mutinous conspirators, to their duties, what should hinder them from besieging the citie, upon just occasion? when as they made not warre against them willingly but drawne thereto against their willes, & injuriously provoked.

Last of all, Christ propoundeth this wing of abominations, standing in the holy place, as a signe to flie out of *Judea*, which any might doe in convenient time, whilst these rebels possessed the Temple, a year, or two, before the *Roman* army came thither, and there was then very good cause to flie, when they could expect no harder measure from a conquering enemy, then the citizens suffered of their domesticall

murderers, but after the citie was besieged, it was too late to think of an escape by flight. But *Luke*, Chap. 21. 20. maketh mention of an armie besieging *Ierusalem*, I confesse it, but yet notwithstanding there is no esse difference betweene this armie, and that wing, then betweene the *Romanes* and the *Jewes*, things which differ in the whole subjects.

Therefore, there is not a word of abomination, where there is any mention of this armie. The one might be well a fit token of the other, some part of the time of both existing together, which vicinitie, and nearnesse, happily occasioned the expostours to confound the things themselves, but they are altogether divers in the nation, countrey, and people, to wit, the armie of the *Romanes*, and the abominable wing of the *Jewes*.

The exhortation which followeth after, to flight, we have seene out of *Mathew* from what fountain it properly floweth. All things therefore duly weighed, it seemeth to me more probable, and fit, to expound it of the *Jewes*, then of forreine legions.

The other part of punishment is upon the nation troden underfoot, such as it should be from that warre, never able to raise up it selfe againe. He shall poure, (saith he,) upon the desolate, even to the consummation, and that determined; which words doe shew, that it shall be overwhelmed with continuall miseries, and be brought almost unto nothing, as we know it was yet it should have this comfort, that there is a time determined, and limited, to these calamities, for so meanes the word, *Neboretsab*.

Hence therefore, we see a twofold desolation of the place, of the people of *Ierusalem*, and of the whole nation. The two former, did fall into the same time. The third indeed, from that originall, doth yet endure through many generations.

But the desolation of abomination, is a differing thing from all these, a full abolishing of the ceremoniall worship, aswell, in respect of use, as right, which the appointed daies will not have begun at the destruction of *Ierusalem*: Therefore we must seek yet further. Nevertheless seeing it is now manifest what is abomination: the other word *Shomem*, remaineth to be examined, which Expostours doe render diversly, *Calvin* making astonied, *Tremelius* making desolate.

But for the most part, it doth alwaies signifie passively in this active forme, when it noteth *achon*, it is mostly used in *piel*: which difference *Daniel* doth diligently observe: for speaking of *Antiochus*, which made desolation by setting of abomination, he noteth him by abomination, that maketh desolate, *Meshomem*: Chap. 11. 31. And againe, the same forme of the word, sheweth the authors of the calamitie, to come upon them, upon the wing of abominations, *Mejshomim*, making desolate, as in the place lately expounded, Chap. 9. 27 but where he speakes of the people suffering desolation, he useth the word *Shomem*, as there he shall powe upon the desolate. In which place, both words are used *Mejshomem*, and *Shomem*, as the figure *Antanacraftis*, doth make the difference more apparant.

Once I find it to signifie actively, as before, in Chap. 5. 13. but out of the more frequent use of the word, we render it passively, to set up abomination, made desolate.

This is the summe and effect of the whole sentence, and from the time, of the daily sacrifice taken away by the death of Christ; And of setting up abomination, made desolate, that is to say, of abolishing utterly that impious manner of sacrificing; for God had determined, that the abrogated use of the ceremoniall worship should at length be utterly rooted out, so as the least trace thereof should not remaine. Wherefore, when as the first time doth consist of two parts, the abrogation of lawfull worship, and the rooting out of adulterous.

For the first, it is agreed upon amongst all, into what time it fell out, neither can the second be obscure, and hidden, if we diligently

diligently peruse the history. We know, from Christ raised up from the dead, unto the times of *Ispahan*, this abomination did stand in the holy place: holy, both by the first institution, and also by the estimation of the common people, without any interpretation.

But he having surprized *Ierusalem*, did burne the Temple, and deface that place, where alone it was lawfull to sacrifice. Who would not now have thought the abomination to be made desolate; but soone after, it shewed it selfe againe a litle, untill *Adrian* wasted the Iewes with a new slaughter, and took from them all hope of recovering the holy rubbish decayed; For which cause they had raised a sharpe warre.

Did then the hatred lye buried from this time? after a few yeares it made new broiles againe: for wicked *Julian* having gotten the government, was the author, and furtherer, of the restoring the abomination, not only giving them liberty to repaire and build the Temple, but also by commanding the charges to be supplied out of the publik revenewes of the common wealth. *Socr. lib. 3. 20.*

Neither went they negligently about the subinsesse when they had this liberty: The Iewes did diligently follow their opportunity.

All things were in a readinesse towards the building: but God did sodainly befoole, and make void, all their labour, and impious endeavours. An exceeding great earthquake did shake, and utterly overthrow the old foundations which were yet remaining; or as *Theodore* reporteth, themselves cast it downe with their own hands, thinking to build it new from the lowest foundations, *lib. 3. 20.*

Then fire falling downe from heaven, did burne up all their working tooles, and instruments, so as, will they, nill they, they were constrained to desist, and leave off their enterprise, and to goe home every one into those countries, whence they had run together, out of every place, on all sides.

Cyrill of Ierusalem maketh mention of this Prophecy of *Daniel*, when the Iewes did first set upon the worke, which Christ hath also laid downe in the Gospels, and spake it unto many in private, that now was the time come, that a stone should not be left upon a stone in the temple, but that saying of our Saviour should be fulfilled. Neither was his prediction vaine: The earthquake, the very next night, confirmed the very truth thereof.

Now, that I may conclude with the words of *Socrates*: So therefore was the Temple utterly overthrowen, instead of the new building, which was prepared. But now, that we have seene many, and divers overthrowes, which of them shall we make the beginning of the account? Assuredly the last: for a thing is not laid to be utterly wast, and desolate, before it be so cast downe, as it riseth up no more. As long as it doth a litle, after revive againe; It hath a being after a sort though very troublesome. When after *Julian*, therefore nothing more was attempted, let us acknowledge from that time the abomination utterly made desolate.

Now then, we have the set time of the beginning certaine, the last open overthrow of all the legall worship, which came to passe in the dayes of *Julian*, about the year 360. For *Omniphrius* doth cast the first of *Constantine* into the year 304, whereunto if we adde 31. yeares of his reigne, and then 24. of his Sonne *Constantius*, and last of all, one, and certaine moneths, of *Julian*, we shall find the Apostata to have reigned precisely at the said time. Let this be spoken of the Epoch, or just time of beginning of the account; the space of time followeth, which cannot be concluded in the number of so many naturall dayes.

No such thing, as is here foretold, did fall out about that time. And the Prophet useth, when naturall dayes are understood, to adde, and put to their termes, whereby to know them, as unto evening, morning, 2300. dayes, *chap. 8. 14.* which bounds being here wanting, we are not to thinke of any other dayes, then before of the weekes, whereof every one did

signifie a weeke of yeares: after which account, every day must be taken for a yeare. Neither so also, but also the *Julian* yeares, of which sort were those severn of weekes; whereof if we put 1290 yeares to the times of *Julian* the Apostata, the fore-appointed time will end, and be out at the yeare 1650. exactly, when a time, times, and a halfe time shall be ended, as before, *vers. 7.* Then shall *Euphrates* be dried up, that the way of the Kings of the East may be prepared, *Apoc. 16. 12.* Then the tydings out of the East shall trouble the King of the North, as before, *chap. 11. 44.* Then the Bride, which had beene banished from the marriage bed, so many ages, and generations, shall at length, beere returne, *Reverne O Shulamite*, as we have shewed upon *Canti. 6. 13.* Then finally, shall that voice ring out *Hallelulah*, for the marriage of the Lambe and his wife, *Apoca. 19. 4. 7.* for these things doe belong to the same time, and these are the things which shall presently follow the destruction of *Rome*, whose last distinie, or ruine, is now at hand, as we have made plaine and evident in the Revelation.

Vers. 12. Blessed is he that waiteth and commeth.] So is the first bound and limit, which being known, the second cannot be hard, nor hidden, for this of 1335. dayes, doth adde and put to the former 43 yeares, and doth end at the yeare 1695. The former number, did end at the first reeling and declining power of the Turkes, this second, at the defacing, and utter abolishing of the same: That was perfectly finished together with time, times, and half. This shall end, together with that space of an houre, and a day, and a month, and a yeare, *Apoc. 9. 15.* The tydings before did trouble him from the East, but now his universall slaughter shall be in the Land of *Tageby*, or *Indea*, and before this last limit, is that ample, and large promise prefixed: *Blessed are they that wait, and doe come unto it.* And then, indeed, shall all the Saints be blessed, who shall have a glorious resurrection, and be raised out of the dust of destruction, and every one of them, shining like the firmament, and staires: for this is the time and limit of that resurrection, of which before, *vers. 2. 3.* and *Apoc. 26. 12.* what shall be wanting to the chiefest felicity on earth, when the Saints shall see new *Ierusalem* coming downe from Heaven, themselves inrolled citizens thereof, doggs excluded, and whatsoever is unclean, hunger and thirst to be farre off, all enemies rooted out, & all teares taken away for ever?

When I say, there shall be all these things, and infinitely many other, which the Prophets doe prosecute, with admirable pleasantnesse of words. Can it be doubted any longer, but then shall be indeed that golden age, and highest top of holy felicity, and happinesse, which mortall men may expect, yea, or thinke of, in this earthly and base habitation. And this word alone doth raise up our mindes, rather to hope for those things, which the Prophets have so solemnly spoken of this matter, then to interpret, and expound them, as already past, and fulfilled long agoe. For if we looke back to the death of *Antiochus Epiphanes*, we have shewed already, that the space, and number of dayes, is altogether unlike, and farre distant.

The decree, or Edict, of *Antiochus* his Sonne, wherein he granted the Iewes their owne Religion, freely, doe not reach to the just account, as we have shewed, in *verse 11.*

Now, if we shall call the death of *Antiochus* at the Father unto the 43. day from that decree, the same difference, of necessity, will yet remaine: but yet, say I, to graunt the account, and calculation to be very just, what felicity did follow the death of *Antiochus*, that the Church might to greatly rejoice therein? except, peradventure, we shall thinke the holy people to be in very great prosperity, while they were oppressed with warres under *Eupator*, 1 *Macab. 6. 23. 29.* or that they could triumph greatly, when *Demetrius* was devising a sharp, and bitter, persecution against them by *Bachides*, *Alcimus*, and *Nicanor*, 1 *Macab. 7. 9. 26.* especially, in his second

second expedition, when there came so great trouble, and affliction in Israel, upon the Jewes, as like was not since the time, that no Prophet was seene amongst them. 1 Mac. 1. 9. 27.

There is no need to record the ambition of the Priests, the tyranny of the Romans, the inhumanity, and incivility of Herod, and the Governours, and that which is farre greatest of all, the abdication, and rejection of the whole nation, for so many generations, to this day, all which, doe of necessity, carry it, that this full, and constant felicity of the godly, which the Angel speakes of in this place, cannot be of those times.

How much more cautelously doth the holy Spirit speake, which calleth all that joy, but a small, and litle help, as before in Chapt. 11. 34.

H. m.
W. l.
p. m.
lib. de
Temp.

A certaine Godly, and Learned Man, doth thinke these yeares are to be numbred, and to be counted from the overthrow of Ierusalem by Titus and Vespasian, they are of Christ 71. from which beginning, the first account falleth into the yeare 1361. at which time, the Schoole of Prague was founded by Charles King of Bohemia, and did begin to resist, and openly to gainesay the errors, and tyranny of Antichrist: The second, endeth in the yeare 1406. when a more cleare light of the Gospell brake forth, so as the Angell here, doth pronounce him blessed, that shall overlive these first seeds of the Gospell, brought into light againe.

But we have declared already, that Titus, indeed, did destroy the City, and the Temple, and made a lamentable Havock of the people, so as for a time, they were constrained to leave off their Mosaicall worship; yet notwithstanding, he brought not the last giving over of sacrificing, which onely the Angell maketh the set time of the beginning.

Besides, the knowledge of the Gospell is a blessed thing for all times and ages: but the Angell doth speake of a certaine speciall felicity, and blessednesse, which shall come unto the godly, besides that inward joy of the Spirit. Otherwise, the adorning, and marking out of certaine dayes, were in vaine, neither were the promised joy, of so great worth and moment, if the Saints did enjoy it alwaies alike.

I doe not, brethren, bring forth their judgements, and re-
fute them any way, or to carpe at them, for I reverence their
Godly labours, and doe honour their great learning, and
knowledge in Christ Iesus: But that no opinions should be
any hinderance and prejudiciall to the truth, which I am sure,

they would have as well as I. As if the truth lay hidden in the bowels of a hard flint, and cannot be gotten out, but by much dashing, and many blowes; yet notwithstanding, I am sollicitous, and very scrupulous herein, lest, by smiting the stone, and seeking the sparkle, I should at any time, let fall any virulent, or venomous stroke upon any mans good name, or credit: and, I hope, my Godly brethren, will likewise take in good part, this rude and disordered worke, whatsoever it is, looking rather to that, which is well, and profitably spoken, to embrace it with thankfull minds, then condemning that which is good, for any other defect, or unskilfulnesse.

Verf. 13. *But goe thou thy way till the end be.*] Hitherto was the common comfort; that which is proper to Daniel, is in this last verse; The meaning whereof is this, as if he should say: But thou Daniel, goe thy way, and rest content, that all these things shall come to passe, towards, or before the end, and although they seem to be long delayed, yet the tediousnesse thereof shall not be grievous unto thee: for thou, in the meane time, shalt yeeld to nature, and go the way of all flesh, and being freed from the miseries of this life, shalt quietly rest, and be partaker of that happinesse, which those doe enjoy which die in the Lord, and at length also, shall thy body be raised up out of the grave, in that Lot, and condition, which God shall give unto thee, that thou mayest be partaker of unspeakable joy, with all the rest of the Saints, and so raigne with Christ for ever.

This meditation ought to put away all trouble from the Prophet, and to beget in us, that moderation, and steadfastnesse of minde, that although, we be transported with an eager desire of this approaching felicity; yet notwithstanding, if it be the Lords will so to have it, we may willingly depart, and lay down our earthly Tabernacles.

It is a most pleasant thing, indeed, to see, and behold, Christ reigning upon Earth, but there is no cause at all, why the holy soules should envy this pleasure, and happinesse, to their Brethren left here below.

Let us therefore rest with quiet minds, in the midst of the tempests, and dangers of this World, expecting now shortly, either in life, or in death, that which is, with all votes, and fervent prayers, much to be desired.

COME LORD JESUS.

F I N I S.

